



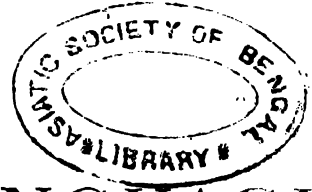






# GRAMMAR

OF THE



# SANSKRITA LANGUAGE

ASISOTTB

BY

CHARLES WILKINS, LL.D. F.R.S.

अथ हिन्दु-प्रोक्त-प्रमाणेन भिन्नं वा १

वाच्यं हिन्दु-प्रोक्त-प्रमाणेन भिन्नं वा २

LONDON.

THE AUTHOR.

AND SOLD BY

HONOURABLE THE EAST INDIA COMPANY, LEADENHALL STREET.

1808



TO THE HONOURABLE

# THE COURT OF DIRECTORS

FOR THE AFFAIRS OF THE  
UNITED COMPANY OF MERCHANTS OF ENGLAND  
TRADING TO THE EAST INDIES.

HONOURABLE SIRs,

My zeal for promoting the welfare of the College, which, in wisdom, and the soundest policy, you have lately founded for the laudable purpose of instructing the young Gentlemen intended for your Civil Service abroad, in the branches of education best suited to the various duties they will have to perform; and, particularly, in the several languages of India, has induced me to publish this Work.

## DEDICATION.

It is therefore with full propriety that I now take the liberty to dedicate the result of my labour to your Honourable Court, since it is chiefly designed for the benefit of your service; and I feel myself warranted in humbly soliciting your patronage and protection.

I have the honour to subscribe myself, with the greatest respect,

HONOURABLE SIRS,

Your most faithful

Humble Servant,

CHARLES WILKINS.

*London,*  
*October 1, 1808.*

21870

# P R E F A C E.

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It would be highly gratifying were it in my power to preface this Work with an appropriate dissertation upon whatever relates to the wonderful language which is the subject of it ; for nothing could be more interesting than to trace its history into ages past, till we arrived at its probable source, and thence through all the different channels by which it has spread its influence, whether by the gradual introduction of civilization, with religion, science, and the arts, or by the effect of conquest, over every country of the East, from the Indus to the borders of China, including the islands of the neighbouring seas; from *Tibet* and the snowy mountains of the north, to the most southern promontory of India. But as this country contains very few documents from whence to draw the materials for such an undertaking, and as I cannot supply the defect from my own researches while on the spot, I shall here confine myself to a few cursory observations within the limits of my own acquirements.

My fellow-labourers in the same field, who, by their superior knowledge of other learned languages, may be supposed far better qualified than myself to appreciate the merits of the *Sanskrit* \*, have

left

\* The vulgar appellation.

left me no other duty on this head than that of quoting their remarks.

Mr. Halhed, the translator of the Gentu Code (the first Englishman, I believe, who attempted to acquire a grammatical knowledge of it, and but for whose example I myself, perhaps, might have shrunk from the task,) in his preface to that work, pronounces it to be very copious and nervous, the style of the best authors wonderfully concise, and that it far exceeds the Greek and Arabick in the regularity of its etymology. The same author, in the preface to his Grammar of the Bengal Language, which was published in 1778, two years subsequently to the Gentu Laws, has the following passage :—“ The  
 “ grand source of Indian literature, the parent of almost every  
 “ dialect from the Persian Gulph to the China Seas, is the *Sanskrit* ;  
 “ a language of the most venerable and unfathomable antiquity ;  
 “ which, although at present shut up in the libraries of Brahmans, and  
 “ appropriated solely to the records of their religion, appears to have  
 “ been current over most of the Oriental world ; and traces of its  
 “ original extent may still be discovered in almost every district of  
 “ Asia. I have been astonished to find the similitude of Sanskrit  
 “ words with those of Latin and Greek ; and these not in technical  
 “ and metaphorical terms, which the mutation of refined arts and  
 “ improved manners might have occasionally introduced ; but in the  
 “ main ground-work of language, in monosyllables, in the names of  
 “ numbers, and the appellations of such things as would be first dis-  
 “ criminated on the immediate dawn of civilization.”

In corroboration of these opinions, the late Sir William Jones, the oracle of Oriental learning, in one of his admirable discourses re-  
 corded

corded in the Asiatic Researches of the Society instituted by him in Calcutta, has pronounced that—"The Sanskrit language, whatever  
 " be its antiquity, is of a wonderful structure; more perfect than  
 " the Greek, more copious than the Latin, and more excellently  
 " refined than either."

The profound and critical knowledge of H. T. Colebrooke, Esq. in this language (whose dissertations on various subjects connected with it adorn the pages of the Asiatic Researches, and who himself has published part of a grammar of it) renders him above all others competent to pronounce with confidence a judgment on its merits. In the seventh volume of those Researches, he has given a most admirable essay "on the SANSKRIT and PRÁCRIT languages," which every one who would acquire accurate information should study; wherein he declares the former to be—"a most polished tongue,  
 " which was gradually refined, until it became fixed in the classick  
 " writings of many elegant poets, most of whom are supposed to  
 " have flourished in the century preceding the Christian æra. It is  
 " cultivated by learned Hindus throughout India, as the language of  
 " science and literature, and as the repository of their law, civil and  
 " religious."

Having, upon such respectable authorities, shewn that the *Sanskrit* is highly worthy of the attention of the philologist, to whom the mere structure and affinity of languages is of the utmost interest, I shall proceed to point out to the learned of a different description, who esteem a foreign idiom in proportion only to its real use, to the knowledge it may be the means of his acquiring, or the elegant sources of amusement it may contain, that in the existing literature



of BHARATA-VARSHA (India) they will find an ample reward for the labour of its acquisition. The lover of science, the antiquary, the historian, the moralist, the poet, and the man of taste, will obtain in *Sanskrit* books an inexhaustible fund of information and amusement. Besides the *Vēdas*, there exist at this day numerous original treatises of considerable antiquity, on astronomy, mathematicks, and other sciences, highly worthy of examination; various systems of philosophy and metaphysics; innumerable tracts on grammar, elocution, logic, the art of poetry, music, medicine, ethics, politics, and other topics; with sublime and elegant poems on every variety of subject; more particularly those grand mythological treasures, the ancient poems called *Purānas*, an endless assemblage of enchanting allegory and fable, and of the most interesting stories of ancient times, recounted in polished numbers, calculated to allure the reader into the paths of Religion, Honour, and Virtue.

To those who are destined to fill offices of importance in the political, the military, and the commercial departments of the East India Company in India, and to whom a knowledge of the common dialects of the country is absolutely necessary, and now insisted on as an indispensable qualification, a certain acquaintance with the parent, or, rather, the vital principle of them all, is of the utmost importance. He who knows *Sanskrit* has already acquired a knowledge of one half of almost every vernacular language of India; while he who remains ignorant of it, can never possess a perfect and critical understanding of any, though he may attain a certain proficiency in the practical use of them. The several dialects confounded under the common terms *Hindi*, *Hindavi*, *Hindostāni*, and *Bhāshā*, deprived of *Sanskrit*, would not only lose all their beauty and energy,

energy, but, with respect to the power of expressing abstract ideas, or terms in science, would be absolutely reduced to a state of barbarism. These, and the idioms peculiar to *Bengal*, *Kāmarupa*, and the adjacent provinces; the *Tamul*, the *Telinga*, the *Carnatic*, the *Malabar*, together with that of the *Maratta* states, and of *Gujarat*, so abound with *Sanskrit*, that scarcely a sentence can be expressed in either of them without its assistance. The learned languages of *Tibet*, of *Ava*, and of *Ceilon*, are enriched by it; and every one of them is indebted to it for its alphabet, however dissimilar their characters may seem at first sight.

Having said so much on the pleasures and advantages to be derived from an acquaintance with this extraordinary language, it may not be uninteresting to the student to be informed of the manner in which this treatise has been compiled, and what have been the sources from whence it has been drawn. Upon this presumption I will proceed to give a succinct history of the work from its foundation.

About the year 1778, my curiosity was excited by the example of my friend, Mr. Halhed, to commence the study of the *Sanskrit*. I was so fortunate as to find a *Pandit* of a liberal mind, sufficiently learned to assist me in the pursuit; but as at that time (and indeed not till very lately) there did not exist, in any language I understood, any elementary books, I was compelled to form such for myself as I proceeded, till, with the assistance of my master, I was able to make extracts, and at length entire translations of grammars, wholly composed in the idiom I was studying. I put into English, sufficiently intelligible to myself, the greatest part of three very popular grammars;

grammars ; namely, the *Sūrasvatī-prakriyā* of *Anubhūti-svarupāchārya*, the *Mugdha-bōdha* of *Vōpa-dēva*, and the *Ratna-mālā* of *Purushōttama*. These extracts and translations I brought with me to England, together with their originals, and several other eminent grammars ; among which were the celebrated *Sūtras* of *Pānīni*, the *Siddhānta-kaumūdī* of *Bhattōji-dīkshita* and the *Siddhānta-chandrikā* of *Rāma-chandrāsrama*, with several useful commentaries, all of which have been either used, or consulted in this compilation.

At the commencement of the year 1795, residing in the country, and having much leisure, I began to arrange my materials, and prepare them for publication. I cut letters in steel, made matrices and moulds, and cast from them a fount of types of the *Dēva-nāgarī* character, all with my own hands ; and with the assistance of such mechanics as a country village could afford, I very speedily prepared all the other implements of printing in my own dwelling-house ; for by the second of May of the same year, I had taken proofs of sixteen pages, differing but little from those now exhibited in the first two sheets. Till two o'clock on that day every thing had succeeded to my expectations ; when, alas ! the premises were discovered to be in flames, which spreading too rapidly to be extinguished, the whole building was presently burnt to the ground. In the midst of this misfortune I happily saved all my books and manuscripts, and the greatest part of the punches and matrices ; but the types themselves having been thrown out and scattered over the lawn, were either lost or rendered useless.

As one accident is often followed by another, so it was with me ; and so many untoward circumstances, unnecessary to relate, succeeded

ceeded each other to prevent my resuming the prosecution of this work, that at last I resolved to give up all thoughts of it. But within these two years, the establishment of the East India College at Hertford, by the wise policy of the Court of Directors of the East India Company, induced me to change my mind. The study of the Oriental languages was one of the principal objects of this munificent institution, and that of the *Sanskrit* a desideratum. But as there was not any grammar of this to be procured, I was called upon, and highly encouraged to bring forward that which I had been so many years preparing. I accordingly had other letters cast from my matrices, and sent it immediately to press; from which it now issues, not the worse, I hope, for the delay.

If it should be objected to this work, that it is much too prolix and diffuse, the apology is, that there does not at present exist even a vocabulary, in any European language, to which the learner might have been referred for the explanation of a word; and that even those which are to be found in the original *Sanskrit*, are left exceedingly defective, under the presumption that the student is of course already acquainted with common terms, and can of himself form abstract nouns, derivatives, and compounds, according to the rules of grammar. But if ever there should be a general dictionary compiled, comprising every species of words, the lists of roots and particles, and the greatest part of the chapters on etymology, which swell these pages, might be spared.

In the prosecution of my design, perspicuity and correctness have been my constant aim. That I have occasionally failed in both is highly probable, and under all the circumstances not inexcusable.

Much attention was uniformly applied to correct the usual accidents of the press; but notwithstanding all my vigilance, upon a recent revisal of the whole, I am sorry to find that too many had escaped my notice. These, with a few of my own mistakes, have been placed in a table of errata, with their corrections, in the usual way. The *Dēva-nāgarī* character, as well as the language, being entirely new to the compositor, and the impossibility of obtaining in this country any assistance for a reperusal of the sheets as they came from the press, must be my apology for the length of this table.

The five copper-plate impressions of characters, which succeed the sixteenth page, having been originally designed by a mere amateur in the art of writing, are of course not so precise and elegant as they would have been from the pen of a professor. Such as they are, however, they have been for more than a year used as copies by the pupils at the College, many of whom, without any other guide, have presently learned to write and combine the letters with great freedom and precision. In speaking of the College, I cannot but express how much I am gratified to find that a considerable number of the students have for some time been formed into a *Sanskrit* class, and have, under the instructions of its able and zealous Professor, already made a very considerable progress in the first four chapters of this work, which, that no more time should be lost, were furnished by me at the commencement of the present term.

A chapter on prosody has been omitted for want of materials.

THE AUTHOR.

London,

Oct. 1, 1808.

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A

# GRAMMAR

OF THE

## SANSKRITA LANGUAGE.

### CHAPTER I.

---

#### OF THE ELEMENTS.

**T**HE term *Sanṣkṛita* seems to have been given to the language which is the object of this Grammar, by way of preeminence, and to distinguish it from the vulgar dialects called *Prākṛita*. The former is an epithet implying elegance and perfection, and the latter the contrary. In the drama of *Sākuntalā* the Brahmans, and those of the Court, are made to speak *Sanṣkṛita*, while the common people converse in *Prākṛita*.

SEVERAL of the provinces of India have alphabets distinct from each other, in which they not only write their particular dialects, but even

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*Note.* The word संस्कृत *Sanṣkṛita* is a compound participle, literally signifying altogether, or completely, made, done, or formed, (Lat. *confectus*) from the inseparable preposition सं *sa-*, Altogether, or togethier, (Lat. *col, com, con, cor,*) and कृत *kṛita*, Done, with the interposition of a silent सू *s*, which letter being a dental, requires that the labial nasal, which precedes it, should be pronounced as a dental also, namely as *n*. The word, in its common acceptation, denotes a thing to have been composed, or formed by art, adorned, embellished, purified, highly cultivated or polished, and regularly inflected, as a language.

*Sanṣkṛita*. Indeed most of the alphabets, properly Indian, agree, in the number, order, and power of their letters, with the *Dēva-nāgari*, the one preferred for this work, because it is that in which *Sanṣkṛita* is most commonly written, and which is the most elegant and approved.

ALL languages of the *Hindu* class are read from left to right.

LEARNERS are first taught to repeat the *Dēva-nāgari* alphabet according to the following very admirable arrangement.

### THE ALPHABET.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ *u*, ऊ *ū*; ऋ *ṛi*, ॠ *ṛī*; लृ *lṛi*, ॡ *lṛī*.

ए *e*, ऐ *ai*; ओ *ō*, औ *au*; ः *am*, ः *ah*.

क <i>ka</i> ,	ख <i>kha</i> ;	ग <i>ga</i> ,	घ <i>gha</i> ;	ङ <i>nga</i> .
च <i>cha</i> ,	छ <i>ch'ha</i> ;	ज <i>ja</i> ,	झ <i>jha</i> ;	ञ <i>nya</i>
ट <i>ṭa</i> ,	ठ <i>ṭha</i> ;	ड <i>ḍa</i> ,	ढ <i>ḍha</i> ;	ण <i>ṇa</i> .
त <i>ta</i> ,	थ <i>tha</i> ;	द <i>da</i> ,	ध <i>dha</i> ;	न <i>na</i> .
प <i>pa</i> ,	फ <i>pha</i> ;	ब <i>ba</i> ,	भ <i>bha</i> ;	म <i>ma</i> .
य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>va</i> .	
श <i>ṣa</i> ,	ष <i>ṣha</i> ,	स <i>sa</i> ,	ह <i>ha</i> .	क्ष <i>kṣha</i> .

Read *a*, *ā*; *i*, *ī*; *u*, *ū*; &c. *ka*, *kha*; *ga*, *gha*; &c.

IN speaking of the letters individually, it is the practice to use the term कारः *kārah* (make, form) after each of their names as here exhibited: Thus, the vowel अ *a* is called अकारः *a-kārah*, and the consonant क *ka*, ककारः *ka-kārah*.

THERE appear no less than fifty letters in the above alphabet; but upon examining their powers, without too close a scrutiny, the number of

simple

simple articulations may be reduced to twenty-eight: namely, five vowels, and twenty-three consonants; as will be explained in the course of the following analysis of the alphabet.

OF THE VOWELS.

THE simple vowels are reckoned five; for which there are ten characters: अ *a*, इ *i*, उ *u*, ऋ *ṛi*, लृ *ṛi*, to denote the short sounds; and - आ *ā*, ई *ī*, ऊ *ū*, ॠ *ṛī*, ॡ *ṛī*, their corresponding long sounds, which are directed to be held twice the time of the short.

THE compound vowels, or diphthongs, are ए *ē*, ऐ *ai*, ओ *ō*, औ *au*, which, in prosody, should never be short; though poets sometimes make a short syllable with ए *ē*.

MOST of the vowels, occasionally, assume a very different shape from that exhibited in the alphabet, which the following arrangement may serve to explain.

As initials.

अ आ इ ई उ ऊ ऋ ॠ लृ लृ ए ऐ ओ औ

As medials and finals.

। िी उ ँ ए लृ लृ ॆ ॆ ॆ ॆ

Initials, medials, and finals in composition with a consonant.

अक आका इकि ईकी उकु ऊकु ऋकृ ॠकृ लृकृ लृकृ  
*aka, ākā, iki, īkī, uku, ūkū, ṛikṛi, ṛikṛī, ṛikṛi, ṛikṛī,*

एके ऐकै ओको औकौ

*ēkē, aikai, ōkō, aukau.*

IN this manner the vowels may be combined with any other consonant.

AS the letters have the same powers in composition which are given to them in the alphabet, and do not, as in our own language, change their sound with their situation, a few observations on the pronunciation of each character in due order, may enable the learner to read with tolerable accuracy and ease.

अ *a*, the first letter in the alphabet, has that obscure short sound which the French give to *e*, in the particle *le*, and which is very common in our own language, though there be no distinct character for it; as in the words *money*, *honey*, and some others, where it is represented by *o*; and in *but*, *shut*, and the like, where *u* is the substitute. The letter अ *a*, never makes its appearance but as an initial; for, when the sound of it is required after a consonant, as a medial or final, it is pronounced with it as in the alphabet; it being an invariable rule, that every open consonant, not followed by another vowel, must be pronounced as if अ *a* were written after it. In this work it will occasionally be represented by the vowel *a*.

आ *ā* should have the same sound as is given to the former, held twice the length. It occurs, as a medial, in the word काल *kāla*, Time, the first syllable of which is pronounced nearly like the English word *call*. It will be distinguished in our letters by *ā*, with a diacritical mark over it to denote its being long. As a medial and final its character is ।.

इ *i*, and ई *ī*, are two characters to note the sound which the Italians give to the vowel *i*. The former is to be pronounced short, like *ee* in *meet* (encounter), and the latter long, like the same letters in *meet* (fit). To avoid double letters, they will here be represented by *i* short and *ī* long, with the Italian pronunciation. After a consonant, as a medial and final, as has been already observed, they are changed to ि and ी, which are placed as in the words मणिः *maṇih*, A jewel, and देवी *dēvī*, A goddess.

उ *u*, and उ *ū* are to be articulated like *oo* in the English words *foot*, and *fool*. After a consonant they are usually subjoined; as in पुत्रः *putrah*, A son, and भूः *bhūh*, The earth; but occasionally, particularly after र *r*, on the side, thus, रु *ru*, रू *rū*. As it will be convenient to explain the powers of these two characters by single, rather than by double vowels, we should endeavour to recollect that *u*, and *ū*, as substitutes for उ and उ, are to be pronounced in the Italian manner, the one short and the other long.

ऋ *ri*, and ॠ *rī*. The first of these sounds short, somewhat like *ri* in *rit*; and the second is the same held twice as long. ऋ *ri* short occurs in ऋत *rita*, Right, True. The other is very rarely used, except it be in the oblique cases of some nouns. In our characters a dot under the *r* may serve to distinguish them from the syllables रि *ri* and री *rī*. As medials or finals they are always placed under their consonants, in this form, नृ *nṛi* नृ *nṛī*.

लृ *lri*, and लृ *lṛī*. From the shape and sound of these letters, one would suppose them compounds of the consonant ल *la*, with the two preceding characters; but all the grammarians have ranked them among the simple vowels, and we shall but lose time in disputing the point. The short power is found in the word कृप्त *klṛipta*, which the learned of Bengal soften into *klīpta*, and which, probably, is the true pronunciation of it. The long form seldom, if ever, occurs but in grammars. Here too a dot under the *l* will serve as a distinction, when we would explain them.

ए *ē*, though classed among diphthongs, differs not from the simple sound of *e* in *where*; and so it is pronounced in देवः *dēvah*, A god. It is said to be a compound of अ *a* and इ *i*.

ऐ *ai* is a diphthong, and is always sounded as the letter *i* in our alphabet; but it will be better to represent it by *ai*. There is an example of it in the word रैः *raiḥ*, Wealth.



ओ *ō* differs not from our *o* held long, as in *stone* : though it is said to be a diphthong composed of अ *a* and उ *u*. In a following state it is represented by ऐ .

औ *au* is decidedly a diphthong, having the power of *ow* in the word *how*; which in these letters would be written thus हौ *hau*.

HERE, properly, end the vowels; for *am*, and *ah*, are, correctly speaking, rather substitutes for the nasals, and ह *ha*, when silent, at the end of a syllable, as will appear more fully hereafter. They are called अनुस्वारः *anuswārah*, and विसर्गः *visargah*. The one occurs in the pronouns अहं *aham*, I, and त्वं *twam*, Thou; and the other in सः *sah*, He.

#### OF THE CONSONANTS.

OF the thirty-four characters which appear in the list of consonants, there are, at most, but twenty-three simple and distinct articulations: for, of the first twenty-five, ten are but aspirates of those which immediately precede them, and seem originally to have been designed by the same letters combined with ह *ha*; and as to क्ष *ksha*, it is, indisputably, a compound formed by the coalition of क *ka* and ष *sha*; and so it is considered by the learned professors of this language.

THE first five-and-twenty consonants are distributed into five classes, in the plural number called वर्गः *vargāh*; in speaking of which, they are named after the first letter of each class: the first class being called कवर्गः *ka-vargah*, the class of क *ka*; the second चवर्गः *cha-vargah*, the class of च *cha*; and so for the rest. Some grammarians use the first letter of each class combined with उ, to denote all the letters in each class respectively, as कु *ku*, for the first; चु *chu*, for the second; तु *tu*, for the third; नु *nu*, for the fourth, and पु *pu* for the fifth class.

*The first class, or gutturals, क ख ग घ ङ.*

क *ka* has the precise sound of hard *c*, but is better expressed by *k*, the power of which not being liable to change.

ख *kha* has the same sound uttered with greater force, as if combined with the letter ह *ha*. Ignorant transcribers are very apt to confound it with the letter ष *sha*.

ग *ga* is the hard *g*, as sounded in *gun*.

घ *gha* is the same aspirated.

ङ *nga* is equivalent to *ng* in *king*. Generally speaking, every other nasal is resolved into this, before any letter of this class; or, at least, to be pronounced like it. In *Dēva-nāgari* manuscripts, it is, when silent, for the most part represented by the single dot [ • ] अनुस्वारः *anufwārah*.

*The second class, or palatals, च छ ज झ ञ.*

च *cha* has the exact power we express by *ch*, as in *church*.

छ *ch'ha* is the former aspirated.

ज *ja* has the power of *g* soft, as in *Giles*; but will be more certainly expressed by *j*, as in *James*.

झ *jha* is the aspirate of the former.

ञ *na*. This is the proper nasal of this class, which in composition is sounded rather softer than ङ *nga*. It seems to be formed by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and forcing the sound through the nose, with the mouth open. It is chiefly used before letters of its own class; but in *Dēva-nāgari* manuscripts, as is the case with the other nasals, it is generally expressed by [ • ] *anufwārah*. It seldom appears with another consonant immediately

before,

before, or a vowel after it: Indeed, there are but few instances of it, (except in grammatical compositions,) one of which is in the root **ज्ञा** *jnā*, signifying *know*, and its derivatives, where the character **ज्ञ** is said to be a compound of **ज** *ja* and **अ** *ia*, the just articulation of which is found so difficult, and the sound so harsh, that it is frequently softened into *gyā*, as if written **ग्या**. As the sound of **अ** before another consonant, approaches nearer to that of *n*, than any other letter, it may be represented by it, with a mark over it, thus *n̄*.

*The third class, or cerebrals, ट ठ ड ढ ण.*

THIS series of consonants is pronounced by turning, and applying the tip of the tongue far back against the palate; which producing a hollow sound, as if proceeding from the head, it is distinguished by the term **मूर्धन्य** *mūrdhanya*, which Mr. Halhed, in his elegant Grammar of the Bengal language, has translated *cerebral*.

**ट** *ṭ* has the sound of *t*, articulated as above directed.

**ठ** *ṭha* is the same aspirated.

**ड** *ḍa* differs from the common *d* only in the above particular. In Bengal it is generally pronounced like a very obtuse *r*.

**ढ** *ḍha* is the same aspirated.

**ण** *ṇ* is distinguished from the common *n* by the manner of producing it, as above.

IN our letters, those of this class may be conveniently expressed by a dot under *ṭ ḍ n̄*.

*The fourth class, or dentals, त थ द ध न.*

**त** *ta* is the common dental *t*.

**थ** *tha*,

थ *tha* is the former aspirated.

द *da* has the power of our *d*.

ध *dha* is the aspirate of द *da*.

न *na* is the common *n*. It is sometimes, like the other nasals, represented by *anufwāra* [ ∴ ].

*The fifth class, or labials, प फ ब भ म.*

प *pa* corresponds with *p*.

फ *pha* is the former aspirated. In writing foreign words with these characters, this letter is used for the sound of *f*.

ब *ba*. This letter is very often confounded with व *va*. Its power is that of *b*.

भ *bha* is the aspirate of ब *ba*.

म *ma* is *m*. When silent it is often expressed by [ ∴ ] *anufwāra*; as in संवत् *samvat*, A year, an æra.

*The semi-vowels, य र ल व.*

य *ya*. This letter, which is a *palatal*, like our *y* (with which it corresponds), is often put in the place of इ *i* and ई *ī*, as will be fully explained in its place. Its proper power is that of *y* in *yarn*; but in Bengal they generally pronounce it as we do *j*, confounding it with ज *ja*.

र *ra* is our *r*. It is esteemed a *cerebrat*. In composition it frequently assumes two other forms. In the middle of a word, immediately preceding another consonant, it is mounted upon its head in this shape ॠ, when it is optional in the writer to double the letter with which it so coalesces: as in the word कार्य्य *kāryya*, An affair, which pronounce *kārya*. After a consonant it is always subjoined in this shape [ ॡ ], as in the word प्रकार *prakāra*, A sort or manner. This letter, in grammars, is generally called रेफ *rēpha*.

ल *la* answers to our *l*. It is ranked among *dentals*.

व *va* is generally pronounced like *v*, and is then a *dento-labial*; but when subjoined to another consonant, it is often necessarily articulated as our *w*, it being then frequently the natural substitute for उ *u* before another vowel; as दौ *divau*, Two.

*The sibilants and aspirate श ष स ह.*

श *śa*. The proper sound of this letter is produced by applying the tip of the tongue to the fore part of the palate, and passing the voice as in pronouncing our *s*, from which it may be distinguished by a dot under it, thus, *ṣ*. It is a *palatal*.

ष *ṣha* is usually pronounced as *sh* in *shoe*; but in the western parts of India it is frequently articulated like, and confounded with ख *kha*. It is a *cerebral*.

स *śa* has precisely the power of *s* in *Saint*, and is esteemed a *dental*.

ह *ha* is *h*. At the end of a word, when silent, it is represented by [ : ] *visarga*. It is classed among *gutturals*. This properly is the last letter in the alphabet, क्ष *kṣha*, as before observed, being a compound character.

THERE is another letter, not usually given in the *Dēva-nāgari* alphabet, in this form, ऌ which seems to have a power similar to that of the *furd*, or Welsh, *ll*. It occurs in the *Vēdas*, and is included in some of the provincial alphabets.

#### OF COMPOUND CONSONANTS.

THE sound of अ *a*, it has been already mentioned, is given to every open consonant, not followed by another vowel; but as it must often  
 happen

happen that a word ends with a consonant, or that two or more consonants meet together without a vowel between them, it is proper the learner should know what is done in these two cases. If a word terminates in a consonant, the vowel is cut off by a small mark of elision, such as is seen under क *ka* in the word वाक् *vāk*, Speech, which written without it, thus वाक्, would be pronounced *vāka*. If two or more consonants meet together, it is a general rule that they coalesce, and form a compound character. Sometimes it so happens that the simple letters are not to be traced in the compound, instances of which occur in क्ष *kṣa*, and ज्ञ *jña*, which are composed of क and ष, and ज and ञ; but, in general, the shapes of the letters are so little altered, that they may be easily discriminated. There are several modes of forming these compounds: sometimes it is found convenient to put one letter under the other, and at others to blend them together, thus ज्ञ; but the most usual way is to place them in their natural order, yet so that their bodies, as well as heads, may be in contact, omitting the final upright stroke of every letter that has one, except the last. In the word कार्त्स्न्यं *kārtśnyam*, Wholeness, there is a coalition of no less than five consonants; namely, र, न, स, न, and य. *ra*, in a new shape, is mounted upon the head, and न *ta*, स *sa*, and न *na*, deprived of their upright strokes, thus, र्न्स, are connected, and finally united to य *ya*. A little practice, and due attention to the following plates, exhibiting most of the combinations which occur, will render this subject familiar to the learner. See end of this chapter, plates 3, 4, 5.

#### OF EXTRANEOUS CHARACTERS.

ONE stroke, thus ॥, or two, thus ॥, serve to divide hemistichs and distichs.

A fort

A sort of *figma*, in this shape ॡ, is frequently used as an apostrophe, to shew that a vowel has been dropped by rule.

A character like a crescent with a dot between its horns, thus ॢ, is occasionally put over a consonant, which by the rules of orthography has been substituted for a nasal.

IN the *Vēda* other diacritical marks are used, which do not occur in common books. A small perpendicular line over a vowel, thus अँ, denotes that it is to be pronounced *high*; a parallel line drawn under a vowel, thus अं, denotes that it should be pronounced *low*; and a curved line over a vowel, thus अं, indicates that it must be uttered in a manner to partake of both the former. The intention of these three marks seems to be the same as what was originally designed by the accute, the grave, and the circumflex accents. A figure of three is sometimes put after a vowel, thus अ ३, or three lines over it, thus अँँँ, to shew that it is to be held longer than usual, as in calling or crying.

TWO dots, thus ॥, called *visarga*, (विसर्ग) are used to denote a final ह. They are occasionally represented in this manner [ ː ].

A single dot over a letter, thus अं, is called *anuswārah*, (अनुस्वारः) and denotes a final nasal.

THE numerical figures are १ २ ३ ४ ५ ६ ७ ८ ९ ०.

1 2 3 4 5 6 7 8 9 0.

THAT the learner may have an opportunity of exercising himself in reading, part of the introduction to the हिनोपदेश *Hitōpadēśa* is here given, both in *Dēva-nāgarī* and Roman letters, together with a literal translation, with numerical references to the words in the original.

१

अजरामरवत् प्राप्नो विद्यामर्थं च चिन्तयेत् १

*ajarāmaravat prājñō vidyām arthan̄cha chintayēt*

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

*grihīta iva kēśēṣhu mṛityunā dharmam ācharēt*

२

विद्याददाति विनयं विनयाद्यानि पात्रतां १

*vidyā dadāti vinayam vinayād yāti pātratām*

पात्रत्वाद्धनमाप्नोति धनाद्धर्मस्तनः सुखं ॥

*pātratwād dhanam āpnōti dhanād dharmas tatah sukham*

३

सर्वद्रव्येषु विद्यैव वित्तमाहुरनुत्तमं १

*sarva dravyēṣhu vidyaiva vittam āhur anuttamam*

अहार्यत्वादनर्घ्यत्वात् अक्षयत्वाच्च सर्वदा ॥

*ahāryatwād anarghyatwāt akṣhayatwāch cha sarvadā*

४

संगं नयति विद्यैव नीचगापि नरं सरित् १

*sangam nayati vidyaiva nīchagāpi naram sarit*

समुद्रमिव दुर्धर्षम् नृपं भाग्यमतः परं ॥

*samudramiva durdharṣham nṛipam bhāgyamatah param.*

TRANS-



## TRANSLATION.

## 1.

A wise man<sup>1</sup> should consider<sup>2</sup> science<sup>3</sup> and<sup>4</sup> wealth<sup>5</sup> like one not subject to sickness and death.<sup>6</sup> He should practise<sup>7</sup> the duties of religion<sup>8</sup> as one<sup>9</sup> by death<sup>10</sup> seized<sup>11</sup> by (in) the hairs of the head.<sup>12</sup>

## 2.

Knowledge<sup>13</sup> giveth<sup>14</sup> humility;<sup>15</sup> from humility<sup>16</sup> he attaineth<sup>17</sup> worthiness;<sup>18</sup> from worthiness<sup>19</sup> he obtaineth<sup>20</sup> wealth;<sup>21</sup> from wealth<sup>22</sup> (the power of performing acts of) religion;<sup>23</sup> thence<sup>24</sup> happiness.<sup>25</sup>

## 3.

Of all things<sup>26</sup> knowledge also<sup>27</sup> is esteemed<sup>28</sup> the greatest<sup>29</sup> treasure,<sup>30</sup> from incapacity to be stolen,<sup>31</sup> from incapacity to be given away,<sup>32</sup> and from incapacity ever to be destroyed.<sup>33</sup>

## 6.

Knowledge also<sup>34</sup> conducteth<sup>35</sup> a man<sup>36</sup> to acquaintance,<sup>37</sup> as<sup>38</sup> the humble<sup>39</sup> stream<sup>40</sup> to the ocean;<sup>41</sup> to the prince,<sup>42</sup> hard to be attained;<sup>43</sup> after this,<sup>44</sup> to good fortune.<sup>45</sup>

BESIDES the popular arrangement of the alphabet, as given p. 2, the grammarians class the letters in a more artificial, but not less scientific, order for the convenience of forming concise rules of orthography. The following table has been selected before others because of its simplicity.

अ इ उ ऋ लृ ए ऐ ओ औ

*a, i, u, ri, li; ē, ai, ō, au;*

ह य व र ल ञ ण न ड म झ ढ ध घ भ

*ha, ya, va, ra, la; ṇa, ṇa, na, ṇga, ma; jha, dha, dha, gha, bha;*

ज उ द ग ब ख फ छ ठ थ च ट न क प

*ja, da, da, ga, ba; kha pha, ch'ha, tha, tha; cha, ta, ta, ka, pa;*

श ष स

*śa, śha, śa,*

ANY two of the above letters, from first to last, being read together, form a sort of *term* indicative of all the characters they may chance to embrace. Thus the vowel अ *a* being read with the consonant ब *b*, is formed the class अब् *ab*; under which term is included every letter from अ *a* to ब *b*, namely, अ इ उ ऋ लृ; ए ऐ ओ औ; ह य व र ल; ञ ण न ड म; झ ढ ध घ भ; ज उ द ग ब. In like manner the term चप् denotes the class च ट न क प; the term झम् implies the class झ ढ ध घ भ; and by the term जब् is indicated the class ज उ द ग ब. By the term हम् is to be understood all the consonants, or, indefinitely, a consonant. In the same manner other terms and classes are to be formed, as occasion requires.

THE alphabet is also, by some philologists, divided into two grand species of letters, which may with propriety be called *Surds* and *Sonants*. The term *furd* is applicable to such letters as, in the first effort to form them, admit of no vocal sound; and the term *sonant*, to such letters as are attended by an audible murmuring, as it were, of the voice. The *furds* are the two first letters of each of the five classes of consonants, with the

the three *fililants*, and ~~the~~ *aspirate*; namely कख, चछ, टठ, तथ, पफ, शष, स; and the *sonants* all the rest of the consonants, and all the vowels and diphthongs; namely, गघड, जझञ, उढण, दधन, बभम, यरलवह अ आ, &c. An alphabet to be perfect should, so far as respects the consonants, be furnished with a corresponding *sonant* for every *furd*, (~~each~~) but all are defective in this point, and the *Sanskṛita* alphabet has no companion *sonants* for शषस, nor *furds* for the *nasals* and र ल व. य partakes too much of the nature of a vowel to admit of a *furd* companion, as does व also, when used as our *w*. In our application of the Roman alphabet, *k, ch, t, th* (in thing), *p, f, s, sh*, are *furds*, and *g* (hard), *j, d, th* (in this), *b, v, z, j* (French), their corresponding *sonants*.

THE part of Grammar given in this chapter is, in *Sanskṛita*, technically called संज्ञा *sanjñā*, Signs, symbols, characters, terms.

AS it is of great importance that the student should learn to write the *Dēva-nūgari* character, five pages from copper-plates are here inserted, which he may copy with advantage, provided he has the patience to proceed through them, in regular succession, and make himself thorough master of the first, which contains the rudiments of all the letters, before he attempts the rest.

## Pl. I.

### NUMERICAL FIGURES.

୧ ୮ ୯ ୧୦ ୨୦ ୩୦୦



THE DEVANAGARI ALPHABET,

Vowels.

Consonants.

PL. II.

Initials.

Finals

अ <sub>ä</sub> आ <sub>ā</sub> ॠ <sub>ā</sub> क <sub>k</sub> ख <sub>kh</sub> ग <sub>g</sub> घ <sub>gh</sub> उ <sub>u</sub>

इ <sub>i</sub> ई <sub>ī</sub> ि <sub>i</sub> च <sub>ch</sub> छ <sub>chh</sub> ज <sub>j</sub> झ <sub>jh</sub> ञ <sub>ñg</sub>

उ <sub>u</sub> ऊ <sub>ū</sub> ॡ <sub>ū</sub> ट <sub>t</sub> ठ <sub>th</sub> ड <sub>d</sub> ढ <sub>dh</sub> ण <sub>n</sub>

श <sub>ś</sub> ष <sub>ṣ</sub> त <sub>t</sub> थ <sub>th</sub> द <sub>d</sub> ध <sub>dh</sub> न <sub>n</sub>

ल <sub>l</sub> लृ <sub>l̥</sub> ॠ <sub>l̥</sub> ॡ <sub>l̥</sub> प <sub>p</sub> फ <sub>ph</sub> ब <sub>b</sub> भ <sub>bh</sub> म <sub>m</sub>

ह <sub>ē</sub> ऐ <sub>ai</sub> े <sub>ē</sub> ै <sub>ai</sub> य <sub>y</sub> र <sub>r</sub> लृ <sub>l</sub> व <sub>v, w</sub>

ओ <sub>ō</sub> औ <sub>au</sub> ो <sub>ō</sub> ौ <sub>au</sub> श <sub>ś</sub> ष <sub>ṣ</sub> स <sub>s</sub> ह <sub>h</sub> ळ <sub>ll</sub>

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु उक् शक  
शकल्लकल्लक एके ऐकै ओको औकौ

Other Forms.

अ <sub>ä</sub> आ <sub>ā</sub> उ <sub>u</sub> ऋ <sub>ṛ</sub> ए <sub>ē</sub> ऐ <sub>ai</sub> ओ <sub>ō</sub> औ <sub>au</sub> ॠ <sub>ā</sub> ॡ <sub>ū</sub> ऋ <sub>ṛ</sub> ऌ <sub>l̥</sub> ड <sub>ḍ</sub> ण <sub>n</sub>

ण <sub>n</sub> न <sub>n</sub> भ <sub>bh</sub> म <sub>m</sub> ल <sub>l</sub> श <sub>ś</sub> ष <sub>ṣ</sub>



COMPOUND CONSONANTS.

### Double letters.

Pl. III.

क क् क्व क्व क्व क्त क्त कथ क्व क्व  
 k k k k k k k k k k k k k k k k

कफ कन कय क्र क्र क्ल क्व कश क्ष च खः  
kfh km kw kr kl kw ke ksh klu

रक्म रव्य र्वर र्वर र्वश र्वम गग गध गज :

गझ गढ गध गन गब गभ गम गय ग्र गल गव गह  
gjh gd gdh gn gb gbh gm gy gr gl gw gh

घ्न घ्म घ्य घ्र घृ घ्व ङ्क ङा ङ्घ ङु ङ्व ङ्श  
ghn ghm ghy ghr ghri ghv    ngk nga nggh ngu ngv ngsh

च च्च् म म्य च्च क्त क्त क्त क्त  
chē chē'h cīm chy chr chw cī'hm cī'h'y cī'hr

**ଝୁ ଛୁ ଜୁ କୁ ଲୁ ମୁ ନୁ ତୁ ଦୁ ବୁ ଘୁ ଘୃ ଘ୍ନ :**

**ञ ञ ण**    **झ ञ दृढ न य द्र ण व रू :**

*nj    neh    neh'h    njh    nn    lt lth    tm    tv    tr    thm    thy    thr*

**उ उ ऊ ँ अ इ ई औ न य र ल व श ष**

dḡ dgh dd dn dbh dm dy dr dl dv dhm dñv dhr nt nth nū

**ए ण ए ह क ख त्त त्त थ व प फ ल :**

त्य व्रत्रल व्रत्स थ्र थ्म थ्य थ्वद्गद्घ

ty      tr      tw      ts      thn      thm      thv      thw      dg      dgh





# COMPOUND CONSONANTS.

## Double Letters Continued.

PLIV.

द द्द ड द्ढ ङ य द्र द्व ध्ध ध्मध्यध्रः  
dd ddh dn ddd dm du dr dw dhn dhm dhy dhr

ध्वन्क्चत्त न्थ न्द न्न न्ध न्प न्फ न्म  
dhw nk nch nt nth nd nn ndh np nph nm

न्यन्न न्वन्सन्ह प्प प्प प्प प्मप्य प्रः  
ny nr nw ns nh pt pn ppi pm py pr

प्ल प्व प्सफ्नफ्यफ्वबाल्लब्ध्वन्न  
pl pw ps phm phy phw by bj bd bddh bn

ब्र ब्भब्भब्भ्यब्र ब्बु ब्व भ्भ भ्मभ्यभ्र  
bn bbh' bm by br bl bw bhn bhm bhy bhr

भ्र भ्वभ्न म्पम्फम्भम्मम्यम्र म्लः  
bhl bhv mn mp mph mb mhh mm my mr ml

म्बम्ब क्क् र्क् र्क् र्गल्कल्गल्हल्पल्हल्  
mw rk rkh rg&c tk lg lt lp ly ll

श्च श्च श्मश्यश्च श्ल श्वश्च श्शष्कष्व  
sch sch' sm sy sr sl sw ss shk shkh

ष्ट श्ठ शा श्ल ष्प ष्फ ष्मष्य ष्व ष्व स्व  
st shch shn shp shph shm shy shw shsh sk

स्वस्तस्थस्त्रस्त्र स्प स्फस्मस्यस्त्र म्लः  
sch st sth sn sp sph sm sy sr st

स्वस्मस्त्र स्त्र स्त्र स्त्र इतिशुभंभूयात्  
sw ss hn hm hy hr hl iti subham bhuyat'



क्क्य क्य त्त्य त्त्य क्त क्त त्त्य त्त्य क्त क्त  
*kkyy kty ktr ktzy ktw*

क्त्य क्त्य क्षण क्ष्य क्ष्म क्ष्म्य क्ष्य क्ष्म क्ष्व  
*kty kshn kshry kshn kshmy kshy kshr kshw*

क्षल क्ष्म क्ष्य ग्द्य ग्ध्य ग्ध्व ग्न्य ग्न्य ग्न्य ग्न्य  
*kshl kshd ggy gdy gdhyy gdhw gny gbhyy gmy gny*

घ्य च्य च्य च्य च्य च्य ज्य ज्व ज्य ज्य  
*ghyy chyy chyy chyy chyy chyy jyy jw jyy jyy*

ञ्च ञ्च ज्य ज्य ज्य ज्य ज्य ज्य ज्य ज्य  
*ñchh ñchyy jyy jyy jyy jyy jyy jyy jyy jyy*

ण्य ण्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य  
*nyy nhw lyy lyy lyy lyy lyy lyy lyy lyy*

त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य  
*try tsth ten tson tsm tsy ttr tsw dtr dtr*

द्र्य द्र्य द्र्य द्र्य द्र्य द्र्य द्र्य द्र्य द्र्य द्र्य  
*dbhy dbhr dmy dry dvy dvr dhry nty ntr ntry ntw*

न्य न्य न्य न्य न्य न्य न्य न्य न्य न्य  
*ntvy nts ntsy ntw nthyy nthw ndy ndr ndw*

श्म श्म श्म श्म श्म श्म श्म श्म श्म श्म  
*ndhm ndhy ndhw nmy nmr pty pty psth psm pty*

म्य म्य म्य म्य म्य म्य म्य म्य म्य म्य  
*mny mpy mby mbhy lgy lpl lpty lpm shhy*

ष्य स्व्य स्व्य स्व्य स्व्य स्व्य स्व्य स्व्य स्व्य  
*shyy sky sty stry stw sphyy svy hny*



## CHAPTER II.

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### ORTHOGRAPHY.

1. **T**HE perfection of the alphabet applicable to this language is such, that, by a little practice, one may *read* with considerable facility, and exactness. The case, however, is very different when we would *speak* or *write*; for so much attention has been paid to the preservation of the harmony of speech, that few letters can open upon each other, in the course of forming a word, or sentence, but some change takes place, requiring a knowledge of the following rules for the permutation of vowels and consonants.

2. THE general rules are of very extensive use; they are, however, subject to many exceptions, and anomalous deviations, by poetical license, or the authority of custom; some of which will be pointed out in their proper places.

### *Permutation of Vowels.*

3. WHEN any simple vowel opens upon another simple vowel, *similar* to itself, the two shall be resolved into one long. Thus, if अ opens upon अ or आ, or आ upon आ or अ, the two coalesce and form one long vowel, namely आ. The same rule serves for इ and ई, उ and ऊ, ऋ and ॠ, लृ and लृ; for अ and आ, इ and ई, उ and ऊ, ऋ and ॠ, लृ and लृ.

लृ and लृ are, each pair respectively, considered identically one power, differing only in duration of sound.

### Examples.

For दंड अग्रं	write	दंडाग्रं	A stick's end.
सा आगता	—	सागता	She (is) come.
दधि इह	—	दधीह	Here (is) curd.
नदी ईहति	—	नदीहति	The river flows.
भानु उदयः	—	भानूदयः	Sun-rise.
मधु उहनं	—	मधूहनं	Honey-sucking.
पितृ ऋद्धिः	—	पितृद्धिः	The father's property.

Examples in लृ and लृ can seldom occur; but as some grammarians say they are homogeneous to ऋ and ॠ, so for होतृ लृकारः they write होतृकारः The letter लृ of the officiating priest.

4. ANY simple vowel, except अ आ, opening upon any *diffimilar* vowel, simple or compound, is changed to a semivowel congenial to itself. Thus इ ई are changed to य, उ ऊ to व, ऋ ॠ to र, and लृ लृ to लृ; as in the following examples:

For दधि आनय	write	दध्यानय	Bring curd.
गौरी अत्र	—	गौर्यत्र	Gaurī (is) here.
मनु अंतरं	—	मन्यंतरं	The period or interval of a <i>Manu</i> .
पितृ अर्थः	—	पित्रर्थः	For the fathers.
लृ अनुबन्धः	—	लनुबन्धः	The adjunct लृ.

Observe that rules will occur, among those for the permutation of consonants, for doubling a consonant coming in contact with another consonant, provided it be immediately preceded by a vowel, and also for doubling

doubling a consonant preceded by र्; and thus you may also write दृष्टानय, गौर्यत्र, पित्रर्थः in the above examples, the rule not being absolute.

5. WHEN the compound vowels ए, ओ, ऐ, औ, open upon any other vowel, simple or compound, they are, in due order, changed to अय्, अव्, आय्, आव्; as in the following examples :

ए to अय्, as नयनं An eye, composed of ने and अनं.

ओ to अव्, as भवति He becomes, from भो and अति.

ऐ to आय्, as नायकः A leader, from नै and अकः.

औ to आव्, as ताव्हिह Those two here, from तौ and इह.

6. THE simple vowels अ आ, coming in a state to unite with any dissimilar vowel, simple or compound, undergo the following changes:

अ or आ with इ or ई forms ए; as for तव इदं, तवेदं This is thine:—  
with उ or ऊ forms ओ; as for गंगा उदकं, गंगोदकं Ganges water:—  
with ऋ or ॠ forms अर्; as for तव ऋद्धिः, तवर्द्धिः Thy wealth:—  
with लृ or ॡ forms अलृ; as for तव लृकारः, तवलृकारः Thy letter लृ:—  
with ए or ऐ forms ऐ; as for तव एषा, तवैषा This is thine, and  
for तस्य ऐश्वर्यं, तस्यैश्वर्यं His riches:—  
with ओ or औ forms औ; as for तव ओदनं, तवौदनं Thy boiled rice; and for तव औचित्यं,  
तवौचित्यं Thy rectitude.

### *Exceptions and Anomalies.*

7. गो An ox, requires the introduction of an अ before अक्षः An eye, इन्द्रः A chief, and अजिनं A hide; thus forming the compound terms गोभाक्षः An ox eye, a small window, गवेन्द्रः An ox chief, a fine ox, गवाजिनः



गवाजिनं An ox hide; instead of गवक्षः, गविन्द्रः, and गवजिनं, according to rule 5.

8. SOMETIMES the femivowel य, as an initial, has the influence of a vowel, when the final vowel of a preceding word opens upon it, as in the compound गव्यूतिः A certain land measure, where the ओ of गो is changed to अव् by the influence of the य of यूतिः, as if it had been the vowel इ, according to rule 5. But when the word यूतिः means a herd, the word गो remains unaltered, as गो यूतिः A cow-herd.

9. AT the end of a word the य् and व् of अय्, अव्, आय्, and आव् may be entirely excluded in composition, notwithstanding rule 5. Thus for ते आगताः you may write either तयागताः by rule 5, or न आगताः They (are) come, by this. In like manner for पटो इह They write both पटविह and पटइह Cloth here.

10. WHEN a letter has been absolutely cut off from a word by a positive rule of grammar, no other rule of orthography should afterwards apply for the coalition of that word with the next, though there may be a *hiatus* left between them, as in the case of पट इह and न आगताः in the preceding rule. But this, like many other rules, is often disregarded, particularly in the *Vēdas*.

11. THE letters ए and ओ, being finals of perfect words, cause a letter अ at the beginning of a following word to be dropped; as नेत्र They here, for ते अत्र, पटोत्र Cloth here, for पटो अत्र. This is an exception to rule 5, as far as it relates to ए and ओ. In cases where अ has been thus dropped, it is usual to supply its place by a kind of apostrophe in this manner तेऽत्र.

12. SOMETIMES the final vowel, and last vowel with a following silent consonant, if any, are dropped in composition; as in the instances

हलीप्ता

हलीषा A plough handle, or part by which it is guided, from हल and ईषा, (where the final अ of हल is dropped) and मनीषा Understanding, judgment, for मनस् and ईषा (where the final अस् is dropped.) See rule 6.

13. A final vowel with its consonant, if followed by a vowel, is subject to elision in forming the following and similar compounds, the irregularity of which custom has functioned: अद्योम् To-day the holy invocation, for अद्य ओम्, कर्कन्धुः A certain tree, for कर्क अन्धुः. कुलटा A prostitute, from कुल अटा, मारंगः A certain bird, from मार अंगः सीमन्तः The extreme limit, from सीमन् अन्तः. See rules 3, 6.

14. अ or आ, with ऋ or ॠ, sometimes makes आर्; as ऋणाणै The loan of a loan, instead of ऋण ऋणं, and शीतार्तः Sensible of cold, for शीत ऋतः. These are exceptions to rule 6. q. v.

15. अ or आ being the final of a word in a state to form a compound with ओष्ठः Upper lip, lip, or ओनुः Cat, may either follow rule 6, and with the initial of either form औ, or be dropped; as विंबौष्ठः or विंबोष्ठः Who hath lips beautifully red, like the *Bimba* fruit, for विंब ओष्ठः, स्थूलोनुः or स्थूलौनुः A plump or fat cat, from स्थूल अनुः. But if the two words be of a nature not to admit of their forming a compound, the union takes place according to rule 6 as तवौष्ठः Thy upper lip, for तव Thy, and ओष्ठः An upper lip.

16. FOR प्र उदः they write प्रौढः Proud, haughty, instead of प्रोढः according to rule 6. In like manner custom functions that स्व and इहिणी should be written स्वैरिणी instead of स्वरिणी A libertine female, and that we should say अक्षौहिणी A large division of an army, and not अक्षोहिणी, for अक्ष उहिणी. See rule 6.

17. THE word अमी These, may not coalesce with a following vowel,

for

for it is usual to say अमी आदित्याः These suns, अमी उष्ट्राः These camels. अमी हरकाः These goats. See rule 4.

18. THE vowels ई, उ, ए, being finals of nouns in the dual number, may not in general coalesce with a following vowel, as in the instances of अग्नी अत्र Two fires here, पदू अत्र Two pieces of cloth called *paṭu* here, माले आनय Bring two necklaces. But notwithstanding this exception, they say मणीव Two gems like, for मणी इव ; रोदसीव Two rivers like, for रोदसी इव ; दंपतीव Wife and husband like, for दंपती इव ; जायापतीव Husband and wife like, for जाया पती इव ; मायापतीव Both *Māyā* and her husband like, for मायापती इव. See rules 3, 4, 5.

19. CERTAIN particles in आ and ओ, words used in calling, crying, and exclamation, with interjections, and such as have but one vowel, do not submit to the general rules for the permutation and coalition of vowels. Examples. आ एवं मन्यसे, Ah! dost thou think thus? नो अत्र स्थानव्यं Not to be standing here, अ अपेहि O begone! इ इन्द्रं पश्य O behold *Indra*! उ उत्तिष्ठ O stand up! The following particles ending in ओ, being eight in number, do not coalesce: आहो What ho! अहो Oho! उताहो Is it not? नो No, not, हो Ho! अथो So, भो Sir! भो भो Sir, Sir!

20. A vowel, or vowel and consonant, at the end of a word in the vocative case, and which is directed to be held three times as long as a short vowel, as in singing, crying, and calling, may not be subject to these rules; as देवदत्त एहि *Dēva-datta*! come. This prolated or elongated vowel is in grammars called प्लुत, and, in some books, the syllable to be held is distinguished either by three lines drawn over it, or else by the figure of three put after it, as in these examples: यज्ञदत्तै *Yajna-datta*! राम चन्द्र ३ आगच्छ *Rāma-chandra*! come.

21. THE following Table exhibits at one view all the *regular* changes and combinations of the fourteen vowels according to the foregoing general rules.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	
	and	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
1	अ	आ	आ	इ	ई	ओ	ओ	अर्	अर्	अल्	अल्	ऐ	ऐ	औ	औ
2	आ	आ	आ	इ	ई	ओ	ओ	अर्	अर्	अल्	अल्	ऐ	ऐ	औ	औ
3	इ	य	या	ई	ई	यु	यू	यृ	यृ	यु	यु	ये	यै	यो	यौ
4	ई	य	या	ई	ई	यु	यू	यृ	यृ	यु	यु	ये	यै	यो	यौ
5	उ	व	वा	वि	वी	उ	उ	वृ	वृ	वु	वु	वे	वै	वो	वौ
6	ऊ	व	वा	वि	वी	उ	उ	वृ	वृ	वु	वु	वे	वै	वो	वौ
7	ऋ	र	रा	रि	री	रु	रु	ऋ	ऋ	रु	रु	रे	रै	रो	रौ
8	ॠ	र	रा	रि	री	रु	रु	ऋ	ऋ	रु	रु	रे	रै	रो	रौ
9	ऌ	ल	ला	लि	ली	लु	लू	लृ	लृ	लु	लु	ले	लै	लो	लौ
10	ॡ	ल	ला	लि	ली	लु	लू	लृ	लृ	लु	लु	ले	लै	लो	लौ
11	ए	अय	अया	अयि	अयी	अयु	अयू	अयृ	अयृ	अयु	अयु	अये	अयै	अयो	अयौ
12	ऐ	आय	आया	आयि	आयी	आयु	आयू	आयृ	आयृ	आयु	आयु	आये	आयै	आयो	आयौ
13	ओ	अव	अवा	अवि	अवो	अवु	अवू	अवृ	अवृ	अवु	अवु	अवे	अवै	अवो	अवौ
14	औ	आव	आवा	आवि	आवी	आवु	आवू	आवृ	आवृ	आवु	आवु	आवे	आवै	आवो	आवौ

*N. B.* THE fourteen vowels, seen in perpendicular order, on the left of this Table, are supposed to be *finals*, and the same repeated on the horizontal line, at the top of the Table, *initials*. Now when it may be required to know the consequence of any two vowels meeting in construction, suppose अ *a* and आ *ā*, look for अ *a* among the *finals*, and आ *ā* among the *initials*, and the result आ *ā*, will be found upon the same line with the *final* आ, and in the column, at the head of which stands the *initial* आ *ā*; for अ *a* and आ *ā* make आ *ā*, by rule 3. By pursuing the same method, it may be found that इ *i* and ई *ī*, together make ई *ī*, अ *a* and ई *ī* together make ऐ, &c.

23. IN the composition of words, exclusive of the foregoing rules, two changes take place with respect to the vowels; one distinguished by the term गुण, which means a *qualification* or *conversion* of a vowel, and the other वृद्धि, the *augmentation* of a vowel. When, therefore, the term *conversion* is used in this work, it means that इ must be changed to ए, उ to ओ; ऋ to अर्, and लृ to अल्; and when the term *augmentation* is used, it denotes that अ must be augmented to आ; इ to ऐ, उ to औ, ऋ to आर्, लृ to आल्, ए to ऐ; and ओ to औ.

24. IN composing words also, a semivowel, together with its following vowel, is occasionally changed to its corresponding vowel; as य to इ, र to ऋ, ल to लृ, and व to उ, the original term for which is सम्प्रसारणं.

#### COALITION OF CONSONANTS.

25. WHEN two consonants meet together in construction, having no vowel between them, they coalesce, and form a compound, according to the following rules.

*Mutations*

*Mutations of final Consonants.*

२६. THE first, second, third, or fourth letter of either of the five classes of consonants, as they stand in the alphabet, page 2, is changed to the first letter of its own class, when followed by the first or second letter of a class, or by श, ष, or स; and to the third when followed by the third or fourth; as in the following table:

क, ख, ग, or घ	becomes	क	} before क, ख, च, छ, ट, ठ, न, थ, प, फ, श, ष, or स.
च, छ, ज, or झ	—	च	
ट, ठ, ड, or ढ	—	ट	
न, थ, द, or ध	—	न	
प, फ, ब, or भ	—	प	

क, ख, ग, or घ	becomes	ग	} before ग, घ, ज, झ, ड, ढ, द, ध, ब, or भ.
च, छ, ज, or झ	—	ज	
ट, ठ, ड, or ढ	—	ड	
न, थ, द, or ध	—	द	
प, फ, ब, or भ	—	ब	

*Obs.* The intention of this very general rule is to shew three things: *first*, that of these consonants, a *sonant*, followed by a *furd*, must be changed to a *furd* of its own class; *second*, that a *furd*, followed by a *sonant*, must be changed to a *sonant* of its own class; *third*, that an aspirated letter before either an aspirated or non-aspirated letter, (being one of the first four letters of either of the five classes), must be changed to a non-aspirated letter of its own class. Exclusive of these general changes, certain of the above consonants are liable to others, which are about to be explained.

*Mutations of क, च, ट, न, and प.*

26<sup>b</sup>. THE first letter of either of the five classes of consonants, namely, क, च, ट, न, or प, being at the end of a word, is changed to the third of its own class, that is, in due order, to ग, ज, उ, द, or ब before any *sonant* letter whatever, whether vowel or consonant (v. p. 15); as in these examples : वाग्यथा Speech-like, for वाक् यथा ; अजन्त Ending in अच्, for अच् अन्त ; षउत्र Six here, for षट् अत्र ; तदेतन् That this, for तन् एतन् ; अब्ज Water-born, aquatic, for अप् ज ; &c.

*Obs.* The intention of this rule is to shew, that these letters are not only subject to rule 26, but are also to be changed to their respective *sonants* before all the other *sonant* letters not mentioned in that rule.

26<sup>c</sup>. क, च, ट, न, and प, may not only be changed to their respective *sonants* before a nasal, by the preceding rule, but occasionally to their proper nasals ; that is क to ग or ऊ, च to ज or अ, ट to उ or ण, न to द or न, and प to ब or म ; as वाग्मात्रं or वाङ्मात्रं Speech only, for वाक् मात्रं ; षड्मम or षण्मम Six of me, for षट् मम ; तद्मुरारिः or तन्मुरारिः That *Murāri*, for तन् मुरारिः ; &c.

26<sup>d</sup>. BUT when क, च, ट, न, or प is followed by any affix beginning with a nasal, it can only be changed to its own proper nasal, notwithstanding the preceding rule ; as चिन्मय Intelligent, rational, for चित् मय ; वाङ्मय Endued with speech, eloquent, for वाक्मय ; &c.

*Mutations of त, थ, द, ध, and न.*

27. THE fourth, or dental class of consonants, namely त, थ, द, ध, and न, besides being subject to the above general rules, are changeable to  
palatals

palatals before palatals, and to cerebrals before cerebrals, except ष. The palatals are च, छ, ज, झ, ञ and श; and the cerebrals ट, ठ, ड, and ण, ष being excepted. Examples: तच्चित्रं That wonder, for तन् चित्रं; नच्छास्त्रं, or तच्छास्त्रं (v. r. 40,) That ordinance, for तन् शास्त्रं; तज्जीवति That lives, for तन् जीवति; शार्ङ्गिजयः Victory of the horn-bow, for शार्ङ्गिन् जयः; तट्टकारः That letter ट, for तन् टकारः; तडिम्बं That egg, for तन् डिम्बं; तणकारः That letter ण, for तन् णकारः; &c. *Obs.* If the palatals or cerebrals precede the dentals, this rule of course does not take place; as विश्न from विश्न; षट् ते They fix. But they write षष्ठां Of six, for षट् नां; षष्वति Ninety-six, for षट् नवति; षष्वग्र्यः Six villages, for षट् नगग्र्यः; &c. which is anomalous. त, &c. are not changeable to ट, &c. before ष; as तन् षकारः that letter ष; सन् षष्ठः Being the sixth.

28. त, थ, द, ध, or न, followed by ल, is changed to ल; as तल्लुनानि That cuts off, for तन् लुनानि; भवॉल्लिखति Your highness writes, for भवान् लिखति. *Obs.* When य, ल, or व are, by any rule, put for a nasal, it is usual to denote it by placing the character ७ over it.

### *Mutations of ड, ज, ण, न, म.*

30. ड, ण, or न, being the final of a word, and preceded by a short vowel, should be doubled when followed by a word opening with a vowel; as प्रत्यङ्गिदं This is west, for प्रत्यङ्ग इदं; राजन्निनि Rāja, thus, so far, for राजन् इति; सुगणत्र One of good account here, for सुगण् अत्र. *Obs.* In a compound word, the duplication seldom takes place, for they write सुगणधिपः for सुगण् अधिपः A prince of a good or noble race.



31. न, being the final of a word, followed by च, छ, ट, ठ, न, or थ, requires the introduction of a sibilant after it of the same organ as the following letter; that is to say, श before च or छ, ष before ट or ठ, and स before न or थ; and the न is usually changed to \* *anuswāra*. Ex. भवाञ्चरति His highness goes, for भवान् चरति; तेषांश्चाया Their shadow, for तेषान् चाया; भवांश्चीकते His highness goes, for भवान् चीकते; भवांस्तरति His highness passes over, for भवान् तरति.

32. न, being the final of a word, coming upon श, may have च interposed, and be changed to ञ, the proper nasal of the palatal class. Thus it is correct to write either भवाञ्शूरः, by only changing the न to ञ, or भवाञ्च्छूरः (v. r. 40), for भवान् शूरः His highness is a brave man.

In like manner, if a final ण is followed by a sibilant, ट may be inserted between them; if ट or न final is followed by स, a न may be introduced; and if उ final is followed by a sibilant, क may be inserted between them; as in the following examples;

सुगन्ट्षष्टः or सुगण्षष्टः The sixth of a good family, for सुगण् षष्ट.

षट् त्सन्तः or षट् षन्तः Six good men, for षट् सन्तः.

प्राङ्क्षष्टः, प्राङ् क्षष्टः or प्राङ् षष्टः The former sixth, for प्रां षष्टः.

33. न, as the final of a word, coming upon an initial ल, is also changed to ल; as भवाँल्लेखज्ञः His highness is a judge of writing. See rule 28.

34. म, being the final of a perfect word, is generally represented by the dot \* *anuswāra*; also when it is followed by an initial consonant; as त्वं or त्वम् Thou; अहं or अहम् I; त्वं गच्छसि Thou goest, for त्वम् गच्छसि; तं हसति He derides him, for तम् हसति. When म is followed by a vowel, there is no change; as अहमागनोस्मि I am come.

Obs.

*Obs.* In the compound, सम्राट् A universal sovereign, the म् of सम् is not changed to \* *anuswāra*.

35. न and म are convertible into \* *anuswāra*, even in the internal structure of a word, in contact with either of the first four letters of the five classes of consonants, a sibilant, or ह; as यशांसि for यशान्सि plural of यशम् Fame; पुंभ्यां for पुम् भ्यां By two males; कंसः for कम् सः A proper name.

35<sup>b</sup>. न following ष, र, ऋ, or ॠ, is generally changed to ण, even though any letter of the first, or second class of consonants, any vowel, the semivowels य or व, the letter ह, : *visarga*, or \* *anuswāra*, deduced from न or म, intervene. But if न be silent at the end of a word, as in the word राजन्, or be in a compound state with any letter of its own class, except itself, as in the termination अन्ति, and the like, ण is not substituted for it. There are particular exceptions to this general rule.

### *Mutations of the Semi-vowels.*

36. य, र, and व, with the annexed vowel, are occasionally convertible into their corresponding vowels इ, ऋ, and उ, as will appear hereafter.

36<sup>b</sup>. य, र, and व may, indifferently, cause any other consonant, but a sibilant or ह, which immediately precedes to be doubled or not. Thus it is usual to write either दध्यत्र, or दद्यत्र (r. 26), for दध्यत्र deduced from दधि अत्र by rule 4. So for युष्वा Having fought, some write युद्धा; for मित्रं, मित्रं; for पुत्रः, पुत्रः; &c.

37. A silent र, preceded by a vowel, causes any consonant, except श, ष, स, or ह, which happens to follow it in construction, to be doubled;

but

but this rule is optional, as they write either सर्व्व or सर्व All. र itself may never be doubled.

38. A radical र at the end of a word is convertible into : *Visarga*.  
See r. 54 and 56.

39. य, ल, and व, as finals, suffer no change.

#### *Mutations of Sibilants.*

40. श, preceded by क, च, ट, न, or प, may be changed to छ or not. Thus for वाक्शूरः they also write वाक्छूरः Brave or bold in speech; and for तन् शूरः they write तन् छूरः That hero.

41. स, at the end of a word is changed to : *visarga*. See r. 47.

42. स is changed to श before that letter, or the palatal class च, छ, ज, झ, and ञ; and to ष before ष, or the cerebral class ट, ठ, ड, ढ, and ण; as कश्चरनि Who goes? for कस् (or कः) चरनि; कश्शिवः Who (is) *Siva*? for कस् शिवः; कष्षष्ठः Who (is) the sixth? for कस् षष्ठः; &c. See r. 47.

स is sometimes changed to द, and ष to उ, immediately followed by the third or fourth letter of a class, ग, घ, ज, झ, &c.

A dental letter following ष, is changed to a cerebral.

#### *Mutations of ह.*

43. THE aspirate ह, following in construction the third letter of a class, may, at pleasure, be converted to the fourth, or aspirate of the one which precedes it; as षडहलानि or षडढलानि Six ploughs; नडहविः or नडढविः That oiled butter.

#### *Mutations of ह.*

44. THE letter ह, in a following state, preceded by a short vowel, should

should be doubled; but as by rule 26, two aspirates cannot combine, the first is changed to its non-aspirate च, and the two coalesce, and form the compound च्छ; as in this example: नवच्छत्रं Thy umbrella, for नव छत्रं. See rule 40. It is said that this rule takes place sometimes even after a long vowel, as in the word म्लेच्छः A foreigner, a barbarian.

*Mutations of \* anuswāra.*

45. THE character \* *anuswāra* before य, ल, and व, may be changed to each of those letters in due order; before any letter of the five classes, to the nasal of each class, respectively; and before a vowel to म, which seems to be its original character.

*Examples.*

नं करोति or नङ्करोति He does it.

नं तनोति or तन्ननोति He extends it.

संयन्ता or संयन्ता A constrainer. See rule 28.

46. IN the *Vēdas*, the character for \* *anuswāra*, before ष, स, ह, and र, is in this form ञ्; so for हंसः is written हञ्सः.

*Mutations of : visarga.*

47. THE character : *visarga* is changed to स before a *furd* letter; which स is again liable to be changed to the other sibilants, according to rule 42. Example. कस्तनोति for कः तनोति Who extends.

48. : *visarga* before श, ष, and स, may either be changed to स, according to the foregoing rule, or not. Thus you may write either कः शेने or कश्शेने Who sleeps? कः षष्ठः or कष्षष्ठः Who (is) the sixth? कः साधुः or कस्साधुः Who (is) a gentleman?

49. IN some situations : *visarga* is represented by this character ः, by some grammarians called गजकुंभः; but it seems to be little used in modern writing. When it should be pronounced from the root of the tongue, it is called जिह्वमूलीयः, as when followed by क or ख, and when from the palate. उपध्मानीयः, as before प and फ. But this change is optional. Ex. कः करोति or कः करोति Who is doing? कः पठति or कः पठति Who is reading? कः पचति or कः पचति Who cooks? : *visarga* is generally used before क, ख, प, and फ.

50. THE : *visarga* of the word अहः Day, being the final of that word, is changed to र before the initial of any word, except रात्र and a few others beginning with र, when it is changed to उ, which, with the final अ of अह, forms ओ, for अ and उ form ओ by rule 6. q. v.

Examples.

अहर्ष्यतिः for अहः पतिः The day lord: the sun.

अहर्गणः for अहः गणः The day number, or number of days.

Exceptions.

अहोरात्रं for अहः रात्रं Day night, day and night.

अहोरूपं for अहः रूपं Day form.

अहोरथंतरं for अहः रथंतरं

51. : *visargah* preceded by अ, and followed by अ, ह, or any *sonant*, *consonant*, shall be changed to उ; and अ and उ make ओ by rule 6.

Examples.

को-र्थः for कः अर्थः What purpose?

को गतः for कः गतः Who gone?

देवो याति for देवः याति The god goes.

मनोरथः for मनः रथः The heart's delight.

52. AFTER the letter आ, or the ओ of भोस्, भगोस् and अघोस्, : *visargah* is entirely omitted before any vowel, ह, or any *sonant* consonant.

Examples.

देवा अत्र for देवाः अत्र The gods here.

भो एहि for भोः एहि Sir, come.

भगो नमस्ते for भगोः नमस्ते Sir, salutation to thee.

अघो याहि for अघोः याहि Sir, go.

53. IF the preceding vowel be any other simple vowel, than अ आ, : *visargah* shall be changed to र, when followed by any vowel, ह, or any *sonant* consonant.

Examples.

अग्निरत्र for अग्निः अत्र Fire here.

मनुर्गतः for मनुः गतः *Manu* (is) gone.

54. WHEN : *visargah* happens to be the substitute for र, considered as the constitutional letter of a word, it may, optionally, be again turned into र, provided the following letter be a first or second of either of the five classes. See rule 38.

Examples.

For गीः पतिः (radically गीर् and पतिः) write गीर्पतिः by this rule, or गीष्पतिः by rule 47; and for धूः पतिः (radically धूर् and पतिः), you may say either धूर्पतिः by this rule, or धूष्पतिः by rule 47.

55. WHEN : *visargah*, as substitute for र, is followed by any vowel, ह, or a *sonant* consonant, it shall be restored to its former state, i. e. to र.

Examples.

प्रातः अत्र (प्रातर and अत्र) becomes प्रातरत्र.

अन्तः गतः (अन्तर and गतः) becomes अन्तर्गतः.

56. WHEN **र**, which at the end of a word has been substituted for : *visargah*, happens to be followed by another **र**, it shall be dropped, and the preceding vowel made long. See 38.

Examples.

. पुनः रमन्ति (the : being changed to **र**) becomes पुनारमन्ति He sports again.

शुक्तिः रूप्यात्मना भान्ति becomes शुक्तीरूप्यात्मना भान्ति A shell shines with the nature of silver.

57. THE : *visargah* of सः He, that, and एषः This (masc.) is dropped before any consonant.

Examples.

स गच्छति He (absent) goes, for सः गच्छति.

एष हसन्ति He (present) laughs, for एषः हसन्ति

It is also dropped after these two pronouns, when in a compound itate, thus सैषः; as in the following distich :

सैष दाशरथी राम सैष राजा युधिष्ठिरः ।  
सैष कर्णो महा त्यागी सैष भीमो महाबलः ॥

“ He, this *Rāma* son of *Daśaratha*. He, this *Rājā Yudhishth'hira*.

“ He, this *Karna* of great generosity. He, this *Bhīma* of great strength.”

But the use of two pronouns thus combined is considered as a poetical redundancy.

58. ANY consonant, except the sibilants, the semivowels, and ह, may, optionally, be doubled when in a state to coalesce with a following य, र, or व. See rule 36. But according to some authors it may be doubled before any other consonant.

59. IF two aspirated consonants meet, the first must be changed to its proper non-aspirate. See 26.

60. न and ण are interchangeable, according to circumstances. ण is generally substituted for न, when in the same word it happens to be preceded by र or ष; but not when न is at the end of a word.

61. स and ष are interchangeable. ष is substituted for स when preceded by कखगघङ, यरलवह, or any vowel but अ आ; as देवस्य Of a god, शिवस्य of *Siva*, भविष्यति We will be.

62. BESIDE the foregoing rules, there are others which particularly affect the changes which take place in the final consonants of words and verbal roots, in applying the terminations of declension and conjugation, which will be hereafter noticed as occasions arise. See 8th declension.

63. THE term used by Grammarians for the subject of this chapter is संधिः.



## CHAPTER III.

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### DECLENSION OF NOUNS.

64. **N**OUNS, of whatever denomination, whether radical or derivative, simple or compound, substantive, attributive, or participial, are all declinable upon the same principle; and are divisible into declensions, according to the final letters in their *crude* state, abstractedly from inflection; that is to say, from all such terminations as serve to denote case, gender, or number. But *pronouns*, and certain words which partake of the nature of pronouns, because they have a few peculiarities in the formation of some of their cases, are reserved for a distinct chapter.

65. **SANSKRITA** nouns are of three genders: the masculine, the feminine, and the neuter. They have three numbers: the singular, the dual, and the plural; and they are declinable through eight cases in each number.

66. **THE** cases are always arranged in the following order; and in naming them, it is usual to say the 1st, 2d, 3d, &c. case, *Singular, Dual, or Plural.*

The 1st is the *Nominative* case.

2d is the *Accusative* case.

3d may be denominated the *Implementive* case, having the force of the sign *by* or *with*.

4th is the proper *Dative* case, with the sign *to*.

5th is the *Ablative* case, with the sign *from*.

The 6th is the proper *Genitive* or *Possessive* case. with the sign *of*, or *belonging to*.

7th may be called the *Locative* case, with the sign *in* or *on*.

8th is the *Vocative* case.

67. THE number of declensions in this Grammar are eight.

The *First Declension* ends in अ and आ.

The *Second Declension* ends in इ and उ.

The *Third Declension* ends in ई and ऊ.

The *Fourth Declension* ends in ऋ.

The *Fifth Declension* ends in ऐ.

The *Sixth Declension* ends in ओ.

The *Seventh Declension* ends in औ.

The *Eighth Declension* ends in a silent consonant.

68. IN original grammars all nouns, however they may differ in radical formation and inflection, are, by forced rules, very unnaturally made to conform to one set of terminations, which are not applicable to any single word of any one declension, without the application of more than one special rule for the arbitrary change, insertion, or omission of letters. The following is the scheme most commonly followed :

	Sing.	Dual.	Plur.
Case 1.	सि	औ	जम्
2.	अम्	औ	शम्
3.	टा	भ्यां	भिस्र
4.	डे	भ्यां	भ्यस्
5.	उसि	भ्यां	भ्यस्
6.	उस्	ओस्	आम्
7.	डि	ओस्	सुप्
8.	or vocative, is not noticed.		

69. OF the letters which form these cases, or rather *signs* of cases, many are to be considered as *serviles* and redundant. *म्* in every case where it appears, except the 7th plur. represents : *visargah*; *ञ*, *श्*, *ट्*, *ङ्* and *प्* are every where servile and redundant, as is the *इ* of *सि* and *उसि* in the 1st and 5th sing. Deprived of these servile letters, the terminations will stand thus :

	Sing.	Dual.	Plur.
Case 1.	:	औ	अः
2.	म् or .	औ	अः
3.	आ	भ्यां	भिः
4.	ए	भ्यां	भ्यः
5.	अः	भ्यां	भ्यः
6.	अः	ओः	आं or आम्
7.	इ	ओः	सु

But even in this simple state, it may require the application of upwards of twenty special rules to suit them to the easiest of all the nouns, a noun masc. in *अ*, such as *शिवः* or *देवः*. As brevity, therefore, so far as may be consistent with perspicuity, is desirable in an elementary work like this, a shorter, and not less effective principle will be adopted, in declining nouns of every description; in which one word will be made the standard for declining others of the same order.

#### FIRST DECLENSION.

##### Nouns in *अ* and *आ*.

70. NOUNS masculine and neuter, which, in their uninflected state, terminate in *अ*, and feminine in *आ*, whether considered as substantive, or attributive, may be declined with the following terminations, by dropping the final vowel of the word to be inflected:

*Masculine.*

*Masculine.*

	Sing.	Dual.	Plur.
	अः	औ	आः
2.	अं	औ	आन्
3.	एन	आभ्यां	हेः
4.	आय	आभ्यां	एभ्यः
5.	आन्	आभ्यां	एभ्यः
6.	अस्य	अयोः	आनां
7.	ए	अयोः	एषु See rule 61.
8.	अ	औ	आः

*Feminine.*

1.	आ	ए	आः
2.	आं	ए	आः
3.	अया	आभ्या	आभिः
4.	आयै	आभ्यां	आभ्यः
5.	आयाः	आभ्यां	आभ्यः
6.	आयाः	अयोः	आनां
7.	आयां	अयोः	आसु
8.	ए	ए	आः

*Neuter.*

1.	अं	ए	आनि
2.	अं	ए	आनि
3.	एन	आभ्यां	हेः
4.	आय	आभ्यां	एभ्यः
5.	आन्	आभ्यां	एभ्यः
6.	अस्य	अयोः	आनां
7.	ए	अयोः	एषु
8.	ए	ए	आनि

71. THE noun शिव is a proper word to decline as an example for most other words of this declension, being used as a noun substantive in each of the three genders, and as an adjective in all three: for शिवः (among other meanings) in the masc. gend. signifies the Divinity *Siva*, शिवा in the fem. gend. his consort *Sivā*, शिवं in the neut. gend. the quality *Good*, good fortune, happiness, fate, luck; and शिवः, शिवा, शिवं The attributive of *Good*, or of good fortune: fortunate, lucky, propitious.

### शिव Declined.

#### *Masculine.*

	Sing.	Dual.	Plur.	
Case 1.	शिवः	शिवौ	शिवाः	<i>Siva.</i>
2.	शिवं	शिवौ	शिवान्	<i>Siva.</i>
3.	शिवेन	शिवाभ्यां	शिवैः	By or with <i>Siva.</i>
4.	शिवाय	शिवाभ्यां	शिवेभ्यः	To <i>Siva.</i>
5.	शिवान्	शिवाभ्यां	शिवेभ्यः	From <i>Siva.</i>
6.	शिवस्य	शिवयोः	शिवानां	Of <i>Siva.</i>
7.	शिवे	शिवयोः	शिवेषु	In or on <i>Siva.</i>
8.	शिव	शिवौ	शिवाः	O <i>Siva!</i>

#### *Feminine.*

Case 1.	शिवा	शिवे	शिवाः	<i>Sivā.</i>
2.	शिवां	शिवे	शिवाः	<i>Sivā.</i>
3.	शिवया	शिवाभ्यां	शिवाभिः	By or with <i>Sivā.</i>
4.	शिवायै	शिवाभ्यां	शिवाभ्यः	To <i>Sivā.</i>
5.	शिवायाः	शिवाभ्यां	शिवाभ्यः	From <i>Sivā.</i>
6.	शिवायाः	शिवयोः	शिवानां	Of <i>Sivā.</i>
7.	शिवायां	शिवयोः	शिवासु	In or on <i>Sivā.</i>
8.	शिवे	शिवे	शिवाः	O <i>Sivā!</i>

#### *Neuter.*

*Neuter.*

	Sing.	Dual.	Plur.	
Cafe 1.	शिवं	शिवे	शिवानि	Good fortune.
2.	शिवं	शिवे	शिवानि	Ditto.
3.	शिवेन	शिवाभ्यां	शिवैः	By or with do.
4.	शिवाय	शिवाभ्यां	शिवेभ्यः	To do.
5.	शिवान्	शिवाभ्यां	शिवेभ्यः	From do.
6.	शिवस्य	शिवयोः	शिवानां	Of do.
7.	शिवे	शिवयोः	शिवेषु	In or on do.
8.	शिवे	शिवा.	शिवानि	O good fortune !

72. Thus, according to their genders, may any other nouns, which come within the description of the first declension, be declined; such as the following words: In the masculine gender, देवः A god, घटः A water-pot, स्तम्भः A post, कुम्भः A jar, पुत्रः A son, कालः Time, गजः An elephant, काकः A crow, and others innumerable: In the feminine gender, गंगा The river, and the goddesses, Gangā, or Ganges, श्रद्धा Faith, मेधा Understanding, माला A necklace, दोला A swing, शाला A hall, हेला Wantonneſs, विधवा A widow, जाया A mother, माया Illuſion, magic, अजा A she-goat, with many others; particularly a considerable class of abstract feminines terminating in ना; such as ब्राह्मणता The ſtate or condition of a Brāhman, from ब्राह्मणः A Brāhman, जनता Mankind, the people collectively, from जनः A person: In the neuter gender, कुलं A family, फलं Fruit, मूलं A root, पत्रं A leaf, पुष्पं A flower; and, in general, all nouns in अ which form their nom. ſing. in अं; particularly a very considerable class of verbal nouns of action ending in णं or नं; such as करणं Doing, गमनं Going, वहनं Carrying, दानं Giving, स्थानं Standing, ſtation, place; &c. &c.: In the three genders, masculine, femi-

nine, and neuter, कृतः कृता कृतं Done, made, आगतः आगता आगतं Come, arrived, विदितः or वेदितः वेदिता वेदितं Known, शान्तः शान्ता शान्तं Quiet, संस्कृतः संस्कृता संस्कृतं Composed, adorned; and a vast number of other participles and attributive nouns.

*Anomalies.*

73. CERTAIN feminines in आ make अ, instead of ए, in the voc. sing. such as अम्बा, अक्का, and अल्ला, all signifying *mother*; as हे अम्ब O mother! But अम्बाडा, अम्बाला, and अम्बिका follow the general rule.

74. THE word जरा Decay, when considered as a feminine in आ, is declined like शिवा; but when as a feminine in अस्, i. e. as जरस्, it follows this form:

*Feminine.*

	Sing.	Dual.	Plur.
Case 1.	जरा	जरसौ	जरसः
2.	जरम्	जरसौ	जरसः
3.	जरसा	जराभ्यां	जराभिः
4.	जरमे	जराभ्यां	जराभ्यः
5.	जरसः	जराभ्यां	जराभ्यः
6.	जरसः	जरसोः	जरसां
7.	जरसि	जरसोः	जरासु
8.	जरः	जरसौ	जरसः

See 8th Declension, nouns in स्.

75. THE same word, in a compound state, becomes an adjective of three genders, and may be declined like शिवः, शिवा, शिवं, in all cases; as निर्जरः निर्जरा निर्जरं *Free from decay*; or it assumes a स् before certain terminations, as in the above example.

76. THERE

76. THERE are a few attributive nouns in अङ्ग formed of such verbal roots as पा *Drink, nourish*, ध्वा *Blow*, या *Go*, धा *Keep*, and ह्य *Quit*, which are singular in their inflections, and are the same in the masculine and feminine genders. The word शंखध्वा (Shell-blow) *A male or female blower of a shell-trumpet*, may serve as an example.

*Masculine and Feminine*

	Sing.	Dual.	Plur.
Cafe 1.	शंख ध्वाः	ध्वौ	ध्वाः
2.	ध्वां	do.	ध्वः
3.	ध्वा	ध्वाभ्यां	ध्वाभिः
4.	ध्वे	do.	ध्वाभ्यः
5.	ध्वः	do.	do.
6.	do.	ध्वोः	ध्वां
7.	ध्वि	do.	ध्वासु

8. Like the nominative, or 1st cafe.

In this manner may be declined कीलालपाः *A water-drinker*, सोमपाः *Who drinks of the juice of the moon plant*, and other similar compounds. This form is analogous to that of some in the 8th declension, which are inflected from verbal roots in a similar contracted way.

SECOND DECLENSION.

*Nouns in इ and उ.*

77. MASCULINES in इ are, for the most part, declined like हरिः *A proper name.*

हरिः



हरिः A proper name, declined.

*Masculine:*

	Sing.	Dual.	Plur.
Cafe 1.	हरिः	हरो	हरयः
2.	हरिं	do.	हरीन्
3.	हरिणा	हरिभ्यां	हरिभिः
4.	हरये	do.	हरिभ्यः
5.	हरेः	do.	do.
6.	do.	हर्योः	हरीणां
7.	हरौ	do.	हरिषु
8.	हरे	हरी	हरयः

In this manner are declined अग्निः *Fire*, गिरिः *A mountain*, रविः *The sun*, कविः *A bard*, &c. &c.

सखि A friend, a masculine in इ, differs so materially from हरि, that it may be proper to decline it in detail.

सखि A friend, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	सखा	सखायौ	सखायः
2.	सखायं	do.	सखीन्
3.	सख्या or सखिना	सखिभ्यां	सखिभिः
4.	सख्येः	do.	सखिभ्यः
5.	सख्युः	do.	do.
6.	do.	सख्योः	सखीनां
7.	सख्यौ	do.	सखिषु
8.	सखे	सखायौ	सखायः

पतिः

पतिः A master, is also anomalous: In the first and second cases it follows हरिः, but in all the rest मखि. But when पतिः is the last member of a compound word, such as प्रजापतिः A title of *Brahmā*, it is regularly declined like हरिः.

78. FEMININES in इ are declined like हरिः in all the cases, except in the 4th, 5th, 6th, and 7th singular (where they take two forms), and in the 3d singular and 2d plural. The word मतिः Mind, opinion. may serve as an example.

मतिः Mind, opinion, declined.

*Feminine.*

	Sing.	Dual.	Plur.
Case 1.	मतिः	मती	मतयः
2.	मतिं	do.	मतीः
3.	मत्या	मतिभ्यां	मतिभिः
मतय 4.	मत्वे or मत्यै	do.	मतिभ्यः
5.	मनेः or मत्याः	do.	do.
6.	do. or do.	मत्योः	मतीनां
7.	मतौ or मत्यां	do.	मतिषु
8.	मने	मती	मतयः

With the same inflections may be declined a great many abstract feminine nouns; such as गतिः Movement, धृतिः Firmness, शान्तिः Quietness, बुद्धिः Wisdom, knowledge, with सचिः Beauty, splendour, &c.

79. NEUTERS in इ, whether substantive or adjective, are for the most part declined like वारि Water; and they admit of ण् or न् before the sign of the case, in the 3d, 4th, 5th, 6th, and 7th singular, 1st, 2d, 6th, 7th and 8th dual; and 1st, 2d, 6th and 8th plural.

वारि

वारि Water, declined.

*Neuter.*

	Sing.	Dual.	Plur.
Cafe 1.	वारि	वारिणी	वारीणि
2.	do.	do.	वारोणि
3.	वारिणा	वारिभ्यां	वारिभिः
4.	वारिणे	do.	वारिभ्यः
5.	वारिणः	do.	do.
6.	do.	वारिणोः	वारीणां
7.	वारिणि	do.	वारिषु
8.	वारे or वारि	वारिणी	वारीणि

After this example may be declined many adjectives, whose masculine lines end in ई long, and are of the third declension ; among the rest the attributive ग्रामणि *n.* Belonging to a village ; as ग्रामणि कुलं A village family. But this word has two forms in some cafes.

ग्रामणि declined.

*Neuter.*

	Sing.	Dual.	Plur.
1.	ग्रामणि	ग्रामणिनी	ग्रामणीनि
2.	do.	do.	ग्रामणीनि or ग्रामणीनी
3.	ग्रामणिना or ग्रामण्या.	ग्रामणिभ्यां	ग्रामणिभिः
4.	ग्रामणिने or ग्रामण्ये	do.	ग्रामणिभ्यः
5.	ग्रामण्यः or ग्रामणिनः	do.	do.
6.	do. or do.	ग्रामण्योः or ग्रामणिनोः	ग्रामणीनां
7.	ग्रामणि	do. or do.	ग्रामणिषु

A few neuters in इ, which are nouns substantive, differ in some cases from वारि Water, dropping the radical इ in several of the cases which admit न् before the sign of the case. The word अस्थि A bone, may serve as an example.

अस्थि *n.* A bone, declined.

*Neuter.*

	Sing.	Dual.	Plur.
Case 1.	अस्थि	अस्थिनी	अस्थीनि
2.	do.	do.	do.
3.	अस्थना	अस्थिभ्यां	अस्थिभिः
4.	अस्थने	do.	अस्थिभ्यः
5.	अस्थनः	do.	do.
6.	do.	अस्थनोः	अस्थनां
7.	अस्थिन or अस्थनि	do.	अस्थिषु
8.	अस्थे or अस्थि	अस्थिनी	अस्थीनि

After this example may be declined दधि Sour curd, शक्ति A thigh, and अक्षि An eye.

80. NOUNS masculine, feminine, and neuter in उ are formed upon the same principles as those in इ, changing उ to अव् or व् in those cases where इ was changed to अय् or य्.

81. MASCULINES in उ are declined like भानुः The sun. See masc. in इ, हरिः.

भानुः

भानुः The sun, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	भानुः	भानू	भानवः
2.	भानुं	do.	भानून्
3.	भानुना	भानुभ्यां	भानुभिः
4.	भानवे	do.	भानुभ्यः
5.	भानोः	do.	do.
6.	do.	भान्वोः	भानूनां
7.	भानौ	do.	भानुषु
8.	भाने	भानू	भानवः

With the same inflections may be declined विष्णुः A proper name, मनुः A proper name, वायु The wind, चारु Beautiful, pretty, गुरु Heavy, grave, लघु Light, not heavy, मृदु Soft, tender, पाण्डु Pale, &c. &c.

82. FEMININES in उ are declined like धेनुः A milch cow. See feminines in इ.

धेनुः A milch cow, declined.

*Feminine.*

	Sing.	Dual.	Plur.
Cafe 1.	धेनुः	धेनू	धेनवः
2.	धेनुं	do.	धेनूः
3.	धेन्वा	धेनुभ्यां	धेनुभिः
4.	धेनवे or धेनै	do.	धेनुभ्यः
5.	धेनोः or धेन्वाः	do.	do.
6.	do. or do.	धेन्वोः	धेनुनां
7.	धेनौ or धेनां	do.	धेनुषु
8.	धेनो	धेनू	धेनवः

There

There are but few feminines in उ, but of those रज्जु A cord, is one.

83. NEUTERS in उ are inflected like मधु Honey. See neuters in इ, वारि Water.

मधु Honey, declined.

*Neuter.*

	Sing.	Dual.	Plur.
Cafe 1.	मधु	मधुनी	मधूनि
2.	do.	do.	do.
3.	मधुना	मधुभ्यां	मधुभिः
4.	मधुने	do.	मधुभ्यः
5.	मधुनः	do.	do.
6.	do.	मधुनोः	मधूनां
7.	मधुनि	do.	मधुषु
8.	मधु or मधो	मधुनी	मधूनि

There are many neuter adjectives in उ, whose masculines end in उ or उ, which are declined after this example. But सानु The ridge of a mountain, makes either सानूनि or स्तूनि in the second case plural.

### THIRD DECLENSION.

*Nouns in ई and उ.*

84. NOUNS in ई and उ may be divided into two classes: Those which change the ई to इय् and उ to उव् before such cafes as begin with a vowel, and those which change them to य् or व् only, before the same cafes.

85. MASCULINES in ई, the radical of which being of one syllable, or having a double consonant, change that letter to इय् before those terminations which begin with a vowel, and are declined like the compound attributive सुश्रीः Very fortunate, where श्रीः, a noun substantive of the feminine gender, from being in a compound state, is used as an adjective.

सुश्रीः Very fortunate, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	सुश्रीः	सुश्रियौ	सुश्रियः
2.	सुश्रियं	do.	do.
3.	सुश्रिया	सुश्रीभ्यां	सुश्रीभिः
4.	सुश्रिये	do.	सुश्रीभ्यः
5.	सुश्रियः	do.	do.
6.	do.	सुश्रियोः	सुश्रियां or सुश्रीणां
7.	सुश्रियि	do.	सुश्रीषु
8.	सुश्रीः	सुश्रियौ	सुश्रियः

In like manner may be declined सुधीः (A man) of good understanding, and other similar compounds.

86. MASCULINES in ई, which contain more than one syllable, and have not a double consonant in the root, change that letter to यू only, before terminations beginning with a vowel; and may be inflected after सेनानीः The leader of an army.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	सेनानीः	सेनान्यौ	सेनान्यः
2.	सेनान्यं	do.	do.
3.	सेनान्या	सेनानीभ्यां	सेनानीभिः
4.	सेनान्ये	do.	सेनानीभ्यः
5.	सेनान्यः	do.	do.
6.	do.	सेनान्योः	सेनान्यां
7.	सेनान्यां	do.	सेनानीषु
8.	सेनानीः	सेनान्यौ	सेनान्यः

In the same manner may be declined ग्रामनीः The head man of a village.

The word वानप्रमीः (who beats the wind) An antelope, differs from सेनानीः in three cases, making वानप्रमी in the 2d case sing. वानप्रमीन् in the 2d case plur. and वानप्रमी in the 8th sing.

87. FEMININES in ई which substitute इय् for ई upon the application of those cases which begin with a vowel, follow the example of श्रीः Prosperity, which is declined like मुश्रीः *m*. But it takes another form in five cases.

श्री Prosperity, declined.

*Feminine.*

	Sing.	Dual.	Plur.
Case 1.	श्रीः	श्रियौ	श्रियः
2.	श्रियं	do.	do.
3.	श्रिया	श्रीभ्यां	श्रिभिः
4.	श्रिये or श्रियै	do.	श्रीभ्यः
5.	श्रियः or श्रियाः	do.	do.
6.	do. or do.	श्रीयोः	श्रियां or श्रीणां
7.	श्रियि or श्रियां	do.	श्रीषु
8.	श्रीः	श्रियौ	श्रियः

In this manner may be declined all feminines formed of verbal roots of one syllable ending in ई ; or of more syllables than one, provided there be no double consonants in them ; such as धीः Understanding, ह्रीः Modesty, भीः Fear, and their compounds. But स्त्री A woman, a female, makes स्त्री in the first case sing. and differs somewhat in other cases ; as,

स्त्री



स्त्री A female, declined.

*Feminine.*

	Sing.	Dual.	Plur.
Cafe 1.	स्त्री	स्त्रियौ	स्त्रियः
2.	स्त्रियं or स्त्री	do.	स्त्रियः or स्त्रीः
3.	स्त्रिया	स्त्रीभ्यां	स्त्रीभिः
4.	स्त्रिये	do.	स्त्रीभ्यः
5.	स्त्रियाः	do.	do.
6.	do.	स्त्रियोः	स्त्रीणां or स्त्रियां
7.	स्त्रियां	do.	स्त्रीषु
8.	स्त्रि	स्त्रियौ	स्त्रियः

88. FEMININES in ई, which substitute यू only before cafes beginning with a vowel, consist chiefly of such words as have been made feminine by the affix ई; and they may, for the most part, be declined like नदी A river, from नदः *m.* A river.

Example.

*Feminine.*

Cafe 1.	नदी	नद्यौ	नद्यः
2.	नदी	do.	नदीः
3.	नद्या	नदीभ्यां	नदीभिः
4.	नद्ये	do.	नदीभ्यः
5.	नद्याः	do.	do.
6.	do.	नद्योः	नदीनां
7.	नद्यां	do.	नदीषु
8.	नदि	नद्यौ	नद्यः

After this example may be declined देवी A goddess, वाणी Speech, नारी A woman, गोपी A female cow-keeper, गौरी A young damsel, one of

of the names of the consort of शिवः, किशोरी A filly, a young female, सरस्वती One of the titles of the consort of *Brahmā*; कुमारी A young girl, one of the titles of the consort of *Siva*; ब्राह्मणी A female of the *Brāhman* cast, &c. and generally all similar words made feminine by the affix ई, and which did not originally end in that letter.

But लक्ष्मीः Prosperity, and the consort of *Viṣṇu*, तंत्रीः A stringed instrument, and नरीः A boat, being primitives of the feminine gender, are inflected with *viṣargah*, like श्रीः in the 1st and 8th cases sing.

89. THERE are no neuters in ई; for adjectives, which in the masculine and feminine end in ई long, make इ short in the neuter. See neuters in इ, rule 79.

90. NOUNS in उ are declined upon the same principles as those in ई, and may be divided into two classes; the first containing such words as substitute उक् for उ in certain cases, and the second those which change उ to व only, in applying the same cases.

91. MASCULINES in उ of the first class are declined like the compound epithet स्वयंभू Self-existing, from स्वयं Self, and भू Be.

स्वयंभू Self-existing, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	स्वयंभूः	स्वयंभवौ	स्वयंभुवः
2.	स्वयंभुवं	do.	स्वयंभुवः
3.	स्वयंभुवा	स्वयंभूभ्यां	स्वयंभूभिः
4.	स्वयंभुवे	do.	स्वयंभूभ्यः
5.	स्वयंभुवः	do.	do.
6.	do.	स्वयंभवोः	स्वयंभुवां
7.	स्वयंभुवि	do.	स्वयंभूषु
8.	स्वयंभूः	स्वयंभवौ	स्वयंभुवः

In like manner are declined several compounds of भू, and other monosyllabic verbal roots in उ. But वर्षाभूः A frog (rain-born), and दन्भूः A serpent, पुनर्भूः Born again, काराभूः Prison-born, and कारभूः Hand-born, take व् only before a vowel in the affix ; and so are of the second class.

92. MASCULINES in उ of the second class, substituting व् only for उ before terminations which do not begin with a consonant, may be declined like खलपूः An under servant.

खलपूः A menial servant, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	खलपूः	खलपूौ	खलपूः
2.	खलपू	do.	do.
3.	खलपूा	खलपूभ्यां	खलपूभिः
4.	खलपूे	do.	खलपूभ्यः
5.	खलपूः	do.	do.
6.	do.	खलपूोः	खलपूां
7.	खलपूि	do.	खलपूेषु
8.	खलपूः	खलपूौ	खलपूः

In the same manner may be declined the compounds वर्षाभूः A frog, and the other words noticed as exceptions to masculines in उ of the 1st class.

हृह्रः Chief of the celestial fingers, called गन्धर्वीः, in the 2d sing. makes हृह्रं and 2d plur. हृह्रन्.

यवलूः A barley-cutter, (from यव Barley, and लू cut), makes in the 6th case plur. either यवल्वां or यवलूनां, and in the 7th sing. यवल्वां.

93. FEMININES in उ of the 1st class may be declined like भूः The earth, and upon the same principles as श्रीः. (v. 87).

भू The

भूः The earth, declined.

*Feminine.*

	Sing.	Dual.	Plur.
Case 1.	भूः	भुवौ	भुवः
2.	भुवं	do.	do.
3.	भुवा	भूभ्यां	भूभिः
4.	भुवे or भुवै	do.	भूभ्यः
5.	भुवः or भुवाः	do.	do.
6.	do.	भुवोः	भुवां or भूनां
7.	भुवि or भुवां	do.	भूषु
8.	भूः	भुवौ	भुवः

In like manner may be inflected भ्रू The eye-brow.

94. FEMININES in उ of the second class are declined like their masculines, such as खलपू A female menial servant. (v. 92.) But certain words permanently feminine, such as वधूः A wife, a woman, are thus declined.

वधूः A wife, declined.

*Feminine.*

Case	1.	2.	3.	4.	5.	6.	7.	8.
	वधूः	वधून्	वध्वा	वध्वै	वध्वाः	do.	वध्वां	वधु
	वध्वौ	do.	वधूभ्यां	do.	do.	वध्वोः	do.	वध्वौ
	वध्वः	वधूः	वधूभिः	वधूभ्यः	do.	वधूनां	वधूषु	वध्वः

After the same manner may be declined जंबूः A certain tree.

95. THERE are no neuters in उ; for attributives which in the masculine and feminine terminate in उ, form their neuters in उ.

#### FOURTH DECLENSION.

*Nouns in ऋ.*

96. NOUNS in ऋ may be divided into two classes: The first comprising words denoting relationship and family connexion, male and female; and the second participial attributives of agency.

97. MASCULINES of the first class in ऋ are declined after the following examples:

पितृ A father, declined.

	Sing.	Dual.	Plur.
Case 1.	पिता	पितरौ	पितरः
2.	पितरं	do.	पितॄन्
3.	पित्रा	पितृभ्यां	पितृभिः
4.	पित्रे	do.	पितृभ्यः
5.	पितुः	do.	do.
6.	do.	पित्रोः	पितॄणां
7.	पितरि	do.	पितॄषु
8.	पितः	पितरो	पितरः

According to this form may be declined भ्रातृ A brother, जामातृ A daughter's husband, and देवृ A husband's brother; but नप्तृ A grandson, makes नप्तारं in the 2d case singular, नप्तारौ in the 1st, 2d, and 8th dual, and नप्तारः in the 1st and 8th plural.

98. FEMININES in ऋ of the first class, such as मातृ A mother, दुहितृ A daughter, ननदृ A husband's sister, and स्यातृ A husband's or wife's brother's wife are declined like पितृ in every case but the 2d plural

plural, where they make मानृः, दुहितृः &c. But स्वसृ A sister, is declined like नप्तृ A grandson, in every case but the 2nd plural, making स्वसा, स्वसारौ, स्वसारः, &c. &c.

99. MASCULINES of the second class in कृ are inflected like वर्तृ A maker or doer, which differs not from नप्तृ A grandson. See 97.

कर्तृ A maker, doer, or agent, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	कर्ता	कर्तारौ	कर्तारः
2.	कर्तारं	do.	कर्तृन्
3.	कर्त्रा	कर्तृभ्यां	कर्तृभिः
4.	कर्त्रे	do.	कर्तृभ्यः
5.	कर्तुः	do.	do.
6.	do.	कर्त्रीः	कर्तृणां
7.	कर्तरि	do.	कर्तृषु
8.	कर्तः	कर्तारौ	कर्तारः

*Feminine.*

In the feminine gender, कर्तृ makes कर्त्री in the 1st case sing. and is then declined like feminines in ई. See 88.

In the neuter gender कर्तृ, and all other words of the second class in कृ, are thus declined.

*Neuter.*

	Sing.	Dual.	Plur.
Case 1.	कर्तृ	कर्तृणी	कर्तृणि
2.	do.	do.	do.
3.	कर्त्री or कर्तृणा	कर्तृभ्यां	कर्तृभिः
4.	कर्त्रे or कर्तृणे	do.	कर्तृभ्यः
5.	कर्तुः or कर्तृणः	do.	do.
6.	do. or do.	कर्तृणोः or कर्त्रीः	कर्तृणां
7.	कर्तरि or कर्तृणि	do. or do.	कर्तृषु
8.	कर्तः or कर्तृ	कर्तृणी	कर्तृणि

After these examples of कर्तृ may be declined any other words of the same kind ; such as होतृ A sacrificer, धातृ A preserver, दातृ A giver, प्रशास्तृ An ordainer, and numerous others, according to their genders.

क्रोष्टृ A jackal, though, in its crude state, it terminates in ड, is nevertheless declined like कर्तृ in several cases.

क्रोष्टृ or क्रोष्टु A jackal, declined.

*Masculine.*

Case 1.	क्रोष्टा	क्रोष्टारौ	क्रोष्टारः
2.	क्रोष्टारं	do.	क्रोष्टान्
3.	क्रोष्ट्रा or क्रोष्टुना	क्रोष्टुभ्यां	क्रोष्टुभिः
4.	क्रोष्ट्रे or क्रोष्टवे	do.	क्रोष्टुभ्यः
5.	क्रोष्टुः or क्रोष्टोः	do.	do.
6.	do.	क्रोष्ट्रोः or क्रोष्ट्वोः	क्रोष्टूनां
7.	क्रोष्टरि or क्रोष्टौ	do.	क्रोष्टुषु
8.	क्रोष्टो	क्रोष्टारौ	क्रोष्टारः

नृ A man makes नृणां or नृणाम् in the 6th case plural.

Obs. There are properly no nouns in ऋ long, लृ, लृ, or ए.

## FIFTH DECLENSION.

*Nouns in ऐ.*

100. THERE are but few nouns terminating in ऐ. The word generally given as an example is रै Wealth, or its compounds, such as सुरै and अनिरै Very rich. The same form is used for the masculine and feminine, from which the neuter differs, as in the example.

रै A thing, wealth, declined.

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Cafe 1.	राः	रायौ	रायः
2.	रायं	रायौ	रायः
3.	राया	राभ्यां	राभिः
4.	राये	do.	राभ्यः
5.	रायः	do.	do.
6.	do.	रायोः	रायां
7.	रायि	do.	रासु
8.			

Thus may be declined the compound सुरै Very rich, and others, which, in the neuter gender, are formed after the following example.

अनिरै



अतिरै Very rich, declined.

*Neuter.*

	Sing.	Dual.	Plur.
Cafe 1.	अति रि	अति रिणी	अति रोणि
2.	do.	do.	do.
3.	राया or रिणा	राभ्यां or रिभ्यां	रिभिः
4.	रायै or रिणे	do. or do.	रिभ्यः
5.	रायः or रिणः	do. or do.	do.
6.	do. or do.	रायोः or रिणोः	रीणां
7.	रायि or रिणि	do. or do.	रिषु
8.	As the 1st cafe.		

#### SIXTH DECLENSION.

*Nouns in ओ.*

101. MASCULINES and feminines in ओ are declined like गो One of the cow species, male or female.

गो declined.

*Masculine and Feminine.*

Cafe 1.	गो	गावो	गावः
2.	गां	do.	गाः
3.	गवा	गोभ्यां	गोभिः
4.	गवे	do.	गोभ्यः
5.	गोः	do.	do.
6.	do.	गवोः	गवां or गोनीं in the Vedas.
7.	गवि	do.	गोषु
8.	Like the 1st cafe.		

The same word in a compound state, when it becomes an attributive, is given as an example of the neuter form.

उपगो

उपगो declined.

*Neuter.*

	• Sing.	Dual.	Plur.
Cafe 1.	उपगु	उपगुनी	उपगूनि
2.	do.	do.	do.
3.	गुना or गवा	गुभ्यां	गुभिः
4.	गुने	do.	गुभ्यः
5.	गुनः	do.	do.
6.	do.	गुनोः	गूनां
7.	गुनि	do.	गुषु

8. Like 1st cafe.

After these two examples may be declined द्यौ Heaven, and its compounds, 1st. द्यौ &c. सुद्यौ, &c.

## SEVENTH DECLENSION.

*Nouns in औ.*

102. MASCULINES and feminines in औ may be declined like नौ  
A boat, which is considered of the feminine gender.

नौ A boat, declined.

Cafe 1.	नौः	नावौ	नावः
2.	नावं	do.	do.
3.	नावा	नौभ्यां	नौभिः
4.	नावे	do.	नौभ्यः
5.	नाव	do.	do.
6.	do.	नावोः	नावां
7.	नावि	do.	नौषु

8. Like the 1st.

ग्लौः The moon, a noun masculine, is declined after the same manner.

नौ

नौ, in a compound state, becoming an attributive, may be declined in either of the three genders; and in the neuter अतिनौ Beyond or over the boat, (as अतिनु जलं), may serve as an example.

अतिनौ Over the boat, declined.

*Neuter.*

	Sing.	Dual.	Plur.
Case 1.	अति नु	अतिनुनी	अतिनूनि
2.	do.	do.	do.
3.	नुना or नावा	नुभ्यां	नुभिः
4.	नुने or नावे	do.	नुभ्यः
5.	नुनः or नावः	do.	do.
6.	do. or do.	नुनोः	नूनां
7.	नुनि	do.	नुषु
8.	As the 1st case.		

#### EIGHTH DECLENSION.

*Nouns terminating in Consonants.*

103. NOUNS which in their uninflected state end in silent consonants, may be divided into fourteen classes, and declined accordingly.

Class I. Participial nouns formed by the affix अन्, and which in the 1st case sing. end in अन् *m.* अन्ती *f.* and अत् *n.*

Class II. Participial, and other attributives, formed by the affixes वत्, मत्, and अत्, which in the 1st case sing. make वान्, मान्, and आन् *m.* वती, मती, and अती *f.* वत्, मत्, and अत् *n.*

Class III. Attributives of possession formed by the affixes इन्, भिन्, विन्, and आकिन्, which in the 1st case sing. make ई, मी, वी, आवी *m.*—इनी, भिनी, विनी, आकिनी *f.*—इ, मि, वि, आकि *n.*

Class

Clafs IV. Participles, and other attributives, which are formed by the terminations वस् and ईयस्, making in the 1st case sing. वान्, and ईयान् *m.*—उषी, and ईयसी *f.*—वः, वन्, and ईयः *n.*

Clafs. V. Miscellaneous nouns in अन्, which in the 1st case sing. make आ *m.*—मी, अनी, आनी *f.*—अ *n.*

Clafs VI. Nouns in क्, ख्, ग्, and घ्.

Clafs VII. Nouns in च्, छ्, ज्, and झ्.

Clafs VIII. Nouns in ट्, ठ्, ड्, and ढ्.

Clafs IX. Nouns in त्, थ्, द्, and ध्.

Clafs X. Nouns in प्, फ्, ब्, and भ्.

Clafs XI. Nouns in य्, र्, ल्, and व्.

Clafs XII. Nouns in श्, ष्, and स्.

Clafs XIII. Nouns in ह्.

Clafs XIV. Nouns in ण्, न्, म्.

104. NOUNS ending in consonants of the 1st clafs are, for the most part, declined like पचन् Dressing food, which in the 1st case sing. makes पचन् *m.* पचन्ती *f.* पचन् *n.* It is the form of the part. present of the 1st. active voice.

पचन् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	पचन्	पचन्तौ	पचन्तः
2.	पचन्तं	do.	पचन्तः
3.	पचन्ता	पचन्तॄ	पचन्ति
4.	पचन्ते	do.	पचन्ति
5.	पचन्तः	do.	do.
6.	do.	पचन्तोः	पचन्तां
7.	पचन्ति	do.	पचन्सु

*Feminine.*

*Feminine.*

	Sing.	Dual.	Plur.
Case 1.	पचंती	पचंत्यौ	पचंत्यः
2.	पचतीं	do.	do. पचन्तीः
3.	पचंत्या	पचन्तीभ्यां	पचन्तीभिः
4.	पचंत्यै	do.	पचन्तीभ्यः
5.	पचंत्याः	do.	do.
6.	do.	पचंत्योः	पचन्तीनां
7.	पचन्त्यां	do.	पचन्तीषु

*Obs.* The feminines of this class, as well as of others which form the 1st case sing. in ई, are of the 3d declension, and declined like नदी.

*Neuter.*

Case 1 and 2. पचन् पचन्ती पचन्ति

3, 4, 5, 6, 7, like the masculine.

In like manner may most other words of this description, together with the future imperfect participles of the first active voice, such as पचिष्यन् (shall or will be) dressing food, which makes पचिष्यन् *m.* पचिष्यन्ती *f.* पचिष्यन् *n.* &c.

But ददन् Giving, and a few others, where the verbal root is doubled, make 1. ददन्, ददन्तौ, ददन्तः; 2. ददनं, ददन्तौ, ददनः masc. rest like पचन्, ददन्, ददन्ती, ददन्ति or ददन्ति in the 1st and 2d cases neuter, and ददन्ती in the 1st case sing. fem. तुदन् Giving pain, makes either तुदन्ती or तुदन्ती in the 1st and 2d dual neut. भान् Shining, भान्ती or भान्ती in the same cases.

105. NOUNS ending in silent consonants of the 2nd class, are formed by the affixes वन्, मन्, and अन्, making in the 1st case sing. वान्, भान्, आन्, *m.* वन्ती, मन्ती, अन्ती, *f.* वन्, मन्, अन्, *n.* and they

are

are declined like कृतवन्, Hath, had, or shall have made or done, (according to the tense of the auxiliary verb with which it may be used;) श्रीमन् Fortunate, prosperous, and महन् Great.

कृतवन् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	कृतवान्	कृतवन्तौ	कृतवतः
2.	वंतं	do.	वतः
3.	वता	वद्भ्यां	वद्भिः
4.	वने	do.	वद्भ्यः
5.	वतः	do.	do.
6.	do.	वतोः	वतां
7.	वति	do.	वत्सु

*Feminine.*

Case 1. कृतवती कृतवत्यौ कृतवत्यः  
See नदी 3d declension, feminines in ई.

*Neuter.*

Case 1 and 2. कृतवन् कृतवन्तौ कृतवन्ति  
3, 4, 5, 6, 7, like the masculine.

After this example may be declined a great many other similar participles; also a set of attributives of possession, terminating in वान् *m.* वती *f.* and वन् *n.* such as लक्ष्मीवान् *m.* Fortunate, पुत्रवान् *m.* Having a son, धनवान् *m.* Wealthy, भगवान् *m.* Wealthy, powerful, illustrious, यसस्वान् *m.* Fortunate, famous; and the like.

श्रीमन् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	श्री मान्	श्री मंतौ	श्री मंतः
2.	मंतं	do.	मंतः
3.	मता	मद्व्यां	मद्विः
4.	मने	do.	मद्व्यः
5.	मतः	do.	do.
6.	do.	मतोः	मतां
7.	मति	do.	मत्सु

*Feminine.*

Case 1. श्रीमती श्रीमत्यौ श्रीमत्यः  
See नदी 3d declension, feminines in ई .

*Neuter.*

Case 1 and 2. श्रीमन् श्रीमती श्रीमंति  
3, 4, 5, 6, 7, like the masculine.

So may be declined a great many other adjectives of possession formed by the termination मान् *m.*—मती *f.*—मन् *n.* such as गोमान् Possessed of cattle, धीमान् One who possesses a good understanding, &c.

*Obs.* वान् *m.*—वती *f.*—वन् *n.* are applicable to nouns ending in अ, or a silent consonant; and मान् *m.*—मती *f.*—मन् *n.* to such as terminate in any other vowel than अ .

महन् Great, in all those cases where न् occurs before the radical न्, makes आ, instead of अ, after the radical ह, as in this example.

महन्

महत् Great, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	महान्	महान्तौ	महान्तः
2.	महान्	do.	महतः
3.	महता	महद्भ्यां	महद्भिः
4.	महते	do.	महद्भ्यः
5.	महतः	do.	do.
6.	do.	महतोः	महतां
7.	महति	do.	महत्सु
8.	महत्	महान्तौ	महान्तः

*Feminine.*

Case 1.	महती	महत्यौ	महत्यः
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See नदी 3d declension, feminines in ई

*Neuter.*

Case 1 and 2.	महत्	महती	महान्ति
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3, 4, 5, 6, 7, 8, like the masculine.

106. NOUNS ending in consonants of the 3d class are formed by the affixes इन्, विन्, मिन्, and आकिन्, and may be declined in each gender like धनिन् Wealthy, an adjective derived from धन Wealth, by the affix इन्.

धनिन्



धनिन् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	धनी	धनिनौ	धनिनः
2.	धनिनं	do.	do.
3.	धनिना	धनिभ्यां	धनिभिः
4.	धनिने	do.	धनिभ्यः
5.	धनिनः	do.	do.
6.	do.	धनिनोः	धनिनां
7.	धनिनि	do.	धनिषु
8.	धनिन्	धनिनौ	धनिनः

*Feminine.*

Case 1.	धनिनी	धनिन्यौ	धनिन्यः
2.	धनिनीं	do.	धनिनीः

The rest like नदी. See feminines in ई, 3d declension.

*Neuter.*

Case 1, 2.	धनि	धनिनी	धनीनि
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The rest like the masculine.

After this example may be declined a great many attributive nouns; such as कामी *m.*—कामिनी *f.*—कामि *n.* Lustful, छत्री *m.*—छत्रिणी *f.*—छत्रि *n.* Who carries an umbrella, दंडी *m.*—दंडिनी *f.*—दंडि *n.* Who carries a staff, a kind of pilgrim, तपस्वी *m.*—तपस्विनी *f.*—तपस्वि *n.* A zealot, मेधावी *m.*—मेधाविनी *f.*—मेधावि *n.* Of a good understanding, वाक्मी *m.*—वाक्मिनी *f.*—वाक्मि *n.* Verbose, eloquent, एकाकी *m.*—एकाकिनी *f.*—एकाकि *n.* Who is alone, lonely, single.

*Anomalies*

*Anomalies in इन्.*

The word पथिन् *m.* A road, मथिन् *m.* A churn-staff, and ऋभुशिन् *m.* A title of *Indra*, are anomalous. They make the 1st case singular in आः instead of ई, and assume न् in the first five places immediately before the radical थ and क्ष, as also in the seventh case plural, and 8th dual and plural.

## पथिन् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	पन्थाः	पन्थानौ	पन्थानः
2.	पन्थानं	do.	पथः
3.	पथा	पथिभ्यां	पथिभिः
4.	पथे	do.	पथिभ्यः
5.	पथः	do.	do.
6.	do.	पथोः	पथान्
7.	पथि	do.	पथिषु
8.	पथिन्	पन्थानौ	पन्थानः

• 107. NOUNS ending in consonants of the 4th class include participles and other attributives formed by the terminations वस् and ईयस्, and which respectively form their 1st case in वान् or ईयान् *m.*—उषी or ईयसी *f.* and वः वन् or ईयः *n.* The word ययाचिवस् Who formerly sought, or was seeking, which is the proper form of the participle of the 1st past tense, in the 1st or common active voice, may serve as an example of such as end in वस्.

ययाचिवस्

## ययाचिवस् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	ययाचिवान्	ययाचिवांसौ	ययाचिवांसः
2.	ययाचिवांसं	do.	ययान्युषः
3.	ययान्युषा	ययाचिवद्भ्यां	ययाचिवद्भिः
4.	ययान्युषे	do.	ययाचिवद्भ्यः
5.	ययान्युषः	do.	do.
6.	do.	ययान्युषोः	ययान्युषां
7.	ययान्युषि	do.	ययाचिवत्सु

*Feminine.*

Case 1.	ययान्युषी	ययान्युष्यौ	ययान्युष्यः
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The rest regular like नदी in the 3d declension.

*Neuter.*

Case 1 and 2.	ययाचिवन् or ययाचिवः	ययान्युषी	ययान्युषि
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The rest like the masculine.

In like manner may be declined the attributive विद्स् Learned, derived from विद् Know, and वस्.

## विद्स् declined.

*Masculine.*

Case 1.	विद्वान्	विद्वांसौ	विद्वांसः
2.	विद्वांसं	do.	विदुषः
3.	विदुषा	विद्वद्भ्यां	विद्वद्भिः
4.	विदुषे	do.	विद्वद्भ्यः
5.	विदुषः	do.	do.
6.	do.	विदुषोः	विदुषां
7.	विदुषि	do.	विद्वत्सु
8.	विद्वन्	विद्वांसौ	विद्वांसः

*Feminine.*

*Feminine.*

	Sing.	Dual.	Plur.
Case 1.	विदुषी	विदुष्यौ	विदुष्यः

The rest like feminines of the 3d declension, नदी.

*Neuter.*

Case 1 and 2.	विद्वन्	विदुषी	विद्वांसि
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The rest like the masculine.

पुंस् Male, masculine, though not strictly formed by the affix वस्, is nevertheless declined, for the most part, like the above examples, in the masculine gender only.

*Masculine.*

पुंस् declined.

Case 1.	पुमान्	पुमांसौ	पुमांसः
2.	पुमांसं	do.	पुंसः
3.	पुंसा	पुंभ्यां	पुंभिः
4.	पुंसे	do.	पुंभ्यः
5.	पुंसः	do.	do.
6.	do.	पुंसोः	पुंसां
7.	पुंसि	do.	पुंसु or पुंस्तु
8.	पुमन्	पुमांसौ	पुमांसः

Such words of this class as end in इयस् are adjectives in the superlative degree, and may be declined like गरीयस् Heaviest, very heavy, from गुरु Heavy, important, grave, and the affix इयस्.

गरीयस् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	गरीयान्	गरीयांसौ	गरीयांसः
2.	गरीयांसं	do.	गरीयसः
3.	गरीयसा	गरीयद्भ्यां	गरीयद्भिः
4.	गरीयसे	do.	गरीयद्भ्यः
5.	गरीयसः	do.	do.
6.	do.	गरीयसोः	गरीयसां
7.	गरीयसि	do.	गीयत्सु.

*Feminine.*

Case 1. गरीयसी &c. like feminines in ई 3d declension.

*Neuter.*

Case 1 and 2. गरीयः गरीयसी गरीयांसि

The rest like the masculine.

After this last example may be declined any other adjectives, which take the same form in the superlative degree; such as यवीयस् Youngest, exceedingly young, लघीयस् Lightest, exceedingly light, मनियस् Most intelligent, वर्षीयस् Oldest, दवीयस् Most distant, &c.

108. NOUNS terminating in silent consonants of the 4th class, in their crude state end in अन्, and, for the most part, make their first case sing. if masculine, in आ, and if neuter, in अ. Those of this class which end in वन् or मन्, the व or म being combined with the preceding consonant, may be declined like ब्रह्मन्, which, as a masculine, signifies God the creator, and as a neuter, God abstractedly from all qualities: but others, where the termination is not preceded by conjunct consonants, differ in several cases, and are therefore anomalous. There are not a great many words of the 4th class.

ब्रह्मन्

ब्रह्मन् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	ब्रह्मा	ब्रह्माणौ	ब्रह्माणः
2.	ब्रह्माणं	do.	ब्रह्मणः
3.	ब्रह्मणा	ब्रह्मभ्यां	ब्रह्मभिः
4.	ब्रह्मणे	do.	ब्रह्मभ्यः
5.	ब्रह्मणः	do.	do.
6.	do.	ब्रह्मणोः	ब्रह्मणां
7.	ब्रह्मणि	do.	ब्रह्मसु
8.	ब्रह्मन्	ब्रह्माणौ	ब्रह्माणः

*Obs.* Such feminines as may occur, formed from masculines in अन् of this class, are declined like feminines in ई, as ब्रह्मणी The consort of *Brahmā*, राज्ञी A queen, ब्राह्मणी A female of the *Brāhman* tribe. See नदी 3d declension.

*Neuter.*

Case 1 and 2.	ब्रह्म	ब्रह्मणी	ब्रह्माणि
3, 4, 5, 6, 7,	like the masculine.		
8.	ब्रह्मन् or ब्रह्म	ब्रह्मणी	ब्रह्माणि

After these examples, according to their genders, are declined the following words : अश्वन् *m.* A road, आत्मन् *m.* Air, spirit, soul, self, कर्मन् Work, अथर्वन् *m.* A *Brāhman*, अथर्वन् *n.* One of the *Vēdas*, सदनम् *n.* A place of abode, नर्मन् *n.* Sport, pleasure. जन्मन् *m.* Birth, वर्मन् *m.* Armour, लक्ष्मन् *n.* Mark, distinction, भर्मन् *n.* Cane, reed, sugar-cane, पर्वन् *n.* Joint, knot, division of a book, चर्मन् *n.* Leather, skin, वर्त्मन् *n.* Road, path, eyelid, कवचम् Cover, lid, secret, यज्वन् *m.* Who sacrifices, and a few others, with their compounds; such as

अग्रजन्मन् A *Brāhman*, an elder brother. When placed adjectively they may be declined in three genders.

*Anomalies in अन्.*

राजन्, A king, one of the military order, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	राजा	राजानौ	राजानः
2.	राजानं	do.	राज्ञः
3.	राज्ञा	राजभ्यां	राजभिः
4.	राज्ञे	do.	राजभ्यः
5.	राज्ञः	do.	do.
6.	do.	राज्ञोः	राज्ञां
7.	राज्ञि or राजनि	do.	राजसु
5.	राजन्	राजानौ	राजानः

*Obs.* The feminine of राजा is राज्ञी. See 3d declension.

श्वन्, A dog, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	श्वः	श्वानौ	श्वानः
2.	श्वानं	do.	शुनः
3.	शुना	श्वभ्यां	श्वभिः
4.	शुने	do.	श्वभ्यः
5.	शुनः	do.	do.
6.	do.	शुनोः	शुनां
7.	शुनि	शुनोः	श्वसु
8.	श्वन्	श्वानौ	श्वानः

*Obs.* The feminine of श्वः is शुनी declined like feminines in ई of the 3d declension. See नदी.

युवन्

युवन् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	युवा	युवानौ	युवानः
2.	युवानं	do.	यूनः
3.	यूना	युवभ्यां	युवभिः
4.	यूने	do.	युवभ्यः
5.	यूनः	do.	do.
6.	do.	यूनोः	यूनां
7.	यूनि	do.	युवसु
8.	युवन्	युवानौ	युवानः

*Obs.* The feminine of युवा is युवती or युवति.

*Neuter.*

Case 1 and 2.	युव	युवणी	युवाणि
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3, 4, 5, 6, 7, like the masculine.

**मघवन्** A title of *Indra*, is declined like **श्वन्**, except that in those cases where the radical व of **श्वन्** is changed to उ, that of this word is, with the preceding vowel अ, changed to ओ, thus making मघोनः, मघोना &c. **मघवन्** A title of *Indra*, declined.

*Masculine.*

Case 1.	मघवा	मघवानौ	मघवानः
2.	मघवानं	do.	मघोनः
3.	मघोना	मघवभ्यां	मघवभिः
4.	मघोने	do.	मघवभ्यः
5.	मघोनः	do.	do.
6.	do.	मघोनोः	मघोनां
7.	मघोनि	do.	मघवसु
8.	मघवन्	मघवानौ	मघवानः

अर्वन्



अर्वन् A horse, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	अर्वी	अर्वन्तौ	अर्वन्तः
2.	अर्वन्त	do.	do.
3.	अर्वन्ता	अर्वद्भ्यां:	अर्वद्भिः
4.	अर्वन्ते	do.	अर्वद्भ्यः
5.	अर्वन्तः	do.	do.
6.	do.	अर्वन्तोः	अर्वन्तां
7.	अर्वन्ति	do.	अर्वन्त्सु
8.	अर्वन्	अर्वन्तौ	अर्वन्तः

पूषन् An epithet of the sun, declined.

*Masculine.*

Cafe 1.	पूषा		पूषणः
2.	पूषणं	do.	पूषणः or पूषः
3.	पूषणा or पूषा	पूषभ्यां	पूषभिः
4.	पूषणे or पूषे	do.	पूषभ्यः
5.	पूषणः or पूषः	do.	do.
6.	do. or do.	पूषणोः or पूषोः	पूषणां or पूषां
7.	पूषिण, पूषणि or पूषि	do. or do.	पूषसु
8.	पूषन्	पूषणौ	पूषणः

अर्यमन्

अय्यमन् The fun, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	अय्यमा	अय्यमणौ	अय्यमणः
2.	अय्यमिणं	do.	do.
3.	अय्यमिणा	अय्यमिभ्यां	अय्यमिभिः
4.	अय्यमिणे	do.	अय्यमिभ्यः
5.	अय्यमणः	do.	do.
6.	do.	अय्यमणोः	अय्यमणां
7.	अय्यमणि	do.	अय्यमसु
8.	अय्यमन्	अय्यमणो	अय्यमणः

ब्रह्महन् Who kills a *Brāhman*, and other compounds with the verbal root हन् Smite, flay, substitute घ for ह before the 2nd plur. 3d, 4th, and 5th sing. 6th sing. 6th dual and plur. and 7th sing. and dual.

ब्रह्महन् declined.

*Masculine.*

	ब्रह्महा	ब्रह्महणौ	ब्रह्महणः
Cafe 1.	ब्रह्महा	ब्रह्महणौ	ब्रह्महणः
2.	हणं	do.	हणः
3.	ह्ना	हभ्यां	हभिः
4.	ह्ने	do.	हभ्यः
5.	ह्नः	do.	do.
6.	do.	ह्नोः	ह्नां
7.	ह्नि	do.	हसु
8.	हन्	हणौ	हणः

So may be declined वृत्रहन् A title of the god *Indra*, &c.

Nouns of number, which in their crude state end in अन्, are declined after one form for all genders, and in the plural number only.

पंचन्

पंचन् Five, declined.

*Plural.*

Cafe 1. पंच	2. पंच	3. पंचभिः	4. पंचभ्यः
5. पंचभ्यः	6. पंचानां	7. पंचसु	8. पंच

'Thus may also be declined सप्तन् Seven, अष्टन् Eight, नवन् Nine, दशन् Ten. But अष्टन् Eight, has two forms.

अष्टन् Eight, declined.

Cafes 1. अष्ट or अष्टौ	2. अष्ट or अष्टौ	3. अष्टभिः or अष्टाभिः
4. अष्टभ्यः or अष्टाभ्यः	5. अष्टभ्यः or अष्टाभ्यः	6. अष्टानां
7. अष्टसु or अष्टासु	8. अष्ट or अष्टौ	

अहन् *n.* Day, makes अहः (for अहर) in the 1st cafe singular, अहो before the signs of the cafes beginning with भू, अद् or अहन् before such as begin with a vowel, and अहम् or अहः before सु or the 7th cafe plural ; as in the following example:

अहन् declined.

*Neuter.*

	Sing.	Dual.	Plur.
Cafe 1, 2, 8.	अहः	अद्गी or अहनी	अहानि
3.	अद्गा	अहोभ्यां	अहोभिः
4.	अद्गे	do.	अहोभ्यः
5.	अद्गः	do.	do.
6.	do.	अद्गोः	अद्गां
7.	अद्गि or अहनि	do.	अहःसु or अहम्सु

109. NOUNS of the 6th class ending in क्, ख्, ग्, or घ्, make their 1st cafe singular in क् or ग्, and substitute ग् for either of those radical letters before the signs of the 3d, 4th, and 5th cafe dual and plural, which begin with भू, and क् before that of the 7th cafe plural, which has

सु for

स् for its initial. In all the other cases the radical final is preserved. They may be declined like the compound term सर्वशक् An attributive of three genders derived from सर्व All, and the verbal root शक् Able.

सर्वशक् Omnipotent, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	सर्व शक् or शग्	सर्वशक्ौ	सर्वशकः
2.	शक्	do.	do.
3.	शक्ता	शग्भ्यां	शग्भिः
4.	शक्ते	do.	शग्भ्यः
5.	शकः	do.	do.
6.	do.	शक्तोः	शक्तां
7.	शक्वि	do.	शक्सु
8.	शक्	शक्ौ	शकः

*Feminine.*

The feminine is like the masculine; or if made to terminate in ई, it is declined like feminines of the 3d declension.

*Neuter.*

Case 1 and 2. सर्वशक् or शग् सर्वशक्ी सर्वशंक्

The rest like the masculine.

After this example may be declined चित्रलिख् Who writes wonderfully well.

चित्रलिख्

चित्रलिख् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	चित्रलिक् or लिग्	चित्रलिखौ	चित्रलिखः
2.	लिखं	do.	do.
3.	लिखा	लिग्भ्यां	लिग्भिः
4.	लिखे	do.	लिग्भ्यः
5.	लिखः	do.	do.
6.	do.	लिखोः	लिखां
7.	लिखि	do.	लिखसु
8.	Like the nominative.		

*Feminine.*

The feminine is like the masculine.

*Neuter.*

Case 1 and 2. चित्रलिक् or लिग् चित्रलिखी चित्रलंखि

The rest like the masculine.

If any words should occur in ग् or घ्, which can seldom happen, they may be inflected upon the same principles as these two examples, which may serve for most of the other classes which follow this in due succession.

110. IT may be observed as a general rule, applicable to this, and most of the following classes, that such words as form their 1st case sing. masc. in क् or ग्, द् or ड्, त् or ट्, प् or ब्, respectively substitute for the radical finals ग्, ड्, ट्, and ब्, before the six cases beginning with भ्, as भ्यां, भिः &c. and क्, द्, त्, and प्, before सु, the 7th case plural; but before all the other cases, which begin with a vowel, such as औ, अः, अं, &c. the radical final, whatever it may chance to be, is resumed. Such as are neuter assume a nasal before the final radical in the 1st and 2d cases plural.

NOUNS

111. NOUNS of the 7th class, ending in च्, छ्, ज्, or झ्, of which some make their 1st case singular by substituting क् or ग् for their radical finals, others ट् or उ, and a few are anomalous. The former are for the most part declined like words of the preceding class, and are त्वच् Skin, वाच् Speech, रज्ज् f. Disease, असृज् n. Blood, ऋत्विज् A sort of priest; with compounds, formed with such verbal roots as मुच् Shed, युज् Join, couple, उज्ज् Grow strong, and a few others. But those which form the nominative singular in द् or ड्, such as compounds with भ्राज्, बाज्, राज्, &c. may be declined like देवभ्राज्, What enlightens the Gods or celestials, an epithet of the sun.

देवभ्राज् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	देवभ्राद् or भ्राड्	देवभ्राजौ	देवभ्राजः
2.	भ्राजं	do.	do.
3.	भ्राजा	भ्राड्भ्यां	भ्राड्भि &c.

*Feminine.*

The feminine is either like the masculine, or makes देवभ्राजी, and is then regularly declined like नदी, a feminine in ई of the 3d declension.

*Neuter.*

Case 1. 2. देवभ्राद् or भ्राड् देवभ्राजी, देवभ्राजि

The rest like the masculine.

After this example are declined विभ्राज् Particularly splendid, सम्राज् Who shines or reigns universally (the supreme sovereign), and other similar compounds; with परिबाज् One who moves about, or one who has renounced all worldly things, विश्वसृज् Who creates the universe, परिमृज् Who sweeps or cleanses about, देवेज् Who worships the Gods

with offerings; and a few others derived from the same roots; except **विश्वराज्** An universal sovereign, which lengthens the final vowel of **विश्व** wherever the radical **ज्** of **राज्** is altered, as in 1st sing. **विश्वाराद्** or **विश्वाराइ**, &c. But **विश्वसृज्**, according to some authors, should be declined like nouns in **ज्** which end the 1st case sing. in **क्** or **गू**.

*Anomalies in च्, क्, ज्, झ्.*

Of words ending in **च्** there is a certain number compounded of the verbal root **अञ्च्** Move, which make their 1st case in **इ**, dropping the radical **च्**. The words principally to be considered under this head are **प्राञ्च्** Eastern, **अवाञ्च्** Southern, **प्रत्यञ्च्** Western, and **उदञ्च्** Northern; which terms are, by some authors, said to be composed of **अञ्च्**, and the inseparable preposition **प्र** For, forth, forward, **अव** From, or down, **प्रति** Back, backward, and **उत्** Up, upward. The *Hindus* make the East their first point, and imagining themselves facing the rising sun, use the terms forward and backward for east and west. The north they consider as upwards, and the south as downwards.

**प्राञ्च्** Eastern, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	प्राङ्	प्रांचौ	प्रांचः
2.	प्रांचं	do.	प्रांचः
3.	प्राचा	प्राग्भ्यां	प्राग्भिः
4.	प्राचे	do.	प्राग्भ्यः
5.	प्राचः	do.	प्राग्भ्यः
6.	do.	प्राचोः	प्राचां
7.	प्राचि	do.	प्राक्षु

*Feminine.*

*Feminine.*

	Sing.	Dual.	Plur.
Case 1.	प्राची	प्राच्यौ	प्राच्यः

The rest regular like नदी in the 3d declension.

*Neuter.*

Case 1. 2.	प्राक्	प्राची	प्रांचि
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The rest like the masculine.

अवाञ् Southern, is, by analogy, declined like प्राञ्.

प्रत्यञ् Western, declined.

*Masculine.*

Case 1.	प्रत्यङ्	प्रत्यंचौ	प्रत्यंचः
2.	प्रत्यंचं	do.	प्रतीचः
3.	प्रतीचा	प्रत्यग्भ्यां	प्रत्यग्भिः
4.	प्रतीचे	do.	प्रत्यग्भ्यः
5.	प्रतीचः	do.	do.
6.	do.	प्रतीचोः	प्रतीचां
7.	प्रतीचि	do.	प्रत्यक्षु

*Feminine.*

Case 1.	प्रतीची	प्रतीच्यौ	प्रतीच्यः
2.	प्रतीची	do.	प्रतीचीः

The rest like नदी 3d declension.

*Neuter.*

Case 1, 2.	प्रत्यक्	प्रतीची	प्रत्यंचि
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The rest like the masculine.

उदञ् Northern, is declined like प्रत्यञ्

When the verbal root अञ्, forming the last member of a compound, signifies honour, worship, or respect, it is thus declined:

प्राञ्



प्राञ्च Who worships, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	प्राङ्	प्राञ्चौ	प्राञ्चः
2.	प्राञ्चं	do.	do.
3.	प्राञ्चा	प्राङ्भ्यां	प्राङ्भिः
4.	प्राञ्चे	do.	प्राङ्भ्यः
5.	प्राञ्चः	do.	do.
6.	do.	प्राञ्चोः	प्राञ्चां
7.	प्राञ्चि	do.	प्राङ्शु or प्राङ्शु

*Feminine.*

The feminine is either the same as the masculine, or may be declined like feminines in ई, making in the 1st cafe प्राञ्ची, प्राञ्च्यौ, प्राञ्च्यः, like नदी 3d declension.

*Neuter.*

Cafe 1. 2. प्राङ् प्राञ्ची प्राञ्चि

The rest like the masculine.

निर्यञ्च Moving awry, another compound with the root अञ्च, differs from प्रत्यञ्च Western, in the 3d, 4th, 5th, 6th, and 7th singular, 6th and 7th dual, and 2nd and 6th plural, in all which cafes श is introduced before the radical final.

निर्यञ्च

निर्यञ्चु declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	निर्यञ्चुः	निर्यञ्चौ	निर्यञ्चुः
2.	निर्यञ्चुं	do.	निर्यञ्चुः
3.	निरञ्चा	निर्यग्न्यां	निर्यग्न्यः
4.	निरञ्चे	do.	निर्यग्न्यः
5.	निरञ्चः	do.	do.
6.	do.	निरञ्चोः	निरञ्चां
7.	निरञ्चि.	do.	निर्यञ्चु

*Feminine.*

Case 1.	निरञ्ची	निरञ्च्यौ	निरञ्च्यः
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The rest like नदी 3d declension.

*Neuter.*

Case 1. 2.	निर्यञ्चु	निरञ्ची	निर्यञ्चि
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The rest like the masculine.

There are several other compounds of अञ्चु; such as सम्यञ्चु Moving together, alike, or equally, देवद्यञ्चु Worshipping the Gods, विश्वद्यञ्चु Moving universally, and सद्यञ्चु Moving along with, where the first members of these compounds are respectively changed from सम्, देव, विश्व, and सह, to समि, देवद्रि, विश्वद्रि, and सधि. They are declined like प्रत्यञ्चु Western.

Compounds with प्राक् Ask, besides being inflected like देवभ्राज्, according to some authors, substitute श् for क् before certain cases.

नत्व

नत्व प्राह् Who asks the particulars, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	नत्व प्राद् or प्राइ	नत्व प्राहौ or प्राशौ	नत्व प्राह्: or प्राश:
2.	प्राह् or प्राश	do.	do.
3.	प्राहा or प्राशा	प्राइभ्यां	प्राइभि
4.	प्राहे or प्राशे	do.	प्राइभ्यः
5.	प्राह्: or प्राश:	do.	do.
6.	do. or do.	प्राहो: or प्राशो:	प्राहां or प्राशां
7.	प्राहि or प्राशि	do.	प्रादसु

*Feminine.*

declined like नदी, declension 3d.

*Neuter.*

Cafe 1. 2. नत्वप्राक् नत्वप्राही or प्राशी नत्वप्रां

The rest like the masculine.

Of nouns in ज्, असृज् *n.* Blood, खज् Limping, and अवयाज् An inferior worshipper, are anomalous in some cafes.

असृज् Blood, declined.

*Neuter.*

Cafe 1.	असृक् or असृग्	असृजो	असृजि
2.	do.	do.	do. or असृजानि
3.	असृजा or अस्ना	असृग्भ्यां	असृग्भिः
4.	असृजे or अस्ने	do.	असृग्भ्यः
5.	असृजः	do.	do.
6.	do.	असृजोः	असृजां
7.	असृजि	do.	असृजसु

खज्

खजू Limping, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	खन्	खंजौ	खंजः
2.	खंजं	do.	do.
3.	खंजा	खन्भ्यां	खन्भिः
4.	खंजे	do.	खन्भ्यः
5.	खंजः	do.	do.
6.	do.	खंजोः	खजां
7.	खंजि	do.	खन्सु

अवयाजू An inferior worshipper, declined.

*Masculine.*

Cafe 1.	अवयाः	अवयाजौ	अवयाजः
2.	अवयाजं	do.	do.
3.	अवयाजा	अवयोभ्यां	अवयोभिः
4.	अवयाजे	do.	अवयोभ्यः
5.	अवयाजः	do.	do.
6.	do.	अवयाजोः	अवयाजां
7.	अवयाजि	do.	अवयाक्ष

112. NOUNS of the 8th class ending in द्, द्, ड्, or द् can seldom appear: but should any occur, they make their 1st case singular in द् or ड्, and may be regularly declined like those of the preceding class which form the 1st case singular in the same letters.

113. NOUNS of the 9th class ending in न्, थ्, द्, or ध्, change the radical final to न् or द् in the 1st case singular, to द् in the 3d, 4th, and 5th cases dual and plural, and to न् in the 7th case plural; and they are, for the most part, inflected after the example of हरिन् Green, a noun of three genders.

हरिन्

हरिन् Green, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	हरिन् or हरिद्	हरितौ	हरिन्:
2.	हरिन्	do.	do.
3.	हरिना	हरिभ्यां	हरिभिः
4.	हरिने	do.	हरिभ्यः
5.	हरिन्:	do.	do.
6.	do.	हरिनोः	हरिनां
7.	हरिति	do.	हरित्सु

*Feminine.*

The feminine is like the masculine.

*Neuter.*

Case 1. 2. हरिन् हरिती हरिन्ति

The rest like the masculine.

After one or other of these forms, according to the gender, may be declined all regular words of the above description; such as मरुन् *m.* The wind; विद्युन् *f.* Lightning, lightless; सम्पन् *f.* Wealth; जगन् *n.* The world; अग्निचिन् *m.* A fire-place, a funeral pile; अग्निमथ् Who excites fire (by friction); हृद् *n.* The chest; क्वाव्याद् Flesh-eater; वृन् *f.* A couplet, or verse; कुमुद् *f.* A hump; ककुद् *f.* A hump; नवद् *f.* A certain bird. तरद् *f.* A mountain; दृषद् *f.* A kind of stone used as a muller; भसद् *f.* The womb; शरद् *f.* A season of the year; संविद् *f.* Acknowledgement, consent; प्रतिपद् *f.* The 1st and 15th of the lunar month; उपनिषद् *f.* The mysteries of the Hindu religion; with compounds of which the root विद् Know, is the last member; such as धर्मविद् One who is acquainted with the religious and moral duties. But compounds with

with the root बुध् Know, though otherwise regular, have the peculiarity of changing the ब् to भ् in the 1st case singular, 3d, 4th, and 5th cases dual and plural, and 7th plural ; as तत्त्वबुध् Who knows the principle, which in those cases makes तत्त्वबुध्यां &c. समिध् f. Firewood, fuel, and others in ध् are in all cases regular.

*Obs.* With respect to words of this class ending in त्, care must be taken not to confound with them those of the 1st and 2nd classes.

यकृन् n. A disease of the spleen, and शकृन् n. Ordure, are either regular, like हरित्, or have another form in some cases.

यकृन् declined.

*Neuter.*

	Sing.	Dual.	Plur.
Case 1.	यकृन्	यकृनी	यकृन्ति
2.	do.	do.	dr. or यवानि
3.	यकृता or यकृना	यकृद्भ्यां or यकृभ्यां	यकृद्भिः or यकृभिः
4.	यकृते यकृने	do. or do.	यकृद्भ्यः or यकृभ्यः
5.	यकृतः or यकृनः	do. or do.	do. or do.
6.	do. or do.	यकृतोः or यकृनोः	यकृतानां or यकृनानां
7.	यकृति or यकृनि	do. or do.	यकृत्सु

Compounds with पाद् Foot, such as सुपाद् Having a beautiful foot, and व्याघ्रपाद् Tiger-foot, the name of a plant, make पद् in the masc. and feminine, before the 2nd plural, and following cases; except the 7th plural, where the radical आ is resumed. In the neuter gender पाद् makes पाद् or पान्, पदी and पन्दि in the 1st and 2nd cases singular, dual, and plural; but the rest like the masculine.

दन् for दन्त A tooth, sometimes makes 1. दन्त, दन्तो, दन्तः 2. दन्तं, दन्तो, दन्तः and drops the radical न् in all the other cases. Or the word may be regularly declined, as in the 1st declension.

114. NOUNS of the 10th class ending in **प्**, **फ्**, **ब्** and **भ्** form the 1st case singular in **प्** or **ब्**, and change the radical final to **ब्**, in applying the 3d, 4th, and 5th cases dual and plural, and to **प्** in the 7th case plural. There are not many words of this description; but should any occur, they may be declined, in the masculine and feminine, like **ककुभ्**. A relative point in the horizon, with the exception of **अप्**, which is anomalous.

**ककुभ्** declined.

*Feminine.*

	Sing.	Dual.	Plur.
Case 1.	<b>ककुप्</b> or <b>ककुब्</b>	<b>ककुभौ</b>	<b>ककुभः</b>
2.	<b>ककुभं</b>	do.	do.
3.	<b>ककुभा</b>	<b>ककुब्भ्यां</b>	<b>ककुब्भिः</b>
4.	<b>ककुभे</b>	do.	<b>ककुब्भ्यः</b>
5.	<b>ककुभः</b>	do.	do.
6.	do.	<b>ककुभोः</b>	<b>ककुभां</b>
7.	<b>ककुभि</b>	do.	<b>ककुप्सु</b>

**अप्**, Water, is thus declined in the plural number only.

**अप्** declined.

*Feminine.*

Plur.

Case 1.	<b>आपः</b>
2.	<b>अपः</b>
3.	<b>अन्निः</b>
4.	<b>अद्भ्यः</b>
5.	<b>अद्भ्यः</b>
6.	<b>अपां</b>
7.	<b>अप्सु</b>

Compounds, of which the second member is अप्, may be regularly declined according to the general rule, in three genders ; as स्वप् Possessing good water ; making, however, in the 1st and 2nd plural, in the neuter स्वंपि or स्वांपि.

115. NOUNS of the 11th class ending in य्, र्, ल्, व्. There are none in य्. In र् are गिरि *f.* Speech, language ; पुर City ; धुर *f.* A burthen ; and द्वार *f.* A door ; with वार *n.* Water, and चतुर् Four. If any occur in ल् they are regular, the radical final undergoing no change. In व् there are very few ; among which are दिव् *f.* The sky, and its compounds : such as सुदिव् Having a good sky (as a day).

गिरि Speech, declined.

*Feminine.*

	Sing.	Dual.	Plur.
Case 1.	गीः	गिरौ	गिरः
2.	गिरं	do.	do.
3.	गिरा	गीर्भ्यां	गीर्भिः
4.	गिरे	do.	गीर्भ्यः
5.	गिरः	do.	do.
6.	do.	गिरोः	गिरां
7.	गिरि	do.	गीर्षु

So पुर, धुर, and द्वार, which in the 1st case singular make पूः, धूः, and द्वाः.

वार *n.* Water, declined.

*Neuter.*

Case 1. 2.	वाः	वारी	वारि
3.	वारा	वाभ्यां	वाभिः

The rest regular like गिरि.

चतुर्



**चतुर** Four, in its primitive state, is inflected in the plural number only; making in the masculine 1. चत्वारः, 2. चतुरः, 3. चतुभिः, 4. चतुर्भ्यः, 5. ditto, 6. चतुर्षां, 7. चतुर्षु. In the feminine चतसृ is substituted; as 1. चतस्रः, 2. do. 3. चतसृभिः, 4. चतसृभ्यः, 5. do. 6. चतसृणां or चतसृणां, 7. चतसृषु. In the neuter gender it makes, in its 1st and 2d cases, चत्वारि, and in the rest like the masculine. But if the same word be the last of a compound, bearing an attributive signification, it may be declined in each gender and number.

**प्रियचतुर** Who hath four favourites, declined.

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Case 1.	प्रिय चत्वाः	प्रिय चत्वारौ	प्रिय चत्वारः
2.	चत्वारं	do.	चतुरः
3.	चतुरा	चतुर्भ्यां	चतुभिः
4.	चतुरे	do.	चतुर्भ्यः
5.	चतुरः	do.	do.
6.	do.	चतुरोः	चतुरां
7.	चतुरि	do.	चतुर्षु
8.	चतुः	चत्वारौ	चत्वारः

*Neuter.*

Case 1. 2. प्रिय चतुः प्रिय चत्वारी प्रियचत्वारि

The rest like the masculine.

**दिव्** *f.* Sky, heaven, makes, **द्यौः** in the 1st case singular, द्यु before the seven cases which begin with a consonant, and दिव् in every other place.

**दिव्**

दिक् declined.

*Feminine.*

	Sing.	Dual.	Plur.
Cafe 1.	द्यौः	दिवौ	दिवः
2.	दिवं	do.	do.
3.	दिवा	द्युभ्यां	द्युभिः
4.	दिवे	do.	द्युभ्यः
5.	दिवः	do.	do.
6.	do.	दिवोः	दिवां
7.	दिक्	do.	द्युषु

So सुदिव् Having a fine sky (epithet of a fine day), in the masculine and feminine is declined like the primitive word; but in the neuter thus:

सुदिव् declined.

*Neuter.*

Cafe 1. 2. सुद्यु सुदिवी सुदीवि

The rest like the masculine and feminine.

116. NOUNS of the 12th class in श्, ष्, स्.

Of such of this class as end in श्, some form the 1st case singular in क् or ग्, and others in द् or ड्. Of the former are दिश् f. Any relative point, or situation in the horizon; दृश् f. Sight, eye; and compounds with the verbal roots दिश् Point, show; दृश् See, स्पृश् Touch, and मृश् Consult, advise; and of the latter are compounds with विश् Enter, and नश् Perish, be lost. But नश् changes its radical final to either क् or ग्, or द् and ड्, at the option of the writer. By a due observance of the rule laid down, p. 80. 116, the declination of nouns in श् will be found easy.

मम्मं स्पृश्

मर्म स्पृश् What touches the heart, declined.

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Case 1.	मर्म स्पृक् or गृ	मर्म स्पृशौ	मर्म स्पृशः
2.	स्पृशं	do.	do.
3.	स्पृशा	स्पृश्यां	स्पृग्भिः
4.	स्पृशे	do.	स्पृग्भ्यः
5.	स्पृशः	do.	do.
6.	do.	स्पृशोः	स्पृशां
7.	स्पृशि	do.	स्पृक्षु
8.	As the 1st.		

*Neuter.*

Case 1. 2. मर्म स्पृक् मर्म स्पृशी मर्म स्पृंशि

The rest like the masculine.

After the above example may be declined compounds with दिश्, इश् and भृश्, in every gender; and दिश्, and इश्, considered as nouns substantive, in the feminine gender only, which is the same as the masculine.

गृहविश् Who enters a house, declined.

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Case 1.	गृहविद् or इ	गृहविशौ	गृहविशः
2.	विशं	do.	do.
3.	विशा	विश्यां	विद्भिः
4.	विशे	do.	विद्भ्यः
5.	विशः	do.	do.
6.	do.	विशोः	विशां
7.	विशि	do.	विदसु
8.	As the 1st case.		

*Neuter.*

*Neuter.*

	Sing.	Dual.	Plur.
Case 1. 2.	गृहविद्	गृहविशी	गृहवींशि

The rest like the masculine.

Nouns of the 12th class in ष्, for the most part, substitute : for the radical final in the 1st case singular, र् in the 3d, 4th, and 5th cases dual and plural: and, optionally, : in the 7th plural; and if the vowel preceding the final consonant be इ or उ, it is usually made ई or ऊ in those cases, except in the 1st neuter.

सजुष् A companion, is thus declined.

*Masculine and Feminine.*

Case 1.	सजूः	सजुषौ	सजुषः
2.	सजुष	do.	do.
3.	सजुषा	सजूर्भ्य	सजूर्भिः
4.	सजुषे	do.	सजूर्भ्यः
5.	सजुषः	do.	do.
6.	do.	सजुषोः	सजुषां
7.	सजुषि	do.	सजूःषु or सजूष्षु
8.	As the 1st case.		

*Neuter.*

Case 1. 2.	सजूः	सजुषी	सजूंषि
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The rest like the masculine.

After this example, according to the gender, may be declined आशिष् *f.* A blessing; हविष् *n.* Clarified butter; धनुष् *n.* A bow; and चक्षुष् *n.* An eye.

दोष्

दोष् *m.* The arm, may likewise be so inflected; but as it is optional to subjoin a nasal to the radical ष् in some of the cases; the following example will explain it.

दोष् The arm, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	दोः	दोषौ	दोषः
2.	दोषं	do.	do. or दोष्णः
3.	दोषा or दोष्णा	दोर्भ्यां	दोर्भिः
4.	दोषे or दोष्णे	do.	दोर्भ्यः
5.	दोषः or दोष्णः	do.	do.
6.	do.	दोषोः or दोष्णो	दोषां or दोष्णां
7.	दोषि or दोष्णि	do.	दोषुः or दोष्णु
8.	Like the 1st case.		

चिविर्ष् A derivative of volition, signifying Who wants to do, makes  
 1. चिकीः, चिविषौ, चिविर्षः. 2. चिविर्षं, चिविषौ, चिविर्षः.  
 3. चिविर्षा, चिकीर्भ्यां, चिकीर्भिः, and so on, dropping the ष् before every termination beginning with a consonant, and resuming it before those which begin with a vowel.

Verbal radicals in ष्, unconnected with क्, as in the character क्ष, such as त्विष् Flame, मुष् Steal, and the like, forming the last member of a compound, substitute द् or झ् in the 1st singular, and consequently झ् before the six terminations beginning with भ्; and द् in the 7th plural. धान्यमुष् Who steals grain, may serve as an example.

*Masculine.*

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Cafe 1.	धान्यमुद् or मुद्	धान्यमुषौ	धान्यमुषः
2.	मुषं	do.	do.
3.	मुषा	मुद्भ्यां	मुद्भिः
4.	मुषे	do.	मुद्भ्यः
5.	मुषः	do.	do.
6.	do.	मुषोः	मुषां
7.	मुषि	do.	मुदसु
8.	As the 1st cafe.		

*Neuter.*

Cafe 1. 2.	धान्यमुद्	धान्यमुषौ	धान्यमुषि
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The rest like the masculine.

Compound epithets, whereof the last term is a verbal radical ending in ष् connected with क्, so as to form क्ष, are subject to change that double character to द or इ, क् or ग् in the usual places. गोरक्ष Who guards cattle, being subject to both forms (according to some grammarians) may serve as an example. गोरक्ष declined.

*Masculine and Feminine.*

Cafe 1.	गोरक् or रग्,	गोरक्षौ	गोरक्षः
	रद or रइ		
2.	गोरक्षं	do.	do.
3.	गोरक्षा	गोरक्ष्यां or गोरइभ्यां	गोरक्षिः or गोरइभिः
4.	गोरक्षे	do. or do.	गोरक्ष्यः or गोरइभ्यः
5.	गोरक्षः	do. or do.	do. or do.
6.	do.	गोरक्षोः	गोरक्षां
7.	गोरक्षि	do.	गोरक्षु or गोरदसु

The verbal root नश् Pare, forming similar compounds, is also declined after both these forms.

पिपश् Wanting to cook, makes पिपक् or ग् &c. only; as do दिदश् Wanting to burn, and विवश् Wanting to say; but विविश् Wanting to enter, makes विविद् or इ, &c.

The word षष् Six, makes षट् in the 1st and 2d cases plural, is declinable in the plural number only, and preserves one form in all genders; as 1. षट् 2. षट् 3. षट्भिः 4. षट्भ्यः 5. षट्भ्यः 6. षष्ठां 7. षट्सु.

Nouns of the 12th class in स्, exclusive of those already noticed in the 4th class, (p. 69. 107.) are declined according to the following rules:

Such as end in अस्, if masculine or feminine, for the most part, make आः in the 1st case singular, and change the अस् to ओ before those cases which begin with भ, but are in other respects regular. The compound attributive सुवचस् Of good speech, from सु Good, well, and वचस् Speech, may serve as an example.

सुवचस् declined.

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Case 1.	सुवचाः	सुवचसौ	सुवचसः
2.	सुवचमं	do.	do.
3.	सुवचमा	सुवचोभ्यां	सुवचोभिः
4.	सुवचमे	do.	सुवचोभ्यः
5.	सुवचमः	do.	do.
6.	do.	सुवचमाः	सुवचसां
7.	सुवचमि	do.	सुवचस्तु
8.	सुवचम्	सुवचसौ	सुवचसः

*Neuter.*

*Neuter.*

	Sing.	Dual.	Plur.
Cafe 1. 2.	सुवचः	सुवचसी	सुवचांसि

The rest like the masculine.

After this example, according to their genders, may be declined each words as the following : वेधस् *m.* A title of *Brahmā*; चन्द्रमस् *m.* The moon; सुवासस् Having fine garments; भास् *m.* Light; मास् *m.* Month, moon; तेजस् Glory, ardour, zeal, valour; नमस् *n.* Sky; ओक्स् *n.* Abode, habitation; पयस् *n.* Water, milk; and many others. But उशनस् A title of the planet Venus, makes उशना in the 1st singular, and उशनः, उशनन्, or उशन in the 8th singular. पुरदंशस् A title of *Indra*; and अनेहस् Time, also drop the : in the 1st cafe singular, but are regular in the 8th cafe.

If the last member of a compound in अस् be a verbal root, the penultimate vowel should remain short in the 1st cafe singular. Thus the word आसनवस् Who sits on a seat, from आसन A seat, and the verbal root वस् Sit, makes as follows:

*Masculine and Feminine.*

Cafe 1.	आसनवः	आसनवौ	आसनवः
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*Neuter.*

Cafe 1. 2.	आसनवः	असनवसी	आसनवंसि
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In like manner may similar compounds be declined.

When the last member of a compound be a verbal root ending in न्स्, as in सर्वहिन्स् Who injures all, the final स is dropped in the 1st cafe singular, and before भ and म्, but resumed in every other place; thus making सर्वहिन्, सर्वहिन्सौ, सर्वहिन्सः, सर्वहिन्सं, &c. सर्वहिन्भ्यां, सर्वहिन्सु.



Compound words in **इस्** and **उस्**, the last member being a verbal root, lengthen those vowels in the first case singular, before the six cases beginning with **भ**, and before the 7th plural, and change the **स** to **र** before **भ**; as **सुपिस्** Who moves well, which make 1. **सुपीः** **सुपिसौ** **सुपिसः** 2. **सुपिसं** **सुपिसौ** **सुपिसः** 3. **सुपिसा** **सुपीभ्यां** **सुपीभिः** 4. **सुपिसे** **सुपीभ्यां** **सुपीर्भ्यः** &c. 7. Plur. **सुपीषु** or **सुपीःषु**.

117. NOUNS of the 13th class end in **ह्**, and for the most part consist of compound attributives, the last member of which is a verbal root. As they do not all form their 1st, or nominative case singular masculine, alike, it will be necessary to divide them according as they change the radical **ह्** in that case to **क्** or **गृ**, **दृ** or **डृ**, **ः**, and **आन्**.

Compounds with **दुह्** Milk, and others, the initial of which is **दृ**, make **क्** or **गृ** in the 1st singular, and are regularly inflected according to rule 110, p. 80.

**गोदुह्** Who milks a cow, declined.

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Case 1.	<b>गो धृक्</b> or <b>गृ</b>	<b>गोदुहौ</b>	<b>गोदुहः</b>
2.	<b>दुहं</b>	do.	do.
3.	<b>दुहा</b>	<b>धृग्भ्यां</b>	<b>धृग्भिः</b>
4.	<b>दुहे</b>	do.	<b>धृग्भ्यः</b>
5.	<b>दुहः</b>	do.	do.
6.	do.	<b>दुहोः</b>	<b>दुहां</b>
7.	<b>दुहि</b>	do.	<b>धृषु</b>
8.	<b>धृक्</b>	<b>दुहौ</b>	<b>दुहः</b>

*Neuter.*

*Neuter.*

	Sing.	Dual.	Plur.
Case 1. 2.	गो धुक्	गो द्रुही	गो धुंहि

The rest like the masculine.

*Obs.* The radical द्र् of verbal roots is, by a general rule, changed to its proper aspirate ध् in those cases where the radical ह् is changed to क् or ग्.

The verbal roots द्रुह Hate, मुह Be insensible, स्नुह (for ष्नुह) Vomit, and स्निह Be kind, forming the last members of compound epithets, may make either क् and ग्, or द् and ड् in the first case singular, and so be declined like the तत्त्वमुह One who is insensible of the true principle.

तत्त्वमुह declined.

*Masculine and Feminine.*

Case 1.	तत्त्वमुक्, ग्, तत्त्वमुहौ	तत्त्वमुहः	
	द or ड़		
2.	मुहं	do.	do.
3.	मुहा	मुग्भ्यां or मुड्भ्यां	मुग्भिः or मुड्भिः
4.	मुहे	do.	मुग्भ्यः or मुड्भ्यः
5.	मुहः	do.	do.
6.	do.	मुहोः	मुहां
7.	मुहि	do.	मुह्यु or मुह्यु
8.	मुक् or मुद	मुहौ	मुहः

*Neuter.*

Case 1. 2.	तत्त्वमुक् or मुद	तत्त्वमुही	तत्त्वमुंहि
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The rest like the masculine.

Thus

Thus may be declined मित्रद्रुह Who hates a friend, अन्नस्तुह Who vomits rice; मित्रस्निह Who is kind to friends; and other similar compounds.

तुरासाह A title of *Indra*, forms its 1st case sing. in द् and इ, and is so far regularly declined; but it also substitutes ष् for the radical स् in every case where the final ह् is changed; as

	Sing.	Dual.	Plur.
1.	तुराषाद् or षाड्	तुरासाहौ	तुरासाहः
2.	तुरासाहं	do.	do.
3.	तुरासाहा	तुराषाड्भ्यां	तुराषाड्भिः
4.	तुरासाहे &c. &c.		

The compound epithet मधुलिह A bee, from मधु Honey, and the verbal root लिह Lick, changes the radical final to द् or इ in the 1st case singular, as do other compounds of this root, and are regularly inflected according to rule 110, p. 80.

मधुलिह declined.

*Masculine and Feminine.*

Case	1.	मधुलिद् or इ	मधुलिहौ	मधुलिहः
2.	लिहं	do.	do.	
3.	लिहा	लिड्भ्यां	लिड्भिः	
4.	लिहे	do.	लिड्भ्यः	
5.	लिहः	do.	do.	
6.	do.	लिहोः	लिहां	
7.	लिहि	do.	लिड्सु or लित्सु	

*Neuter.*

Case 1. 2.	मधुलिद्	मधुलिहि	मधुलिहि
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The rest is like the masculine.

The root **वाह्** Bear, carry, being the last of a compound, in general changes the final **ह्** to **द्** or **ङ्** in the nominative singular, and is so far declined like the preceding example; but it also changes **वा** to **ओ**, if the preceding word terminate in **अ** or **आ**, and to **उ** after any other letter in the 2d case plural, and all the following cases beginning with a vowel. Thus the compounds **विश्ववाह्** Who supports the universe, and **भारवाह्** Who bears a burthen, make **विश्वोहः** &c. and **भारोहः** &c. in those cases; where the final **अ** of the first member of the compound uniting with the **ओ**, for which the **वा** has been changed, forms **औ**, according to rule 6. p. 19. So in the compound **भूवाह्** Who supports the earth, the **वा**, preceded by **उ**, is changed to **उ**, and with it coalescing, forms one **उ** by rule 3, p. 17. But **श्वेत वाह्** A title of *Indra*, makes **श्वेतवाः** in the 1st case singular, and has two forms in the 2nd plural, and following cases, beginning with a vowel. It is also anomalous in the six cases beginning with **भू**.

**श्वेतवाह्** declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	श्वेतवाः	श्वेतवाहौ	श्वेतवाहः
2.	श्वेतवाहं	do.	do. or श्वेतौहः
3.	श्वेतौहा or श्वेतवाहा	श्वेतवोभ्यां	श्वेतवोभिः
4.	श्वेतौहे or श्वेतवाहे	do.	श्वेतवोभ्यः
5.	श्वेतौहः or श्वेतवाहः	do.	do.
6.	do. or do.	श्वेतौहोः or श्वेतवाहोः	श्वेतौहां or श्वेतवाहां
7.	श्वेतौहि or श्वेतवाहि	do.	श्वेतवःसु
8.	श्वेतवः or श्वेतवा	श्वेतवाहौ	श्वेतवाहः

अनङ्ग

अनडुह् An ox, makes अनड्वान् in the 1st sing. and is thus declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	अनड्वान्	अनड्वहौ	अनड्वहः
2.	अनड्वहं	do.	अनडुहः
3.	अनडुहा	अनडुह्यां	अनडुद्भिः
4.	अनडुहे	do.	अनडुद्भ्यः
5.	अनडुहः	do.	do.
6.	do.	अनडुहोः	अनडुहां
7.	अनडुहि	do.	अनडुत्सु

After this example may be declined the compound स्वनडुह् Who hath good oxen, which in the neuter makes

Cafe 1. and 2. स्वनडुन् or स्वनडुद्, स्वनडुही, स्वनड्वंहि

The rest like the masculine.

उपानह् *f.* A shoe, makes, उपानद् or नन् in the 1st cafe singular, and is thus declined:

*Feminine.*

Cafe 1.	उपानन् or द्	उपानहौ	उपानहः
2.	उपानहं	do.	do.
3.	उपानहा	उपानह्यां	उपानद्भिः
4.	उपानहे	do.	उपानद्भ्यः
5.	उपानहः	do.	do.
6.	do.	उपानहोः	उपानहां
7.	उपानहि	do.	उपानत्सु
8.	उपानन्	उपानहौ	उपानहः

118. NOUNS of the 14th class ending in ण्, न्; and म्.

There are but few words in ण्. The word usually given as an example

is सुगण् Of good account, or Who counts well, from सु and the verbal root गण् Count, reckon, number; which, as it never changes its radical final, is regular in all its inflections; but in the 7th case plural it makes सुगण्सु or सुगण्द्रसु.

सुगण् declined.

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Case 1.	सुगण्	सुगणौ	सुगणः
2.	सुगणं	do.	do.
3.	सुगणा	सुगणभ्यां	सुगणभिः
4.	सुगणे	do.	सुगणभ्यः
5.	सुगणः	do.	do.
6.	do.	सुगणोः	सुगणां
7.	सुगणि	do.	सुगण्सु or सुगण्द्रसु
8.	सुगण्	सुगणौ	सुगणः

*Neuter.*

Case 1. 2.	सुगण्	सुगणी	सुगणि
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The rest like the masculine.

If any similar compounds occur, they may be declined after the same manner.

Of nouns in न्, such as are formed by particular affixes, as well as others, have been already noticed in the 3d and 5th classes of this the eighth declension.

When the last word in a compound is a verbal root, or a modification of a verbal root, in न्, such as शाम् (for शम्) Quiet, that letter is changed to न् in the 1st singular, and in all the cases beginning with a consonant. The word प्रशाम् Very quiet, may serve as an example.

प्रशान् declined.

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Case 1.	प्रशान्	प्रशामौ	प्रशामः
2.	प्रशामं	do.	do.
3.	प्रशामा	प्रशान्भ्यां	प्रशान्भिः
4.	प्रशामे	do.	प्रशान्भ्यः
5.	प्रशामः	do.	do.
6.	do.	प्रशामोः	प्रशामां
7.	प्रशामि	do.	प्रशान्सु or प्रशान्तसु
8.	Like the 1st case.		

*Neuter.*

Case 1. 2.	प्रशान्	प्रशामौ	प्रशामि
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The rest like the masculine.

113. THE conclusion of this chapter seems a fit place for introducing a few observations on the *genders of nouns*. In this language, as in some others, genders are not only used to distinguish the sexes of animals, but attributed to every other species of nouns, apparently without any other theory than what has arisen from custom or caprice; so that though some rules might be given on the subject, they are liable to so many exceptions and deviations upon the authority of learned men, that perhaps the shortest and easiest path to pursue, will be in the study of the popular synonymous vocabulary called अमरसिंह, wherein the gender of every word is particularly marked. But as far as termination has any thing to do with the genders of words, may be seen in the chapter upon the etymology of nouns.

## CHAPTER IV.

## DECLENSION OF PRONOUNS AND PRONOMINAL ATTRIBUTIVES.

119. **P**RONOUNS commonly so called, with certain words partaking of the nature of pronouns, are here distinguished by the terms *Pronouns* and *Pronominals*.

120. THE primitive pronouns are as under :

*Demonstratives.*

तद् That. *Nom.* सः *m.* सा *f.* तद् *n.*

त्यद् That. *Nom.* स्यः *m.* स्या *f.* त्यद् *n.* (little used).

अदम् This or that, indefinitely. *Nom.* असौ *m.* असौ *f.* अदः *n.*

एतद् This. *Nom.* एषः *m.* एषा *f.* एतद् *n.*

इदम् This. *Nom.* अयं *m.* इयं *f.* इदम् *n.*

*Relative.*

यद् What. *Nom.* यः *m.* या *f.* यद् *n.*

*Interrogative.*

किम् What? *Nom.* कः *m.* का *f.* किं *n.*

*Personals.*

युष्मद् Thou. *Nom.* त्वं *m. f. n.*

अस्मद् I. *Nom.* अहं *m. f. n.*



121. THE *Pronominals* are comprised in the following list:

1. सर्व All.
2. विश्व All.
3. उभ Both. In the dual only.
4. उभय Both. In the singular and plural only.
5. अन्य Other, different.
6. अन्यतर Other, either, different.
7. इतर Other, either.
8. कतर Which? (of two).
9. कतम Which? (of many).
10. यतर Which (of two *relative*).
11. यतम Which (of many *relative*).
12. ततर That (of two *demonstrative*).
13. ततम That (of many *demonstrative*).
14. एक One.
15. एकतर One (of two).
16. एकतम One (of many).
17. सम All.
18. सिम Not in use.
19. नेम All.
20. त्व Other, different.
21. पूर्व Former, prior, east.
22. पर After (in time and space), other, subsequent.
23. अपर Behind, after, another.
24. अवर After, behind.
25. अधर Lower.
26. दक्षिण Right, dexter, south.

27. उत्तर

27. उत्तर Upper, north.
28. स्व Own.
29. अन्तर Without.
30. प्रथम First.
31. चरम Last.
32. द्वय Two.
33. त्रय Three.
34. द्वितय Two.
35. त्रितय Three.
36. अर्ध Half.
37. अल्प Little.
38. कनिष्य Few. How many?
39. द्वितीय Second.
40. तृतीय Third.

122. ALL these words, of both distinctions, are, with the exception of युष्मद् and अस्मद्, declinable in the three genders, according to the substantive with which they may be required to agree; and the cases in which they differ mostly from common nouns, are the 4th, 5th and 7th singular, and 1st, 3d, and 6th plural; as will be seen in the examples.

123. WHEN any of these words are used as substantives, or form the last member of a compound word, they are no longer to be considered of this class, and are inflected like common nouns.

124. सम having any other meaning than *all*, such as *same*, *equal*, is not of this class; so अन्तर is not always considered so, when it means *without* any thing but a house.

125. THE pronouns are thus inflected:

तद् That, declined.

*Masculine.*

	Sing.	Dual.	Plur.
1.	सः He, &c.	तौ	ते
2.	तं	do.	ताम्
3.	तेन	ताभ्यां	तैः
4.	तस्मै	do.	तेभ्यः
5.	तस्मान्	do	do.
6.	तस्य	तयोः	तेषां
7.	तस्मिन्	do.	तेषु

*Feminine.*

Cafe 1.	सा She, &c.	ते	ताः
2.	तां	do.	do.
3.	तया	ताभ्यां	ताभिः
4.	तस्यै	do.	ताभ्यः
5.	तस्याः	do.	do.
6.	do.	तयोः	तासां
7.	तस्यां	do.	तासु

*Neuter.*

Cafe 1. 2.	तद् That, &c.	ते	तानि
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The rest like the masculine.

After the same form is declined त्यद् That (feldom used), and the relative यद् Which, as in the following example:

यद्

यद् declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	यः Who, &c.	यौ	ये
2.	यं	do.	यान्
3.	येन	याभ्यां	येः
4.	यस्मै	do.	येभ्यः
5.	यस्मान्	do.	do.
6.	यस्य	ययोः	येषां
7.	यस्मिन्	do.	येषु

*Feminine.*

Case 1.	या Who, &c.	ये	याः
2.	यां	do.	do.
3.	यया	याभ्यां	याभिः
4.	यस्यै	do.	याभ्यः
5.	यस्याः	do.	do.
6.	do.	ययोः	यासां
7.	यस्यां	do.	यासु

*Neuter.*

Case 1. 2.	यद् Which, &c.	ये	यानि
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The rest like the masculine.

हन्तद् This, is also declined like तद् That ; but as in certain cases it has two forms, in one of which न् is substituted for त्, it may be useful to decline it.

हन्तद्

एतद् This, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	एषः	एतौ	एते
2.	एतं or एनं	एतौ or एनौ	एतान् or एनान्
3.	एतेन or एनेन	एताभ्यां	एतैः
4.	एतस्मै	do.	एतेभ्यः
5.	एतस्मान्	do.	do.
6.	एतस्य	एतयोः or एनयोः	एतेषां
7.	एतस्मिन्	do. or do.	एतेषु

*Feminine.*

Case 1.	एषा	एते	एताः
2.	एतां or एनां	एते or एने	एताः or एनाः
3.	एतया or एनया	एताभ्यां	एताभिः
4.	एतस्यै	do.	एताभ्यः
5.	एतस्याः	do.	do.
6.	do.	एतयोः or एनयोः	एतासां
7.	एतस्यां	do. or do.	एतासु

*Neuter.*

Case 1.	एतद्	एते	एतानि
2.	एतद् or एनद्	एते or एने	एतानि or एनानि

The rest like the masculine.

इदम् This, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	अयं	इमौ	इमे
2.	इमं or एनं	इमौ or एनौ	इमान् or एनान्
3.	अनेन or एनेन	आभ्यां	एभिः
4.	अस्मै	do.	एभ्यः
5.	अस्मात्	do.	do.
6.	अस्य	अनयोः or एनयोः	एषां
7.	अस्मिन्	do. or do.	एषु

*Feminine.*

Cafe 1.	इयं	इमे	इमाः
2.	इमां or एनां	इमे or एने	इमाः or एनाः
3.	अनया or एनया	आभ्यां	आभिः
4.	अस्थै	do.	आभ्यः
5.	अस्थाः	do.	do.
6.	do.	अनयोः or एनयोः	आमां
7.	अस्थां	do or do.	आसु

*Neuter.*

Cafe 1.	इदम्	इमे	इमानि
2.	do.	इमे or एने	इमानि or एनानि

The rest like the masculine.

अदस् This or That, declined.

*Masculine.*

	Sing.	Dual.	Plur.
• Cafe 1.	असौ	अम्	अमी
2.	अमुं	अम्	अमून्
3.	अमुना	अमूभ्यां	अमीभिः
4.	अमुष्मै	do.	अमीभ्यः
5.	अमुष्मान्	do.	do.
6.	अमुष्य	अमूयोः	अमीषां
7.	अमुष्मिन्	do.	अमीषु

*Feminine.*

Cafe 1.	असौ	अम्	अमूः
2.	अमून्	do.	do.
3.	अमुया	अमूभ्यां	अमूभिः
4.	अमुष्यै	do.	अमूभ्यः
5.	अमुष्याः	do.	do.
6.	do.	अमूयोः	अमूषां
7.	अमुष्यां	do.	अमूषु

*Neuter.*

Cafe 1.	2. अदः	अम्	अमूनि
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The rest like the masculine.

किम् What ? declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	कः	कौ	के
2.	कां	do.	कान्
3.	केन	काभ्यां	कैः
4.	कस्मै	do.	केभ्यः
5.	कस्मान्	do.	do.
6.	कस्य	कयोः	केषां
7.	कस्मिन्	do.	केषु

*Feminine.*

Cafe 1.	का	के	काः
2.	कां	do.	do.
3.	कया	काभ्यां	काभिः
4.	कस्यै	do.	काभ्यः
5.	कस्याः	do.	do.
6.	do.	कयोः	कासां
7.	कस्यां	do.	कासु

*Neuter.*

Cafe 1. 2.	किं	के	कानि
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The rest is like the masculine.



युस्मद् Thou, declined.

*Masculine and Feminine.*

	Sing.	Dual.	Plur.
Case 1.	त्वं	युवां	यूयं
2.	त्वा occas.	युवां or वा	युष्मान् or वः
3.	त्वया	युवाभ्यां	युष्माभिः
4.	तुभ्यं do. ते	do. or वां	युष्मभ्यं वः
5.	त्वन् do. त्वत्तः do.		युष्मन्
6.	तव do. ते	युवयोः or वां	युष्माकं वः
7.	त्वयि	do.	युष्मासु

अस्मद् I, declined.

*Masculine and Feminine.*

Case 1.	अहं	आवां	वयं
2.	मां occas. मा	do. occas. नौ	अस्मान् occas. नः
3.	मया	आवाभ्यां	अस्माभिः
4.	मद्यं do. मे	do. do. नौ	अस्मभ्यं do. नः
5.	मन् do. मत्तः do.		अस्मन्
6.	मम do. मे	आवयोः do. नौ	अस्माकं do. नः
7.	मयि	do.	अस्मासु

126. SOME authors place the word भवन् among the pronouns, because used as an attributive of respect in speaking to, or of, a person of distinction; as भवानागतः Sir, or master, is come.

भवन्

भवत् Master, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Case 1.	भवान्	भवंतौ	भवंतः
2.	भवंतं	do.	भवतः
3.	भवता	भवद्भ्यां	भवद्भिः
4.	भवते	do.	भवद्भ्यः
5.	भवतः	do.	do.
6.	do.	भवतोः	भवतां
7.	भवन्ति	do.	भवत्सु

*Feminine.*

Case 1.	भवती	भवंत्यौ	भवत्यः
2.	भवत्यं	do.	भवत्य
3.	भवता	भवतीभ्यां	भवतीभिः
4.	भवत्यैः	do.	भवतीभ्यः
5.	भवत्याः	do.	do.
6.	do.	भवत्योः	भवत्यां
7.	भवत्यां	do.	भवतीषु

*Neuter.*

Case 1. 2.	भवन्	भवन्ती	भवन्ति
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The rest like the masculine.

127. OF the *Pronominals* given in the foregoing list, (p. 108,) the first twenty are declined like सर्व All, which stands the first in the series. But नेम makes either नेमे or नेमाः in the 1st plural, masc. gender.

सर्व

सर्व All, declined.

*Masculine.*

	Sing.	Dual.	Plur.
Cafe 1.	सर्वः	सर्वौ	सर्वे
2.	सर्वं	do.	सर्वान्
3.	सर्वेन	सर्वाभ्यां	सर्वैः
4.	सर्वस्मै	do.	सर्वेभ्यः
5.	सर्वस्मात्	do.	do.
6.	सर्वस्य	सर्वयोः	सर्वेष्वान्
7.	सर्वस्मिन्	do.	सर्वेषु
8.	सर्व	सर्वौ	सर्वे

*Feminine.*

Cafe 1.	सर्वा	सर्वे	सर्वाः
2.	सर्वां	do.	do.
3.	सर्वया	सर्वाभ्यां	सर्वाभिः
4.	सर्वस्मै	do.	सर्वाभ्यः
5.	सर्वस्याः	do.	do.
6.	do.	सर्वयोः	सर्वासां
7.	सर्वस्यां	do.	सर्वासुः
8.	सर्वे	सर्वे	सर्वाः

*Neuter.*

Cafe 1.	सर्वं	सर्वं	सर्वाणि
2.	do.	do.	do.
3.	सर्वेन	सर्वाभ्यां	सर्वैः
4.	सर्वस्मै	do.	सर्वेभ्यः
5.	सर्वस्मात्	do.	do.
6.	सर्वस्य	सर्वयोः	सर्वेषां
7.	सर्वस्मिन्	do.	सर्वेषु
8.	सर्व	सर्वं	सर्वाणि

128. उभ Both, is declinable in the dual number only, where it agrees with सर्व or शिव ; but उभय rejects the dual number, and is declined in the singular and plural only.

129. अन्य, अन्यतर, इतर, कतर and कतम make अन्यत्, अन्ये, अन्यानि &c. in the first and second cases neuter ; but are regularly declined like सर्व in all other places.

130. नेम may also be declined like शिव in the first case plural, masculine gender ; and so make नेमे or नेमाः .

131. THE next nine words, of which पूर्व is the first, are also declinable like सर्व ; but in the 1st case plural, masculine gender, and the 5th and 7th cases singular, masculine and neuter ; they may also be declined like common nouns in अ ; as पूर्वे or पूर्वीः, पूर्वस्मात् or पूर्वात्, पूर्वस्मिन् or पूर्वे .

132. प्रथम First, चरम Last, with the nine following words, are declined like सर्व ; but in the 1st case plural masc. they may also be declined like शिव ; as प्रथमे or प्रथमाः .

133. द्वितीय Second, and तृतीय Third, are regularly inflected like सर्व ; but in the 4th, 5th, and 7th cases singular, masculine and neuter, they may occasionally follow common nouns in अ .

## CHAPTER V.

## CONJUGATION OF VERBS.

*Different kinds of Verbs.*

134. **T**HE verbs may, in the first place, be considered as divided into these three species, *Primitives*, *Derivatives*, and *Nominals*.

135. THE *Primitives* are such verbs as have for their theme their own radical syllable, or syllables, taken abstractedly from such additions, or changes, as they may be subject to in the course of inflection. Thus the syllable याच् is the theme or root of the primitive verb याचनि He seeketh, याचितुं To seek. These simple themes, or roots, are to be found in many original works upon grammar, methodically arranged, and furnished with certain servile letters to denote their species, conjugation, and other accidents. They amount, in some lists, to upwards of two thousand.

136. THE term *Derivatives* is used to denote such verbs as are formed from *primitives*, and are of three kinds; *Causals*, *Reiteratives*, and *Volitives*.

137. A CAUSAL verb is a derivative formed upon its primitive by the introduction of the syllable अय before the termination; and thus from याचनि He seeketh, is formed the causal याचयनि He causeth to seek, याचयितुं To cause to seek.

138. A REITERATIVE verb is a derivative from its primitive made by doubling and modifying the original root, according to certain rules ; as from भू भवति भवितुं To be, is derived बोभूयते He is, or becomes, often or repeatedly.

139. A VOLITIVE derivative is formed upon its primitive by doubling and modifying its root, and introducing a fibilant letter before the termination. Thus from the simple root भू is formed the primitive verb भवति He is, भवितुं To be ; and thence is derived बुभूषू, बुभूषति He wants to be, बुभूषितुं To want to be.

140. THE term *nominal* is applicable to such verbs as have for their root or theme a noun. From the noun श्येनः A kite, for instance, may be formed श्येनायते He acts like a kite ; श्येनायितुं To act like a kite : श्येनायते काकः The crow acts like a kite ; i. e. affects the actions of a kite.

### Voices.

141. VERBS have two voices, the *active* and the *passive*.

142. THERE are two distinct forms of conjugation for the active voice, in original works denominated आत्मनेपदी and परस्मैपदी, which we may, for the purposes of this work, call by the more familiar terms, *proper* and *common*.

143. THE *proper* form is said to be used when the fruit of the action reverts to the agent, and the *common* form when it passes to another ; but these distinctions do not appear to be much adhered to. Some roots are confined to one form, and some to the other ; while many may be inflected in either. The latter, however, more strictly comply with the above definition.

144. THE *passive* voice is inflected with the terminations of the *proper* active form, by the introduction of य before the terminations of the first four tenses, and occasionally a modification of the root; as of याचने He solicits, is formed याच्यते He is solicited.

### *Impersonals.*

145. INTRANSITIVE verbs, and verbs of motion, are often made to take the passive form in the first (our third) person singular, when they are used in an impersonal way peculiar to this language, particularly in conversation. Thus from भू, भवति, भवितुं To be, is formed भूयते There is being; as भूयते भवता There is being, by Sir (by you, Sir), *i. e.* You are, or are becoming. This mode of using the verb is called भाववाच्य or the *substantive voice*.

### *Conjugations.*

146. THE primitive roots are divided into *ten* classes or conjugations, each named after the particular root which, in original systems, happens to stand first in its proper class. Thus the term भ्वादि signifies that class of which the root भू is the first.

147. THE following table exhibits the order, original name, signification of the name, particular letter used in the lists of roots to denote the conjugation, and the form which each conjugation takes in the first person singular of the active voice.

148. BESIDES the servile letters applied as signs of the principal conjugations as here enumerated, others are to be found, in original lists of roots, used to denote subordinate classes, or certain peculiarities in their inflection, which it will not be necessary to mention in this place.

*Table*

*Table of conjugations.*

Order.	Name.	Signification of Name.	Sign.	Form in the 1st person singular, in the active voice and <i>common</i> form.
1.	भ्वादि	भू &c.	None.	भवति He is.
2.	अदादि	अद् &c.	ल	अति He eats.
3.	जुहोत्यादि	हु &c.	लि	जुहोति He offers up.
4.	दिवादि	दिव् &c.	य	दिव्यति He games, he plays.
5.	स्वादि	सु &c.	न	सुनीति He stirs.
6.	तुदादि	तुद् &c.	श	तुदति He goads.
7.	रुधादि	रुध् &c.	ध	रुणद्धि He confines.
8.	तनादि	तन् &c.	द	तनोति He spreads, stretches.
9.	क्यादि	क्री &c.	ग	क्रीणति He barter, or buys.
10.	चुरादि	चुर &c.	क	चोरयति He thieves, or steals.

*Numbers and Persons.*

149. THERE are three numbers, the singular, the dual, and the plural ; with three persons in each number, as in other languages ; but in this the order of them is changed, the third being counted the first, and the first the last.

*Moods and Tenses.*

150. BESIDES the infinitive, which is an indeclinable word generally ending in तुं or इतुं ; as कर्तुं To do, and भवितुं To be, there are five moods, which we may denominate the *indicative*, the *imperative*, the *potential*, the *precative*, and the *conditional*.



151. IN the indicative mood are fix tenfes : namely, one present, three past, and two future.

152. THE other moods confist but of one tenfe each.

153. BESIDES the above fimple tenfes, others may be formed at pleafure with the participles, and the tenfes of the two auxiliaries भू Be- come, and अस् Be. But thefe need not be further noticed at present.

154. THE order of inflecting will be as follows :

1. The present tenfe, denoting time now paffing ; as करोति He does, or is now doing ; क्रियते He is done, or is now doing, (paffively).
2. The potential mood ; as भवेत् He may, might, could, would, fhould, &c. be, according to the context.
3. The imperative mood ; as भवतु Let him be, be he.
4. The first preterit, denoting time past before any portion of the current day ; as स्योभवत् He was yesterday.
5. The second preterit, used to denote time, not only paffed before the commencement of the current day, but remotely fo ; as बभूव He was ; बलि बलवान् बभूव *Bali* was (formerly) a powerful man. *Obs.* These two præterits are much used in narration, and very much confounded in their application.
6. The first future, defined to mark time to come, excluding every portion of the present day ; as श्वोभविता राज्यभारः कुमारस्य To-morrow the load of government will be the prince's ; or, in other words, To-morrow the prince will have charge of the government,
7. The second future, called the future of to-day. It answers to the future indefinite and imperfect ; as भविष्यति He shall or will be.

8. The

8. The precativ mood ; as भूयात् May he be !
9. The conditional mood ; as अभविष्यत्. It is feldom used singly, being usually followed by another word in the same tense ; and in construction with the particles यदि If, and तदा Then, expressed or understood. Ex. यदि सुवृष्टिः सु राज्यं चाभविष्यत् तदा सुभक्षमभविष्यत् If there were good rain, and a good government, then there would be good food.
10. The third preterit, defined to be the preterit of to-day. It is used to denote time recently and indefinitely passed ; as अभूत् वृष्टिः There was rain, or it rained. *Obs.* It is not so much used as the two former ; but is sometimes confounded with them.

155. THE following scheme exhibits, in the foregoing order, all the terminations applicable to verbs in the two active forms. It is the artificial and technical mode used in some original works, wherein redundant letters have been introduced, either as signs to denote certain changes to be effected, or merely to help the pronunciation. The letter प्, as in निप्, सिप्, &c. being one of these servile redundant letters, is every where to be dropped in conjugating ; and every final स्, as in थस्, वस्, मस्, &c. is regularly changed to *visarga* :. The इ, (as well as the प्) of दिप्, सिप्, and अमिप्, is also a redundant letter, used only to give utterance to the consonants इ, स्, and म् : The इ in दिप् is converted into न्, and the स् as before, into *visarga* :. The ण् of णप् in two persons of the second preterit, is also a servile letter, which, with the प् being dropped, leave अ only for the real termination. The स of सीन् and सीस् in the third preterit of the *common* form is also redundant. The न् of तन् is also a servile letter.

*Scheme of Terminations.*

## Active Voice.

## Common Form.

## Proper Form.

1. *Present Tense.*

Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	निप्	तस्	अन्ति	ते	आते	अन्ते
2.	सिप्	थस्	थ	से	आथे	ध्वे
3.	मिप्	वस्	मस्	ए	वहे	महे

2. *The Potential.*

1.	यात्	यातां	युस्	ईत्	ईयातां	ईरन्
2.	यास्	यानं	यान	ईथास्	ईयाथां	ईध्वं
3.	यां	याव	याम	ईय	ईवहि	ईमहि

3. *The Imperative.*

1.	तुप्	तां	अन्तु	तां	आतां	अन्तां
2.	हि	तं	त	स्व	आथां	ध्व
3.	आनिप्	आवप्	आमप्	हेप्	आवहेप्	आमहेप्

4. *First Preterit.*

1.	दिप्	तां	अन्	तन्	आतां	अन्त
2.	सिप्	तं	त	थास्	आथां	ध्वं
3.	अमिप्	व	म	इ	वहि	महि

5. *Second Preterit.*

1.	णप्	अतुस्	उस्	ए	आते	इरे
2.	थप्	अथुस्	अ	से	आथे	ध्वे
3.	णप्	व	म	ए	वहे	महे

*Scheme continued.***Active Voice.****Common Form.****Proper Form.****6. First Future.**

Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	ना	नारौ	नारस्	ना	नारौ	नारस्
2.	नासि	नास्थस्	नास्थ	नासे	नामाथे	नाध्वे
3.	नास्मि	नास्वस्	नास्मस्	ताहे	तास्वहे	तास्महे

**7. Second Future.**

1.	स्यन्तिप्	स्यतस्	स्यन्ति	स्यते	स्याते	स्यन्ते
2.	स्यसिप्	स्यथस्	स्यथ	स्यसे	स्याथे	स्यध्वे
3.	स्यामिप्	स्यावस्	स्यामस्	स्ये	स्यावहे	स्यामहे

**8. The Precative.**

1.	यान्	यास्तां	यासुस्	मीष्ट	मीयास्तां	मीरन्
2.	यास्	यास्तं	यास्त	मीष्टास्	मीयास्थां	मीध्वं
3.	यामं	यास्व	यास्म	मीय	मीवहि	मीमहि

**9. The Conditional.**

1.	स्यन्	स्यतां	स्यन्	स्यन	स्येतां	स्यन्त
2.	स्यस्	स्यतां	स्यन	स्यथास्	स्येथां	स्यध्वं
3.	स्यम्	स्याव	स्याम	स्ये	स्यावहि	स्यामहि

**10. Third Preterit.**

1.	सीन्	स्ताम्	सुस्	स्त	मातां	मत
2.	सीम्	स्तं	स्त	स्थास्	माथां	ध्वं
3.	सम्	स्व	स्म	सि	स्वहि	स्महि

*Obs.* Different authors vary in the order of the tenses, and use of redundant letters. This scheme, being a sort of *memoria technica* of each person in every mood and tense, should be got by heart.

156. THE foregoing terminations may be divided into two distinct classes. The first class to consist of the first four tenses in each form, and the second class the last six tenses. The distinctive sign of each of the ten conjugations is preserved throughout every person, in the first class; while in the second, the peculiar character of the conjugation being dropped, all distinction is lost, and the same rules serve for verbs of every conjugation. For instance, the distinctive mark of the first conjugation is the introduction of अ between the root, and the terminations of the first four tenses in both forms; and of the fourth the syllable य ya; but these signs are omitted in the six following. Some Grammarians have named the first of these two classes of terminations सार्वधातुक Belonging to all roots; and the second आर्धधातुक Belonging to half the roots. But as neither of these terms is satisfactory, no further use will be made of them. The first four tenses will therefore be discussed, throughout each of the ten conjugations, in due order, before any particular notice will be taken of the other six, which will afterwards be fully considered, abstractedly from the idea of there being more than one conjugation.

But before we proceed with the first conjugation, attention must be paid to the few following general rules. Others, and some of a more particular kind, will be found as occasions for their application arise.

157. IN forming the fourth, seventh, and tenth tenses of every conjugation, the vowel अ is required to be prefixed to the root.

158. IN forming the fifth tense, or second preterit, of every conjugation, a kind of reduplication of the root takes place; subject, however, to certain modifications. If the initial of the root be a simple consonant, it is repeated, together with its vowel, which, if long, is made short; but if the initial be a vowel, that only is doubled, and, if long, is made short. The following scheme will explain this more fully.

1. The

1. The initial letter of a root being a consonant, the substituted consonant of reduplication will be thus :

च for क्, ख, च, छ.  
 ज for ग्, घ, ज्ञ, झ, ञ.  
 ट for ट्, ठ.  
 ड for ड्, ढ.  
 न for न्, थ.  
 ह for ह्, ध.  
 प for प्, फ्.

ब for ब्, भ्.  
 म for म्.  
 य for य्.  
 र for र्.  
 ल for ल्.  
 व for व्, and sometimes उ.  
 श for श्.  
 ष for ष्.  
 स for स्.

2. If the root begin with double consonants, the first in the compound is generally to be preferred in the reduplication ; except when श्, ष्, or स् are the first members in conjunction with क्, ख, च, छ, ट्, ठ, न्, थ, प् or फ् ; (i. e. with either of the first two letters of the five series of consonants) when the second letter is used, subject to the foregoing changes.

3. If the initial be a vowel, the reduplication will be thus :

अ for अ, आ, ऋ or ॠ.  
 इ — इ, ई, ए or ऐ.  
 उ — उ, ऊ, ओ or औ.

*Obs.* These three vowels, अ, इ, उ, are, of course, subject to the rules of coalition given in the second chapter.

4. When the reduplicated letter is a consonant, the following radical vowel is to be used with it, subject to the same changes as are given in the preceding rule for initial vowels : अ for अ, आ, &c. as

याच्, याचिन्तुं To seek, solicit ; ययाच He sought. *Obs.* There are some exceptions to this.

159. WHEN, in the course of inflecting a verb, either of these letters, क्, ख्, ग्, घ्, र्, ड्, ङ्, उ, or ङ, happens to open upon a termination beginning with स्, स्त्, or स्थ, the latter shall, in due order, be changed to ष्, ष्त्, or ष्.

160. THE initial of a root, as it appears in the popular lists, being ष्, ष्त्, ष्, ष्त्, or ण्, must, in due order, be changed to the dental स्, स्त्, स्थ, स्त्, or न्, in conjugating a verb ; as सहति He suffers, from the root षह् ; स्तोति He praises, from the root शु ; स्थाना He shall stand, from ष्टा ; स्नाना He bathes, from ष्णा ; नयति He binds, from णह्. But the root षिब् makes षीवति He spits.

161. ROOTS distinguished by a redundant servile इ, uniformly assume a nasal before the final consonant. Thus the root मुडि (मुड् इ), being modified according to this rule, becomes मुंइ, which may be considered as its natural form ; as मुंउते He shaves, मुंउते मुंउं जलेन नापितः The barber shaves the head with water. *Obs.* The reason for omitting the nasal as a component part of the root itself, was probably to distinguish this class from another, which, though it has the nasal inserted in the radical, nevertheless drops it in certain persons, while those of this class never do.

## OF THE FIRST CONJUGATION.

## OF THE FIRST FOUR TENSES.

162. VERBS of the first conjugation are very numerous, consisting of about one thousand simple roots.

163. IN the first four tenses of this conjugation, आ is required to be prefixed, by way of augment, to every termination which, in the foregoing scheme, begins with म् or व्, and the short अ before every other; except such as have already that letter, ए or ऐ for their initial.

164. IN the second tense, or potential mood, *common* form, of this conjugation, a short इ is substituted for the या of यान्, यानां, याम्, यानं, यान, याव, याम्; but the इ is prefixed to युस्, making इयुः and यां is changed to इयं. The augment अ, of the foregoing rule, coalescing with the substitute इ of this, by rule 6. p. 19. becomes ए.

165. THE हि, or sign of the second person singular of the third tense, or imperative mood, *common* form, is dropped after the insertion of the augment अ; and in the *proper* form of the same tense, इनां and इथां are substituted for आनां and आथां, in the first and second persons dual number; which, with the aforesaid augment अ, duly joined, become एनां and एथां by rule 6. p. 19.

166. IN the fourth tense of this conjugation, the persons यानां and याथां become इनां and इथां; which, with the augment अ duly prefixed, make एनां and एथां. See rule 6. p. 19.

167. THE following table exhibits, at one view, all the terminations of the first four tenses in each of the two forms of the active voice, as rectified by the foregoing rules for roots of the first conjugation.

Verb



## Active Voice.

## Common Form.

## Proper Form.

## 1. Present Tense.

Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	अनि	अतः	अन्नि	अने	एने	अन्ते
2.	असि	अथः	अथ	असे	एथे	अध्वे
3.	आमि	आवः	आमः	ए	आवहे	आमहे

## 2. The Potential.

1.	एत्	एतां	एयुः	एत	एयातां	एरन्
2.	एः	एतं	एत	एथाः	एयाथां	एध्वं
3.	एयं	एव	एम	एय	एवहि	एमहि

## 3. The Imperative.

1.	अतु	अतां	अन्तु	अतां	एतां	अन्तां
2.	अ	अतं	अत	अस्व	एथां	अध्वं
3.	आनि	आव	आम	हे	आवहै	आमहै

## 4. The First Preterite.

1.	अत्	अतां	अन्	अत	एतां	अन्त
2.	अः	अतं	अत	अथाः	एथां	अध्वं
3.	अं	आव	आम	ए	आवहि	आमहि

*Obs.* This tense is conjugated with अ before the root in each form:

See r. 157. p. 121.

168. MOST roots of the first conjugation require certain modifications to render them fit for inflection; after which little more remains to be done, than to subjoin to them the foregoing terminations, according to the rules of orthography. Attention to the succeeding laws of mutation will render this easy.

*Of Verbs of the first Conjugation ending in Vowels.*

169. THE final letter of a root of the first conjugation being इ or ई, is changed to ए; if उ or ऊ, to ओ; if ऋ or ॠ, to अरू, before any termination of the first four tenses beginning with a vowel. But, by the rules of orthography, ए becomes अय्, and ओ becomes अव् before a vowel. See rule 5. p. 19.

## Examples.

जि " जेतुं To conquer.

जि, by this rule, being changed to जय्, and duly prefixed to the foregoing terminations, may be thus inflected in the *common* form, to which it is confined, as denoted by the small " put after it. The figure " serves to shew that the root is of the first conjugation.

1. *Present Tense.*

Pers. Sing.	Dual.	Plur.
1. जयति	जयतः	जयन्ति
He conquers.	They two conquer.	They conquer.
2. जयसि	जयथः	जयथ
Thou conquereſt.	You two conquer.	You conquer.
3. जयामि	जयावः	जयामः
I conquer.	We two conquer.	We conquer.

2. *The Potential.*

1. जयेत्	जयेतां	जयेयुः
He may conquer.	They two may conquer.	They may conquer.
2. जयेः	जयेतं	जयेत
Thou mayeſt conquer.	You two may conquer.	You may conquer.
3. जयेयं	जयेव	जयेम
I may conquer.	We two may conquer.	We may conquer.

3. *The*

3. *The Imperative.*

Pers. Sing.	Dual.	Plur.
1. जयतु Let him conquer.	जयतां Let the two conquer.	जयन्तु Let them conquer.
2. जय Conquer thou.	जयतं Conquer you two.	जयत Conquer you.
3. जयानि Let me conquer.	जयाव Let us two conquer.	जयाम Let us conquer.

*Obs.* The first and second sing. when a benediction is implied, make जयतान् May he, or mayst thou, be victorious. This being common to many verbs, need not be again mentioned.

4. *First Preterit.*

*Obs.* By rule 157. p. 128, this tense requires अ to be put before the root.

1. अजयन् He conquered.	अजयतां They two conquered.	अजयन् They conquered.
2. अजयः Thou conqueredst.	अजयतं You two conquered.	अजयत You conquered.
3. अजयं I conquered.	अजयाव We two conquered.	अजयाम We conquered.

स्मि " " (for ष्मि v. r. 160. p. 130.) स्मेतुं To smile.

*Obs.* This root, by the small " is denoted to be confined to the *proper* active voice. स्मि, by this rule, makes स्मय्.

*Proper*

*Proper Form.**1. Present Tense.*

Pers. Sing.	Dual.	Plur.
1. स्मयते He smiles.	स्मयेते They two smile.	स्मयन्ते They smile.
2. स्मयसे Thou smilest.	स्मयेथे You two smile.	स्मयध्वे You smile.
3. स्मये I smile.	स्मयावहे We two smile.	स्मयामहे We smile.

*2. The Potential.*

1. स्मयेत He may smile.	स्मयेयानां They two may smile.	स्मयेरन् They may smile.
2. स्मयेथाः Thou mayst smile.	स्मयेयाथां You two may smile.	स्मयेध्वं You may smile.
3. स्मयेय I may smile.	स्मयेवहि We two may smile.	स्मयेमहि We may smile.

*3. The Imperative.*

1. स्मयतां Let him smile.	स्मयेतां Let the two smile.	स्मयन्तां Let them smile.
2. स्मयस्व Smile thou.	स्मयेथां Smile you two.	स्मयध्वं Smile you.
3. स्मये Let me smile.	स्मयावहे Let us two smile.	स्मयामहे Let us smile.

*4. The*

4. *The First Preterit.*

Pers. Sing.	Dual.	Plur.
1. अस्मयन् He smiled.	अस्मयेतां They two smiled.	अस्मयन्त They smiled.
2. अस्मयथाः Thou smiledst.	अस्मयेथां You two smiled.	अस्मयध्वं You smiled.
3. अस्मये I smiled.	अस्मयावहि We two smiled.	अस्मयामहि We smiled.

N. B. For the sake of brevity, in future, the English of each person will be omitted; and much space will be preserved for other purposes, by contracting the examples, where it may not be absolutely necessary to give them at full length.

नी " (for णी v. r. 160. p. 130.) नेतुं To conduct.

*Obs.* This root is denoted to be of the *common* active voice, and, by this rule, makes नय् before a vowel.

1. *Present Tense.*

1. नयन्ति नयतः नयन्ति &c.

2. *Potential.*

1. नयेत् नयेतां नयेयु &c.

3. *Imperative.*

3. नयतु नयतां नयन्तु &c.

4. *First Preterit.*

1. अनयन् अनयतां अनयन् &c.

*Obs.* This verb governs two accusatives; as कृष्णं मथुरां नयत्यक्रूरः  
*Akrūra* conducts *Krishna* to *Māthurā*.

श्रु १०० श्रोतुं To leak.

Obs. श्रु, by this rule, makes श्रव् before a vowel.

Common Active Voice.

1. Present Tense.

1. श्रवन्ति श्रवतः श्रवन्ति &c.

2. Potential.

1. श्रवेत् श्रवेतां श्रवेयुः &c.

3. Imperative.

1. श्रवतु श्रवतां श्रवन्तु &c.

In blessing, first and second persons sing. make श्रवतान्.

4. First Preterit.

1. अश्रवत् अश्रवतां अश्रवन् &c.

Ex. श्रवत्यामघटाज्जलं Water leaks from a crude jar.

भू १०० भवितुं To be, or become.

भू, by this rule, makes भव्. This, as an auxiliary verb, is of very frequent recurrence.

Common Active Voice.

1. Present Tense.

1. भवन्ति भवतः भवन्ति &c.

2. Potential.

1. भवेत् भवेतां भवेयुः &c.

3. Imperative.

1. भवतु भवतां भवन्तु &c.

Obs. If a benediction be implied, भवतान् is used for भवतु and भव.

4. *First Preterit.*

1. अभवत्              अभवतां              अभवन् &c.
- 

गृ १०० गरितुं To sprinkle.

गृ, by this rule, makes गर before a vowel.

*Common Active Voice.*1. *Present Tense.*

1. गरति              गरतः              गरन्ति &c.

2. *Potential.*

1. गरेत्              गरेतां              गरेयुः &c.

3. *Imperative.*

1. गरतु              गरतां              गरन्तु &c.

4. *First Preterit.*

1. अगरत्              अगरतां              अगरन् &c.

*Ex.* गरति मेघो भूमिं The cloud sprinkles the earth.

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तृ १०० तरितुं To traverse, to cross.

तृ, by this rule, makes त्र before a vowel.

*Common Active Voice.*1. *Present Tense.*

1. तरति              तरतः              तरन्ति &c.

2. *Potential.*

1. तरेत्              तरेतां              तरेयुः

3. *Imperative.*

## 3. Imperative.

1. तरन्तु                      तरतां                      तरन्तु

Obs. The 1st and 2d sing. make तरतान् when a blessing is implied.

## 4. First Preterit.

1. अतरत्                      अतरतां                      अतरन् &c.

Ex तरति गंगां धीवरः The boatman crosses the Ganges.

170. THE final of a root of the first conjugation being ए, is changed to अय् before the vowel of a termination; and if ऐ, it becomes आय्.

दे दयितुं To have affection for, to cherish.

दे, by this rule, becomes दय् before a vowel.

## Proper Active Voice.

## 1. Present Tense.

1. दयते                      दयेने                      दयन्ते &c.

## 2. Potential.

1. दयेत                      दयेयतां                      दयेरन् &c.

## 3. Imperative.

1. दयतां                      दयेतां                      दयन्तां &c.

## 4. First Preterit.

1. अदयत्                      अदयेतां                      अदयन्त &c.

Ex. दीनं दयते He cherishes the afflicted.

गे गानुं To sing.

गे makes गाय् before the vowel of a termination by this rule.

## Common Active Voice.

## 1. Present Tense.

1. गायति                      गायतः                      गायन्ति &c.

## 2. Potential.



	2. <i>Potential.</i>	
1. गायेत्	गायेतां	गायेयुः &c.
	3. <i>Imperative.</i>	
1. गायतु	गायतां	गायन्तु &c.
	4. <i>First Preterit.</i>	
1. अगायत्	अगायतां	अगायन् &c.

171. THERE are not properly any roots of the first conjugation in ओ, औ, or अ; and the few in आ are inflected by substitutes, as follows:

स्था '...' (for ष्ठा r. 160), स्थातुं To stop, stay, stand.

स्था makes तिष्ठ in the first four tenses.

*Common Active Voice.*

	1. <i>Present Tense.</i>	
1. तिष्ठति	तिष्ठतः	तिष्ठन्ति &c.
	2. <i>Potential.</i>	
1. तिष्ठेत्	तिष्ठेतां	तिष्ठेयुः &c.
	3. <i>Imperative.</i>	
1. तिष्ठतु	तिष्ठतां	तिष्ठन्तु &c.
	4. <i>First Preterit.</i>	
1. अतिष्ठत्	अतिष्ठतां	अतिष्ठन् &c.

ध्मा '...' ध्मातुं To blow, as the fire or a wind instrument.

ध्मा makes धम् in the first four tenses.

*Common Active Voice.*

	1. <i>Present Tense.</i>	
1. धमति	धमतः	धमन्ति &c.
	2. <i>Potential.</i>	

	2. <i>Potential.</i>	
1. धमेत्	धमेतां	धमेयुः &c.
	3. <i>Imperative.</i>	
1. धमतु	धमतां	धमन्तु &c.
	4. <i>First Preterit.</i>	
1. अधमत्	अधमतां	अधमन् &c.

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मना १०० म्नातुं To learn by heart, study, mind.

*Common Active Voice.*

मना makes मन्.

	1. <i>Present Tense.</i>	
1. मनति	मनतः	मनन्ति &c.
	2. <i>Potential.</i>	
1. मनेत्	मनेतां	मनेयुः &c.
	3. <i>Imperative.</i>	
1. मनतु	मनतां	मनन्तु &c.
	4. <i>First Preterit.</i>	
1. अमनत्	अमनतां	अमनन् &c.

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पा १०० पातुं To drink.

पा makes पिव्.

*Common Active Voice.*

	1. <i>Present Tense.</i>	
1. पिवति	पिवतः	पिवन्ति
	2. <i>Potential.</i>	
1. पिवेत्	पिवेतां	पिवेयुः
	3. <i>Imperative.</i>	

		3. <i>Imperative.</i>	
1. पिवतु	पिवतां		पिवन्तु
		4. <i>First Future.</i>	
1. अपिवत्	अपिवतां		अपिवन्

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घ्रा ... घ्रातुं To smell, scent, (trans.)

घ्रा makes जिघ्र.

*Common Active Voice.*

		1. <i>Present Tense.</i>	
1. जिघ्रति	जिघ्रतः		जिघ्रन्ति
		2. <i>Potential.</i>	
1. जिघ्रेत्	जिघ्रेतां		जिघ्रेयुः
		3. <i>Imperative.</i>	
1. जिघ्रतु	जिघ्रतां		जिघ्रन्तु
		4. <i>First Preterit.</i>	
1. अजिघ्रत्	अजिघ्रतां		अजिघ्रन्

172. ROOTS of the first conjugation, consisting of a single vowel only, are subject to the same rules as those terminating in vowels. Thus उ अविंतुं To bleat, makes अव् before a vowel, by rule 169. p. 133. as अवति अवः The sheep bleats ; and it is inflected like भू भवितुं To be, throughout the first four tenses of the two active voices.

173. THE following list contains most of the verbal roots of the first conjugation ending in vowels, all of which may be conjugated by one or other of the foregoing examples.

जि ... Defeat, conquer, overcome. जयते धर्म्मं कलिः The *Kali*, or present age, overcomes justice.

त्रि

श्रि १००. Serve. श्रयति or श्रयते विष्णुं बुधः The wife man serves Vishnu.

श्वि १००. Prosper. श्वयति धर्मेण राजा With justice a king prospers.

क्षि १००. Waste, decay, consume, perish. क्षयते It perishes.

उ १००. Pass in the air, fly. उयते पक्षी The bird flies. Obs. This root is also of the fourth conjugation.

उ १००. Make a noise. अवने अविः The sheep bleats.

कु १००. Make a particular noise. कवने He makes a noise.

खु १००. Sound, make a noise. खवने He makes a noise.

गु १००. Sound, make a noise. गवने He makes a noise.

चु १००. Drop, leak, waste. चवने It leaks.

छु १००. Leak, drop, waste. छवने It leaks.

ज्यु १००. Waste, drop, leak. ज्यवने It wastes.

जु १००. Make haste, hasten. जवने He hastens. जवः Speed.

दु १००. Move, run. दवति He runs.

दु १००. Move, run. द्रवति He runs.

धु १००. Stand fast, be fixed. ध्रुवति ध्रुवः The polar star is fixed.

पु १००. Move, glide. प्रवने He moves.

प्लु १००. Move, glide, slide, float, swim. प्लवने He floats.

रु १००. Be angry. रवने चोराय राजा The prince is angry at the thief.

षु, सु १००. Bring forth, bear children. With the preposition प्र—प्रसवति पुत्रं नारी A woman brings forth a son.

मू १००. Bind. मवने चौरं राजा The prince binds the thief.

गृ १००. Sprinkle, shed water. गरति मेघो मूर्ध्नि The cloud sprinkles the earth.

घृ १००. Sprinkle, shed water. घरति मेघः The cloud sprinkles.

धृ १००. Hold, stand fast, be firm. धरति and धरते He holds, he stands fast.

भृ <sup>1.6.1</sup> Bear, support, sustain, fill. भरति and भरते भिक्षुस्तरं The beggar fills the belly.

वृ <sup>1.6.2</sup> Shut, close, cover. वरति and वरते.

सृ <sup>1.6.3</sup> Move, go. सरति तीर्थं मुनिः The contemplative devotee visits the object of pilgrimage.

स्मृ <sup>1.6.4</sup> Remember, recollect, think of, contemplate. स्मरति हरिं यतिः The penitent remembers *Hari*.

हृ <sup>1.6.5</sup> Take, seize, bear away. हरति and हरते गन्धं वायुः The wind bears away the scent.

धृ <sup>1.6.6</sup> Drink, suck. धयति वत्सो धेनुं The calf sucks the cow.

मे <sup>1.6.7</sup> Change, exchange, barter. मयते तिलैर्धान्यं He barterers grain for sesamum.

वे <sup>1.6.8</sup> Weave. वयति and वयते वस्त्रं तत्रवायः The weaver weaves cloth.

व्ये <sup>1.6.9</sup> Cover, hide, conceal. With the preposition सं—संव्ययते and संव्ययति स्तनं वस्त्रेण नारी A woman covers the breast with a garment.

हृ <sup>1.6.10</sup> Insult with words. ह्वयति and ह्वयते चाणूरः कृष्णं *Chānūra* insults *Chriṣṇa*. With the preposition आ To, it means, Call to; as आह्वयते पुत्रं पिता The father calls to the son.

कै <sup>1.6.11</sup> Emit sound, sing. कायति He sings.

क्षै <sup>1.6.12</sup> Waste, decay. क्षायति.

गै <sup>1.6.13</sup> Sing. गायति गानं He sings a song.

गुै <sup>1.6.14</sup> Mourn, be melancholy, be gloomy. ग्लायति He mourns.

दै <sup>1.6.15</sup> Purify, wash, clean with water. दायति जलेन देहं He purifies the body with water.

द्यै <sup>1.6.16</sup> Despise. दायति खलं माधुः A gentleman despises a mean wretch.

द्रै <sup>1.6.17</sup> Sleep. द्रायति रात्रौ लोकः The world sleeps in the night.

- ध्ये<sup>100</sup> Think, meditate, confider. ध्यायति बुधः The wife man meditates.  
 द्यै<sup>100</sup> Be fatished. द्यायति He is fatished.  
 पै<sup>100</sup> Dry, wither. पायति हिमेन वृक्षः The tree withers with the froft.  
 प्यै<sup>100</sup> Increafe, prosper, flourifh. प्यायते He prospers.  
 म्यै<sup>100</sup> Fade. म्नायति पुष्पं वानेन The flower fades with the wind.\*  
 रै<sup>100</sup> Emit found, fing. रायति He founds, makes a noife.  
 वै<sup>100</sup> Dry, wither. वायति वृक्षः The tree withers.  
 श्रै<sup>100</sup> Sweat, perfpire, reak, fteam, exude. श्रायति .  
 श्रै<sup>100</sup> Boil. श्रायति दुग्धं He boils the milk.  
 श्यै<sup>100</sup> Go, move. श्याति He moves.  
 सै<sup>100</sup> for वै, Waſte, decay, be loſt. सायति It waſtes.  
 स्तै<sup>100</sup> for ष्टै, Entwine, bind. स्नायति He entwines.  
 स्तयै<sup>100</sup> for ष्टयै Make a great noife, ſhout. स्त्यायति लोकः The people ſhout.  
 त्वै<sup>100</sup> Boil. त्नायति It boils.  
 गा<sup>100</sup> Go. गाने He goes.  
 ध्मा<sup>100</sup> Blow, as the fire, or a wind inſtrument. धमति शंखं अर्जुनः  
*Arjuna blows the ſhell trumpet.* धमति अग्निं लोहकारः The ſmith  
 blows the fire.  
 पा<sup>100</sup> Drink. पिवति पानं He drinks water.  
 म्ना<sup>100</sup> Study, learn by heart. मनति वेदं शिषुः. The ſcholar ſtudies  
 the *Vēda*.  
 स्था<sup>100</sup> for ष्ठा, ſtand, ſtop, ſtay, dwell, remain. निष्ठति विरले मुनिः  
 contemplative recluſe ſtays in a private place.

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*Of Roots of the firſt Conjugation terminating in Conſonants.*

174. ROOTS of the firſt conjugation, ending in a ſilent conſonant, undergo no change in the final letter before the terminations of the firſt

four tenses; but the vowel, which immediately precedes it, is subject to mutation, according to the following rule :

175. THE short vowels इ, उ, ऋ, preceding a final single consonant, are changed to ए, ओ, अर्, in conjugating the first four tenses; but if either of these short vowels, by its position before a conjunct consonant, make a long syllable, no change takes place; nor are long vowels or diphthongs, as penultimates, liable to change.

Examples.

पिद् पेडितुं To pound.

पिद् makes पेद् by this rule.

Common Active Voice.

1. <i>Present Tense.</i>		
1. पेटनि	पेटनः	पेटन्ति &c.
2. <i>Potential.</i>		
1. पेटेन्	पेटेनां	पेटेयुः &c.
3. <i>Imperative.</i>		
1. पेटनु	पेटतां	पेटन्तु &c.
4. <i>First Preterit.</i>		
1. अपेटन्	अपेटनां	अपेटन् &c.

बुध् बोधितुं To learn, to understand.

बुध् makes बोध् by this rule.

Common Active Voice.

1. <i>Present Tense.</i>		
बोधनि	बोधनः	बोधन्ति &c.

The other three tenses are equally regular.

घृष् १०० घर्षितुं To rub.

घृष् makes घर्ष by this rule.

*Common Active Voice.*

1. *Present Tense.*

1. घर्षति                  घर्षतः                  घर्षन्ति &c.

The other three tenses are equally regular.

चूष् १०० चूषितुं To suck.

The radical vowel being a penultimate long by nature, remains unaltered by this rule.

*Common Active Voice.*

1. *Present Tense.*

1. चूषति                  चूषतः                  चूषन्ति &c.

2. *Potential.*

1. चूषेत्                  चूषेतां                  चूषेयुः &c.

3. *Imperative.*

1. चूषतु                  चूषतां                  चूषन्तु &c.

4. *First Preterit.*

1. अचूषत्                  अचूषतां                  अचूषन् &c.

चुब् १०० (for चुबि) चुंबितुं To kiss.

The उ of चुब्, forming a long syllable by its position before a conjunct consonant, is not, by this rule, altered in the first four tenses. See rule 164. p. 130.

*Common Active Voice.*

1. *Present Tense.*

1. चुंबति                  चुंबतः                  चुंबन्ति &c.

The other three tenses are equally regular.



एध् ... एधितुं To increase, prosper.

The ए of एध्. being by nature long, is not by this rule changeable.

*Proper Active Voice.*

1. *Present Tense.*

1. एधते	एधेते	एधन्ते
2. एधसे	एधेथे	एधध्वे
3. एधे	एधावहे	एधामहे

2. *Potential.*

1. एधेत	एधेयानां	एधेरन्
2. एधेत	एधेयानां	एधेध्वं
3. एधेय	एधेवहि	एधेभहि

3. *Imperative.*

1. एधतां	एधेतां	एधन्तां
2. एधस्व	एधेथां	एधध्वं
3. एधै	एधावहै	एधामहै

4. *First Preterite.*

176. IF the initial of a root be a vowel, the augment अ (157. p. 128.) must of course coalesce with it according to the rules of orthography; and in the present instance, अ and ए make ऐ. See rule 177.

1. ऐधत	ऐधेतां	ऐधन्त
2. ऐधथाः	ऐधेथां	ऐधध्वं
3. ऐधे	ऐधावहि	ऐधामहि

ईष् ईक्षितुं To see.

The ई of ईष् being, both by nature and position, long, is not mutable by rule 175.

*Proper Active Voice.*

1. *Present Tense.*

1. ईक्षते ईक्षेते ईक्षन्ते &c.

2. *Potential.*

1. ईक्षेत् ईक्षेयातां ईक्षेरन् &c.

3. *Imperative.*

1. ईक्षतां ईक्षेतां ईक्षन्तां &c.

4. *First Preterit.*

177. WHEN the initial be a vowel, the augment अ should be applied twice. Thus, in the present case, the augment अ coalescing with the radical ई makes ऐ, to which the अ being applied a second time, the two form ऐ.

1. ऐक्षत् ऐक्षेतां ऐक्षन्तां &c.

पच् पक्वन् To cook.

178. THE penultimate of a root of the first conjugation being अ or आ, is not subject to change before the terminations of the first four tenses.

*Common Active Voice.*

1. *Present Tense.*

1. पचति पचतः पचन्ति &c.

2. *Potential.*

1. पचेत् पचेतां पचेयुः &c.

3. *Imperative.*

1. पचतु पचतां पचन्तु &c.

*Obs.* In wishing, 1. 2. sing. make पचताम्.

4. *First*

4. *First Preterit.*

1. अपचत् अपचतां अपचन् &c

*Proper Active Voice.*

1. *Present Tense.*

1. पचते पचन्ते पचन्ते &c.

The other three tenses are equally regular.

कास् कासितुं To cough.

*Proper Form.*

1. *Present Tense.*

1. कासते कासन्ते कासन्ते &c.

The other three tenses are equally regular. कासते रोगी The sick man coughs. In the same manner may be conjugated, in either of the two active forms, याच् याचितुं to solicit, seek, and others of the same form.

179. THE following roots of the first conjugation ending in a consonant, are inflected by substitutes, in the first four tenses:

दृश् दृष्टुं To see, makes पश्य्; as पश्यति, पश्यतः, पश्यन्ति &c.

शद् शतुं To fall, makes शीय्; as शीयते, शीयेते, शीयन्ते &c.

शीयते वृक्षान् पत्रं The leaf falls from the tree.

सद् (for षद्) सतुं To give way, sink under affliction, yield, fail, makes सीदन्; as सीदति, सीदतः, सीदन्ति &c.

गम् गन्तुं To go, makes गच्छ्; as गच्छति, गच्छतः, गच्छन्ति &c.

यम् यन्तुं To refrain, cease, makes यज्; as यजति, यजतः, यजन्ति

&c. यजति पापान् साधुः A good man refrains from evil.

इष् इष्टुं To desire, makes इच्छ्; as इच्छति, इच्छतः, इच्छन्ति.

180. THE roots **षृञ्** <sup>1. 6. 7.</sup> **स्वन्तु** To embrace, drops its nasal before the terminations of the first four tenses; as **स्वजते पुत्रं पिता** The father embraces (his) son. With the preposition **परि** About—**परिषृजति पांचाली मध्यमं पांडुनंदनं** The daughter of *Panchāla* thoroughly embraces the middle (or third) son of *Pāndu*. The nasal is also dropped in the same places of **दन्श्** <sup>1. 6.</sup> **दंष्टुं** To bite; as **दशति, दशनः, दशन्ति, &c.** So **रंञ्** <sup>1. 6. 7.</sup> **रन्तुं** To attach, have affection, makes **रजति** or **रजते, &c.** and **षंञ्** <sup>1. 6.</sup> **सन्तुं** To attach one's self to another, to fix, makes **सजति, सजनः, सजन्ति, &c.** **सजति तरुण्यां तरुणः** A young man fixes (his affections) on a young woman. These roots are otherwise regular.

181. FROM the number of roots of the first conjugation terminating in consonants, the following, besides those before mentioned, have been selected as some of the most useful.

**अट्र** <sup>1. 6.</sup> **अटितुं** To wander about from place to place, to travel. **अटति**

He travels.

**अंच** <sup>1. 6.</sup> **अंचितुं** To move, to worship. **अंचति** He moves, he worships.

**अर्च** <sup>1. 6.</sup> **अर्चितुं** To worship, glorify. **अर्चते** He worships.

**अर्ह** <sup>1. 6.</sup> **अर्हितुं** To merit, be worthy, fit, proper. **त्वं गंतुमर्हसि** Thou art worthy to go; or, it behoveth thee to go.

**उक्त्र** <sup>1. 6.</sup> **(इ) उंक्त्रितुं** To glean, lease corn. **उंक्त्रति धान्यं नारी** The woman gleanes corn.

**एज्र** <sup>1. 6.</sup> **एजितुं** To tremble. **एजति कृष्णान् कंशः** *Kanśa* trembles at *Kṛishna*.

**कट्र** <sup>1. 6.</sup> **(इ) कंठितुं** To prick. **कंठति कंठकेन नरः** The man pricks with a thorn.

क्राट्र

क्रद् १०० (इ) क्रान्दितुं To cry, weep, call. क्रान्दति He cries.

भास् १०० भासितुं To shine. भासते भास्करः The sun shines.

कुच् १०० कोचितुं To shrink. संकोचति चन्द्रान् पद्मं The lotus shrinks together from the moon.

क्रीड् १०० क्रीडितुं To play (as a child). क्रीडति बाल्यः The child plays.

क्वथ् १०० क्वथितुं To boil. क्वथति He boils.

क्षम् १०० क्षन्तुं To suffer, forgive. क्षमति पापं He forgives evil.

गद् १०० गदितुं To speak. गदति He speaks.

गर्ह् १०० गर्हितुं To blame, reproach. गर्हति He blames.

घूर्ण् १०० घूर्णितुं To revolve, turn round. घूर्णति He turns round.

घुष् १०० घोषितुं To proclaim. साधु घोषति गोविन्दं The good man proclaims *Govinda*.

चष् १०० चषितुं To taste. चषति He tastes.

चित् १०० चेनितुं (intrans.) To awake, revive. प्रलये हरिश्चेतति At the end of the world *Hari* awakes.

चुब् १०० (इ) चुम्बितुं To kiss. चुम्बति He kisses.

चूष् १०० चूषितुं To suck. चूषति स्तनं बालः The child sucks the breast.

चेष्ट् १०० चेष्टितुं To endeavour, strive; try. चेष्टने पठितुं He tries to read.

च्युत् १०० च्योतितुं To drop. च्योतति वन्हौ हविः The offering of oiled butter drops on the fire.

जप् १०० जपितुं To mutter, repeat in silence. जपति मुनिः The silent faint mutters (his prayers) in silence.

जम् १०० (इ) जम्बितुं To gape, yawn, stretch. जम्बने निद्रालुः The sleepy man yawns.

जीव् १०० जीवितुं To live, exist. जीवति हरि कथाया साधुः The good man lives by the word of God.

ज्वल् १०० ज्वलितुं To burn, blaze, flame. ज्वलते वह्निः The fire burns.

त्यज् १०० त्यक्तुं To quit, leave, abandon, forsake. त्यजति गृहं यतिः The penitent forsakes the house.

दह् १०० दग्धुं To burn. दहति वनं वह्निः The fire burns the forest.

धाव् १०० धावितुं To run, to clean or rub the teeth. धावत्यश्वः The horse runs. धावति or धावते काष्ठेन दन्तान् He rubs or cleans the teeth with a stick.

नट् १०० नटितुं To dance. नटते He dances.

निद १०० (इ) निन्दितुं To blame, reproach, vilify. निन्दति He vilifies.

पच् १०० पक्तुं To dress food. पचति He dresses food, he cooks.

पठ् १०० पठितुं To read. पठति शास्त्रं He reads the book of holy ordinance.

पर्द् १०० पर्दितुं To break wind. पर्दति He breaks wind.

पिद् १०० पेटितुं To pound. पेटति He pounds.

फुल् १०० फुल्लितुं To blossom. फुल्लति फुल्लं The flower blossoms.

बुध् १०० बोधितुं To understand, to learn. बोधते शास्त्रं He understands the holy book. बोधति वेदं बालः The boy learns the Vēda.

भज् १०० भक्तुं To serve, worship. भजति He serves.

भाष् १०० भाषितुं To speak, talk. भाषते He speaks.

भिष् १०० भिक्षितुं To beg, ask alms. भिक्षते भिक्षुः The mendicant begs boiled rice.

भ्रम् १०० भ्रमितुं To wander, to go about, travel. भ्रमति तीर्थं मुनिः The holy man wanders to a place of pilgrimage.

भ्राज् १०० भ्राजितुं To shine. भ्राजते देवभ्राद्र *Dēva-bhrāt* (The offspring of the sun) shines.

मील् १०० (With the preposition नि In, on, upon) निमीलितुं To shut the eyelids. निमीलति नेत्रे He closes both eyes.

यज् १०० यष्टुं To worship. यजति हरिं He worships *Hari*. पशुना शिवं यजते He worships *Siva* with an animal; i. e. He sacrifices an animal to *Siva*.

य १०० यनितुं To strive, labour, try, take pains, endeavour. यनते सुखाय नरः Man strives for happiness.

याच् १०० याचितुं To seek, solicit. याचति or याचते He seeks, or solicits.

रद् १०० रदितुं To turn up the ground, as a hog with the snout. रदति भुवनं वराहः The hog turns up the ground.

रह् १०० रहितुं To quit, leave, vacate, forsake. रहति गृहं He vacates the house.

रम् १०० रंतुं To play, sport, amuse one's self. रमते रामः *Rāma* sports.

लब् १०० (इ) लंबितुं To hang, pend, depend. लंबते शाखायां कपिः The monkey hangs on the branch.

लष् १०० लषितुं To love, like, esteem. लषते धर्म्मं मुनिः The holy man loves religion.

लुद् १०० लोटितुं To roll or tumble upon the ground. लोटति भूमौ बालः The child rolls upon the ground.

लोच् १०० लोचितुं To look, see. लोचति He sees, or looks.

वच् १०० (इ) वंचितुं To cheat, deceive. वंचति He deceives.

वद् १०० वक्तुं To tell. वदति He tells.

वद् १०० वदितुं To bide, stay, remain fixed वदति मेरुः The north pole remains fixed.

- वद् १०० (इ) वंदितुं To salute with tokens of adoration, reverence, and respect. वंदते हरिं साधुः The good man adores *Hari*.
- शप् १०० शप्नुं To curse. शपति and शपते He curses.
- शिक्ष् १०० शिक्षितुं To learn. शिक्षति He learns.
- ष्टिच् १०० श्ठीवितुं To spit. श्ठीवति He spits.
- स्पर्द्ध् १०० स्पर्द्धितुं To brave, dare, threaten, show enmity. स्पर्द्धति कर्णोर्जुनं  
*Kārṇa* braves *Arjuna*.
- स्फुट् १०० स्फोटितुं To burst, as the bud of a flower, to blossom. स्फोटने  
 कुसुमं The flower blossoms.
- हस् १०० हसितुं To laugh. हसति He laughs.

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## THE SECOND CONJUGATION.

### OF THE FIRST FOUR TENSES.

182. THE second conjugation consists of between sixty and seventy simple roots only. Its chief characteristic is, that it rejects the augments अ and आ, required in the first; that it does not admit the substitution of इ for the या of यानु &c. of the second tense, common active form, and that it does not generally drop the हि in the imperative, nor require those other changes in that tense pointed out in rule 165, p. 131. The terminations then, having been adjusted according to these observations, will stand thus:

Active



## Active Voice.

## Common Form.

## Proper Form.

1. *Present Tense.*

Pers.*	Sing.	Dual.	Plur.		Sing.	Dual.	Plur.
1.	ति	तः	अन्ति	॥	ते	आने	अन्ते
2.	सि	थः	थ	॥	मे	आथे	ध्वे
3.	मि	वः	मः	॥	ए	वहे	महे

2. *The Potential.*

1.	यान्	यानां	युः	॥	ईन्	ईयानां	ईरन्
2.	याः	यानं	यान	॥	ईथाः	ईयाथां	ईध्वं
3.	यां	याव	याम	॥	ईय	ईवहि	ईमहि

3. *The Imperative.*

1.	तु	तां	अन्तु	॥	तां	आतां	अन्तां
2.	हि	तं	न	॥	स्व	आथां	ध्वं
3.	आनि	आव	आम	॥	हे	आवहे	आमहे

4. *The First Preterit.*

1.	तू	तां	अन्	॥	न	आतां	अन्त
2.	:	तं	न	॥	थाः	आथां	ध्वं
3.	अं	व	म	॥	इ	वहि	महि

*Verbs of the Second Conjugation ending in Vowels.*

183. ROOTS of the second conjugation, ending in आ, are regularly inflected, through the first four tenses, with the foregoing terminations, in the *common* form only. Example.

पा<sup>२६</sup> पातुं To guard, preserve.

*1. Present Tense.*

1. पानि	पातः	पान्ति
2. पासि	पाथः	पाथ
3. पाभि	पावः	पामः

*2. The Potential.*

1. पायान्	पायानां	पायुः
2. पायाः	पायानं	पायान
3. पायां	पायाव	पायाम

*3. The Imperative.*

1. पातु	पातां	पान्तु
2. पाहि	पातं	पात
3. पानि	पाव	पाम

*4. The First Preterit*

184. ROOTS in आ make आन् or उः in the first person plural of this tense. The आ is dropped before उः.

1. अपान्	अपातां	अपान् or अपुः
2. अपाः	अपानं	अपान
3. अपां	अपाव	अपाम

After

After this example may be inflected the following verbs in **आ** of the second conjugation :

ख्या <sup>२००</sup> ख्यातुं To recount, relate, tell.

दा <sup>२००</sup> दातुं To mow, reap. दानि दात्रेण धान्यं He reaps corn with a reap-hook.

द्रा <sup>२००</sup> द्रातुं To grow bad.

प्सा <sup>२००</sup> प्सातुं To eat, devour.

प्रा <sup>२००</sup> प्रातुं To fill. प्रानि जलेन घटं He fills a pot with water.

भा <sup>२००</sup> भातुं To shine. भानि सूर्यः The sun shines.

मा <sup>२००</sup> मातुं To measure. मानि दंडेन भूमिं He measures the ground with a staff or rod.

या <sup>२००</sup> यातुं To go. यानि हस्तिना पुरमर्जुनः *Arjuna* goes to *Haṣṭināpura*.

रा <sup>२००</sup> रातुं To give, receive. रानि धनं विप्राय राजा The *Rājā* gives wealth to the *Brāhman*s.

ला <sup>२००</sup> लातुं To give, receive.

वा <sup>२००</sup> वातुं To blow, as the wind, to yield a disagreeable scent. वानि वायुः The wind blows.

आ <sup>२००</sup> आतुं To steam, seeth, dress food, stew. आनि शाकं He stews greens.

स्ना <sup>२००</sup> (ष्णा) स्नातुं To bathe, purify with water, perform ablutions. स्नानि गंगायां विप्रः The *Brāhman* bathes in the Ganges.

The above short list contains all the simple roots in **आ** of the second conjugation, except **दरिद्रा** Be poor, indigent, miserable, which, owing to some peculiarities, requires particular notice.

दरिद्र

## दरिद्रा<sup>२००</sup> दरिद्रिनि To be poor.

This root changes the final आ to इ before such consonants of the first four tenses as, in the technical table (p. 126), are not distinguished by the redundant प्, as निप्, सिप्, &c. it also drops its आ before any vowel but अमिप् or अं, the sign of the third person singular of the fourth tense, *common* form. The न् of अन्ति and अन्तु is also required to be dropped, because दरिद्रा is of that class of roots which is called reduplicated, or twice spoken; for which reason also the अन् of the fourth tense is changed to उः.

### Common Form.

#### 1. Present Tense.

1. दरिद्रानि	दरिद्रिनः	दरिद्रन्ति
2. दरिद्रासि	दरिद्रिथः	दरिद्रिथ
3. दरिद्रामि	दरिद्रिवः	दरिद्रिमः

#### 2. The Potential.

1. दरिद्रियान्	दरिद्रियानां	दरिद्रियुः &c.
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#### 3. The Imperative.

1. दरिद्रानु	दरिद्रिनां	दरिद्रतु
2. दरिद्रिहि	दरिद्रिनं	दरिद्रन्ति
3. दरिद्राणि	दरिद्राव	दरिद्राम

#### 4. The First Preterit.

1. अदरिद्रान्	अदरिद्रिनां	अदरिद्रुः
2. अदरिद्राः	अदरिद्रिनं	अदरिद्रन्ति
3. अदरिद्रां	अदरिद्रिव	अदरिद्रिम

185. THE only simple root of the second conjugation ending in इ is इ<sup>२००</sup> एतुं To go.

186. ROOTS ending in इ or ई, change their letters to ए before such terminations of the first four tenses as open with a consonant distinguished by the servile प्र; such as तिप्, सिप्, मिप्, &c.

इ<sup>२००</sup> एतुं To go.

The इ of this root is changed to य् before a vowel.

1. *Present Tense.*

1. एति	इतः	यन्ति
2. एमि	इथः	इथ
3. एमि	इवः	इमः

2. *The Potential.*

1. इयान्	इयानां	इयुः &c.
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3. *The Imperative.*

1. एतु	इतां	यन्तु
2. इहि	इतं	इत
3. यानि	याव	याम

4. *The First Preterit.*

1. ऐत्	ऐतां	आयन्
2. ऐः	ऐतं	ऐत
3. आयं	आयाव	आयाम

This verb is more frequently used with a preposition; particularly with अधि Over, in the *proper* active voice, where it implies, Going over the contents of a book, reading, learning, studying, perusing.

अधी ... अध्येतुं To go over, read, &c.

1. *The Present Tense.*

1. अधीने	अधीयाने	अधीयते
2. अधीमे	अधीयाथे	अधीध्वं
3. अध्ये	अधीवहे	अधीमहे

2. *The Potential.*

1. अधीयान्	अधीयीयानां	अधीयीरन्
2. अधीयीथाः	अधीयीयाथां	अधीयीध्वं
3. अधीयीय	अधीयीवहि	अधीयीमहि

3. *The Imperative.*

1. अधीनां	अधीयानां	अधीयतां
2. अधीस्व	अधीयाथां	अधीध्वं
3. अध्यै	अध्यावहै	अध्यामहै

4. *The First Preterit.*

1. अध्यैत	अध्यैयानां	अध्यैयन्
2. अध्यैथाः	अध्यैयाथां	अध्यैध्वं
3. अध्यै	अध्यैवहि	अध्यैमहि

187. THERE are but few verbal roots of the second conjugation ending in ई, and those being rather irregular, may be given individually. The final ई is changed to इय् before a vowel, and to ए before a consonant distinguished by a redundant प्, as निप् &c.

वी <sup>१००</sup> वेनुं To go, to conceive, as a female, to possess, to throw, to eat,  
to shine.

1. *Present Tense.*

1. वेति	वीनः	वियन्ति
2. वेसि	वीथः	वीथ
3. वेभि	वीवः	वीमः

2. *The Potential.*

1. वीयात्	वीयानां	वीयुः
2. वीयाः	वीयानां	वीयान
3. वीयां	वीयाव	वीयाम

*The Imperative.*

1. वेतु	वीतां	वियन्तु
2. वीहि	वीनं	वीन
3. वियानि	वियाव	वियाम

4. *The First Preterit.*

1. अवेत्	अवीतां	अवियन्
2. अवेः	अवीनं	अवीन
3. अवियं	अवीव	अवीम

शी शयितुं To lie down, rest, repose, sleep.

188. THIS root changes the ई to ए throughout the first four tenses, which ए is of course liable to be again affected by the general rules of orthography. It also requires the insertion of र before the termination of the first person plural of each tense, and drops the nasal of अन्त, as seen in the example.

*Proper Active Form.*

*1. Present Tense.*

1. शेते	शयाने	शेरते
2. शेवे	शयाथे	शेध्वे
3. शये	शेवहे	शेमहे

*2. The Potential.*

1. शयीत	शयीयानां	शयीरन्
2. शयीथाः	शयीयाथां	शयीध्वं
3. शयीय	शयीवहि	शयीमहि

*3. The Imperative.*

1. शेतां	शयानां	शेरतां
2. शेष्वा	शयाथां	शेध्वं
3. शये	शयावहे	शयामहे

*4. The First Preterit.*

1. अशेत	अशयानां	अशेरत
2. अशेथाः	अशयाथां	अशेध्वं
3. अशयी	अशेवहि	अशेमहि



दीधी, दीधीतुं To shine.

189. THIS verb preserves its final vowel, which is subject to the rules of orthography only before another vowel; that is to say, it must be changed to यू, and being classed among the reduplicated roots, the नृ of अन्ते is dropped.

1. *Present Tense.*

1. दीधीते	दीध्याते	दीध्यते
2. दीधीसे	दीध्याथे	दीधीध्वे
3. दीध्ये	दीधीवहे	दीधीमहे

2. *The Potential.*

1. दीधीत	दीधीयातां	दीधीरन्
2. दीधीथाः	दीधीयाथां	दीधीध्वं
3. दीधीय	दीधीवहि	दीधीमहि

3. *The Imperative.*

1. दीधीतां	दीध्यातां	दीध्यतां
2. दीधीष्व	दीध्याथां	दीधीध्वं
3. दीध्ये	दीध्यावहे	दीध्यामहे

4. *The First Preterit.*

1. अदीधीत	अदीध्यातां	अदीध्यत
2. अदीधीथाः	अदीध्याथां	अदीधीध्वं
3. अदीधी	अदीधीवहि	अदीधीमहि

दीधीते गगने भानुः The sun shines in the firmament. So may be inflected वेवी, वेवीतुं To shine.

190. THE few roots of this conjugation ending in उ, for the most part change that letter to औ before the persons निप्, सिप्, मिप्, तुप्, दिप्, and सिप्; and to उक् before a vowel; as in the following examples :

यु यवितुं To join, mix ; to separate.

1. *Present Tense.*

1. यौनि	युतः	युवन्ति
2. यौषि	युथः	युथ
3. यौमि	युवः	युमः

2. *The Potential.*

1. युयान्	युयानां	युयुः
2. युयाः	युयानं	युयान
3. युयां	युयाव	युयाम

3. *The Imperative.*

1. यौतु	युतां	युवन्तु
2. युहि	युतं	युत
3. युवानि	युवाव	युवाम

4. *The First Pretèrit.*

1. अयोत्	अयुतां	अयुवन्
2. अयौः	अयुतं	अयुत
3. अयुवं	अयुव	अयुम

यौनि घृतेनान्नं He mixes the rice with clarified butter.

After

After this example may be conjugated the following roots:

द्यु<sup>२.००</sup> द्योतुं To go before. द्यौति रामो जरामन्धं *Rāma* goes before *Jarāsandha*.

नु<sup>२.००</sup> (for णु) नोतुं or नवितुं To praise. नौति हरिं He praises *Hari*.

स्तु<sup>२.००</sup> (for ष्णु) स्नवितुं To ooze, leak, run out. स्नौति जलं घटात्  
Water leaks from the jar.

क्षु<sup>२.००</sup> क्षणवितुं To whet, sharpen. क्षणौति शस्त्रं He sharpens a weapon.

शु<sup>२.००</sup> श्वितुं To sneeze. शौति He sneezes.

सु<sup>२.००</sup> (for षु) सोतुं To bring forth a child. सौति नारी A woman brings forth.

कु<sup>२.००</sup> कोतुं To yield a certain sound, कोति.

रु<sup>२.००</sup> रोतुं To make a certain noise. रौति.

तु<sup>२.००</sup> तोतुं or तवितुं To hurt, fill. तौति.

स्तु<sup>१.००.००</sup> (for ष्टु) स्तोतुं or स्तवितुं To celebrate, praise. स्तौति He praises. In the *proper* form this root makes स्तुने, स्तवाने स्तवने &c.

191. OF the above roots, नु, रु, and स्तु, take also ई before a consonant distinguished by a redundant प्, such as निप्, सिप्, मिप्, &c. and so have two forms, making नवीनि, रवीनि, and स्तवीनि, &c. in those persons, as well as नौनि, रौनि, and स्तौनि, &c. Some authors say that तु, included in the above, has also two forms, making both तौनि and तवीनि, &c.

192. THE root उण् Veil, cover, conceal, may also be inflected like यु, in the first three tenses; or it may change its final उ to ओ before निप्, सिप्, मिप्, &c. as in the following example:

उण्

उर्णु<sup>2-c.p.</sup> उर्णवितुं or उर्णवितुं To veil, cover.

The Common Active Form.

1. *Present Tense.*

- |    |                    |        |           |
|----|--------------------|--------|-----------|
| 1. | उर्णोति or उर्णोति | उर्णतः | उर्णवन्ति |
| 2. | उर्णोमि or उर्णोमि | उर्णथः | उर्णथ     |
| 3. | उर्णोमि or उर्णोमि | उर्णवः | उर्णमः    |

2. *The Potential.*

- |    |          |           |             |
|----|----------|-----------|-------------|
| 1. | उर्णयान् | उर्णयानां | उर्णयुः &c. |
|----|----------|-----------|-------------|

3. *The Imperative.*

- |    |                    |         |           |
|----|--------------------|---------|-----------|
| 1. | उर्णोतु or उर्णोतु | उर्णतां | उर्णवन्ति |
| 2. | उर्णहि             | उर्णतं  | उर्णत     |
| 3. | उर्णवाणि           | उर्णवाव | उर्णवाम   |

4. *The First Preterit.*

- |    |         |         |         |
|----|---------|---------|---------|
| 1. | और्णोत् | और्णतां | और्णवन् |
| 2. | और्णोः  | और्णतं  | और्णत   |
| 3. | और्णवं  | और्णव   | और्णम   |

The Proper Active Form.

1. *Present Tense.*

- |    |        |          |             |
|----|--------|----------|-------------|
| 1. | उर्णते | उर्णवाने | उर्णवने &c. |
|----|--------|----------|-------------|

2. *The Potential.*

- |    |         |             |               |
|----|---------|-------------|---------------|
| 1. | उर्णवीन | उर्णवीयानां | उर्णवीरन् &c. |
|----|---------|-------------|---------------|

3. *The*

3. *The Imperative.*

1. उर्णुनां	उर्णुवानां	उर्णुवतां &c.
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4. *The First Preterit.*

1. और्णुनि	और्णुवानां	और्णुवन &c.
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193. THERE are but two roots of this conjugation ending in उ, namely, सू (for षू) and ब्रू. The former is regularly inflected in the *proper* active voice only; but the latter in both. The radical उ is changed to उक् before a vowel.

सू (for षू) सवितुं or सोतुं To bring forth a child.

*Proper Active Form.*1. *Present Tense.*

1. सूते	सुवाते	सुवते
2. सूषे	सुवाथे	सूध्वे
3. सुवे	सूवहे	सूमहे

2. *The Potential.*

1. सुवीन	सुवीयानां	सुवीरन्
2. सुवीथाः	सुवीयाथां	सुवीध्वं
3. सुवीय	सुवीवहि	सुवीमहि

3. *The Imperative.*

1. सूतां	सुवानां	सुवतां
2. सूष्व	सुवाथां	सूध्वं
3. सुवे	सुवावहे	सुवामहे

4. *The*

4. *The First Preterit.*

1. असूत	असुवानां	असुवत
2. असूथाः	असुवाथां	असूध्वं
3. असुवि	असुवावहै	असुवामहै

*Ex.* With the preposition प्र For, forth, prefixed. प्रसूते देवकी कृष्णं  
*Dēvakī* brings forth *Kṛishna*.

ब्रू <sup>2.C.P.</sup> वक्तुं To say, speak, tell.

This is a defective verb, wanting the infinitive, and the last six tenses in each active form ; which, however, are supplied from those of the root वच् वक्तुं To speak, of the same conjugation. q. v. It requires the inflection of ई before the terminations निप्, सिप्, मिप्, तुप्, दिप्, and सिप्, (p. 126.) in which persons, and the third persons of the imperative, the उ is first changed to ओ, and then to अच् by r. 5, p. 19 ; but before other persons beginning with a vowel, the radical उ becomes उच्.

*Common Active Form.*1. *Present Tense.*

1. ब्रवीति	ब्रूतः	ब्रुवन्ति
2. ब्रवीसि	ब्रूथः	ब्रूथ
3. ब्रवीमि	ब्रूवः	ब्रूमः

Sometimes आह्, inflected with the first five signs of the fifth tense common form, is substituted for ब्रू with a present signification, wherein the ह् is changed to त् before the थ् of the second person singular, thus making, 1. आह, आहतुः, आहुः; 2. आत्थ, आहथुः; as well as 1. ब्रवीति, ब्रूतः, ब्रुवन्ति; 2. ब्रवीसि, ब्रूथः.

2. *The Potential.*

1. ब्रूयात्	ब्रूयातां	ब्रूयुः &c.
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3. *The Imperative.*

1. ब्रवीतु	ब्रूतां	ब्रुवन्तु
2. ब्रूहि	ब्रूतं	ब्रूत
3. ब्रवाणि	ब्रवाव	ब्रवाम

4. *The First Preterit.*

1. अब्रवीत्	अब्रूतां	अब्रुवन्
2. अब्रवीः	अब्रूतं	अब्रूत
3. अब्रुवं	अब्रूव	अब्रूम

*The Proper Active Form.*

ब्रू, in the *proper* active voice, is regularly conjugated like सूते &c. throughout the first four tenses; as ब्रूते, ब्रुवान्ते, ब्रुवन्ते, &c.

194. THERE is but one root of this conjugation in ॠ, namely जागृ Awake; which is thus inflected in the *common* form.

जागृ <sup>2.c.</sup> जागरितुं To awake. (intrans.)

The radical final ॠ is changed to अरू before every termination of the first four tenses beginning with a consonant, and distinguished, in the technical scheme, by a servile प्, such as निप्, सिप्, &c. but before a vowel it is convertible into रू. This being a reduplicated verb, drops the nasal in the persons अन्ति and अन्तु, and makes उः, instead of अन्, in the first person plural of the fourth tense. In the first and second persons

persons singular of the same tense,  $\text{ञ्}$  having been changed to  $\text{अर्}$ , by the former part of this rule, requires that the  $\text{न्}$  and  $:$  of these terminations be dropped; after which the final  $\text{र्}$  is changed to  $:$  by rule 38.

p. 29.

1. *Present Tense.*

1.	जागर्त्ति	जागृतः	जाग्रति
2.	जागर्मि	जागृथः	जागृथ
3.	जागर्भि	जागृवः	जागृमः

2. *The Potential.*

1.	जागृयान्	जागृयानां	जागृयुः
2.	जागृयाः	जागृयानं	जागृयान
3.	जागृयां	जागृयाव	जागृयाम

3. *The Imperative.*

1.	जागर्तु	जागृतां	जाग्रतु
2.	जागृहि	जागृतं	जागृत
3.	जाग्रणि	जाग्रव	जाग्राम

4. *The First Preterit.*

1.	अजागः	अजागृतां	अजागरुः
2.	अजागः	अजागृतं	अजागृत
3.	अजागरं	अजागृव	अजागृम

*Obs.* There are no roots of the second conjugation terminating in any other vowels.



*Verbs of the Second Conjugation ending in Consonants.*

अद् २.०. अत्तुं To eat.

The final इ of this root is changed to त् before the त्, थ्, and स् of the terminations, by the following rule :

195. THE final of a root being any consonant but a semi-vowel, a nasal, or ह्, is changed to the first letter of one of the five series of consonants, namely, क्, च्, ट्, त्, or प्, when followed by the first or second letter of a series, or श्, ष्, or स्.

*Common Form.**1. Present Tense.*

1. अत्ति	अत्तः	अदन्ति
2. अत्तिस्	अत्थः	अत्थ
3. अत्ति	अद्	अद्

*2. The Potential.*

1. अद्यात्	अद्यान्	अद्युः &c.
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*3. The Imperative.*

The हि of this tense is changed to धि, when immediately preceded by any consonant, but a semivowel, a nasal, or ह्.

1. अत्तु	अत्तां	अदन्तु
2. अद्धि	अत्तं	अत्त
3. अदानि	अदाव	अदाम

*4. The First Preterit*

The first and second persons singular require अ before the terminations.

1. आदत्	आत्तां	आदत्
2. आदः	आत्तं	आत्त
3. आदं	आद्	आद्

196. THE following five roots, from the first called रुदा॥द, namely, रुद्, रोदितुं To weep; स्वप् (for ष्वप्), स्वप्नुं To sleep, स्वपिति सिन्धौ हरिः *Hari* sleeps upon the ocean; अन्, अनितुं To breathe, live; श्वम्, श्वसितुं To breathe; and जक्ष्, जक्षितुं To eat, to laugh, require the infertion of इ before every termination of the first four tenses, beginning with a conforant, except it be य्. Before न् and : (दिप् and सिप्), they take अ or ई.

रुद् <sup>2.c.</sup> रोदितुं To weep.

1. *Present Tense.*

The penultimate उ is changed to ओ before every termination which, in the technical scheme, is distinguished by a servile प्. r. 196. p. 174.

1. रोदिति	रुदिनः	रुदन्ति
2. रोदिमि	रुदिथः	रुदिथ
3. रोदिमि	रुदिवः	रुदिम

2. *The Potential.*

1. रुद्यान्	रुद्यानां	रुद्युः &c.
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3. *The Imperative.*

1. रोदितु	रुदितां	रुदन्तु
2. रुदिहि	रुदितां	रुदितां
3. रोदानि	रोदाव	रोदाम

4. *The First Preterit.*

1. अरोदन् or दीन्	अरुदितां	अरुदन्
2. अरोदः or दीः	अरुदितां	अरुदितां
3. अरोदं	अरुदिव	अरुदिम

After

After this example may be inflected स्वप्, अन्, श्वस्, and जश्, as above; but जश् drops the nasal in अन्नि and अन्तु, making in those persons जक्षनि and जक्षन्तु. It also makes अजक्षुः instead of अजक्षन् in the first person plural of the fourth tense, being classed among reduplicated roots.

विद् २.०. वेदितुं To know.

196. A ROOT of the second conjugation, having for its penultimate vowel इ, उ, or ऋ, not followed by a double consonant, so as to make a long syllable by position, shall be converted into ए, ओ, or अर, before every termination, which, in the technical scheme, is distinguished by a servile प्, such as निप्, सिप्, &c.

1. *Present Tense.*

1. वेति	वित्तः	विदन्ति
2. वेत्सि	वित्थः	वित्थ
3. वेमि	विद्वः	विमः

This verb may also be inflected with the terminations of the fifth tense, common form, and be used with a present signification; as,

1. वेद	विदतुः	विदुः
2. वेत्थः	विदथुः	विद
3. वेद	विद्व	विम

2. *The Potential.*

1. विद्यान्	विद्यानां	विद्युः &c.
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3. *The*

3. *The Imperative.*

1. वेतु	वितां	विदन्तु
2. विद्धि	वित्तं	वित्त
3. वेदानि	वेदाव	वेदाम

This tense may also occasionally be formed by subjoining to the root the affix आं, so as to make विदां, and conjugating it with the imperative of the auxiliary कृ <sup>2.c.</sup> कर्तुं To do, in the manner following :

1. विदां करोतु	विदां कुरुतां	विदां कुर्वन्तु
2. विदां कुरु	विदां कुरुतं	विदां कुरुत
3. विदां करवाणि	विदां करवाव	विदां करवाम

4. *The First Preterit.*

197. THE दिप् and सिप्, or signs of the first and second persons of the first preterit, are generally dropped when immediately preceded by a consonant; and if that consonant be र् or ध्, it may be changed to र्, and ultimately to :, in सिप्.

198. ROOTS in आ, with विद् Know, and द्विष् Hate, make उः, as well as अन्, in the first preterit.

1. अवेत्	अवितां	अविदन् or अविदुः
2. अवेत् or अवेः	अवित्तं	अवित्त
3. अवेदं	अविद्व	अविद्व

हन् <sup>2.c.</sup> हन्तुं To smite, slay, kill.

199. THE root हन् drops its vowel, and changes ह् to घ्, before a vowel, provided the technical termination be not furnished with a servile प्. It also loses the nasal before any consonant but a nasal, a semivowel, or ह्, if the termination do not contain a servile प्.

1. *Present Tense.*

1. हन्ति	हनः	घ्नन्ति
2. हंसि	हथः	हथ
3. हन्मि	हन्वः	हन्मः

2. *The Potential.*

1. हन्यात्	हन्यानां	हन्युः &c.
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3. *The Imperative.*

200. हन् makes जहि in the second person singular.

1. हन्तु	हतां	घ्नन्तु
2. जहि	हनं	हन
3. हनानि	हनाव	हनाम

4. *The First Preterit.*

See rule 197. p. 175.

1. अहन्	अहतां	अघ्नन्
2. अहन्	अहनं	अहन
3. अहनं	अहन्व	अहन्म

मृज् <sup>200</sup> मार्जितुं or मृष्टुं To sweep, wipe, clean.

201. THE vowel of मृज् becomes आर् before every termination containing a servile प्; and before such as have not प्, and begin with vowel, it is optional.

202. THE ज् of मृज् is changed to ष्, before the consonant of an termination, except it be a semi-vowel, a nasal, or ह्; which ष्, being cerebral, causes त्, थ्, to be changed to ट्, ठ्. ष् before स् become क्, and स् following क् becomes ष्. ष्, at the end of a complete word becomes झ् or ढ्; and before धि, substituted for the हि of the imperative by rule 195. p. 172, it is changed to झ्, and धि to दि.

1. *Present Tense.*

1. मार्षि	मृष्टः	मार्जन्ति or मृजन्ति
2. मार्क्षि	मृष्ठः	मृष्ठ
3. मार्ष्मि	मृज्वः	मृज्मः

2. *The Potential.*

1. मृज्यात्	मृज्यातां	मृज्युः &c.
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3. *The Imperative.*

1. मार्षु	मृष्टां	मार्जन्तु or मृजन्तु
2. मृष्टु	मृष्टं	मृष्ट
3. मार्षीनि	मार्जीव	मार्जीम

4. *The First Preterit.*

1. अमार्द् or अमार्ई	अमृष्टां	अमार्जन् or अमृजन्
2. अमार्द् or अमार्ई	अमृष्टं	अमृष्ट
3. अमृजं	अमृज्व	अमृज्म

वच् २०० वक्तुं To speak.

२०३. THE final of a verbal root being a palatal, is changed to a guttural before any consonant, but a semivowel, a nasal, or ह, and when it stands alone. According to this rule च् occasionally becomes क् and ग् in this example.

1. *Present Tense.*

1. वक्ति	वक्तः	caret.
2. वक्षि	वक्थः	वक्थ
3. वक्तिम	वक्वः	वक्मः

2. *The Potential.*

1. वक्ष्यान्	वक्ष्यातां	वक्ष्युः &c.
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3. *The Imperative.*

1. वक्तु	वक्तां	caret.
2. वग्धि	वक्तं	वक्त
3. वचानि	वचाव	वचाम

4. *The First Preterit.*

See rule 197. p. 175.

1. अवग् or अवक्	अवक्तां	अवचन्
2. अवग् or अवक्	अवक्तं	अवक्त
3. अवचं	अवक्व	अवक्म

चकाम् <sup>2.c.</sup> चकासितुं To shine.

204. A ROOT being of the double, or reduplicated species, drops the nasal in अन्ति and अन्तु, and अन् is changed to उः.

1. *Present Tense.*

1. चकास्ति चकास्तः चकासति &c.

2. *The Potential.*

1. चकास्यान् चकास्यानां चकास्युः &c.

3. *The Imperative.*

A radical final स् is either dropped, or changed to द्, in the second person singular.

1. चकास्तु	चकास्तां	चकासतु
2. चकाद्धि or चकाधि	चकास्तां	चकास्त
3. चकासानि	चकासाव	चकासाम

4. *The First Preterit.*

A final स् is changed to त् in the first and second persons singular, or to ः in the second person singular.

1. अचकान्	अचकास्तां	अचकासुः
2. अचकाः or अचकान्	अचकास्तं	अचकास्त
3. अचकासं	अचकासू	अचकास्म

शाम् <sup>2.c.</sup> शामितुं To govern.

This root also drops the nasal of अन्ति and अन्तु, and substitutes उः for अन्, in the first person plural of the fourth tense.

The



The radical आ is changed to इ before the consonant of a termination, not distinguished by a redundant ए, a femivowel, a nasal, or ह. After इ the radical स् is changed to ष्, and, consequently the dental consonants of the terminations are changed to their corresponding cerebrals.

1. *Present Tense.*

1. शास्ति	शिष्टः	शामति
2. शास्ति	शिष्टः	शिष्ट
3. शास्मि	शास्वः	शास्मः

2. *The Potential.*

1. शास्यान्	शास्यानां	शास्युः &c.
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3. *The Imperative.*

The radical स् is dropped in the second person singular, by rule 204. p. 179.

1. शास्तु	शिष्टां	शामतुं
2. शाधि	शिष्टं	शिष्ट
3. शासानि	शासाव	शामाम

4. *The First Preterit.*

See rule 197. p. 175, and rule 204. p. 179.

1. अशान्	अशिष्टां	अशामुः
2. अशान्	अशिष्टं	अशिष्ट
3. अशामं	अशास्व	अशास्म

*Obs.* With the preposition आ prefixed, शाम् means to hope or long for, and is then inflected in the proper active form; as मोक्षमाशास्ते मुनिः The faint hopes for salvation.

वश् २.८. वशितुं To will, want, desire.

२०६. ROOTS ending in श् or ह्, change those letters to ष् before any consonant but a femivowel, a nafal, or ह्.

२०७. THE व् of वश् is changed to उ before any termination not distinguished by a fervile प्.

1. *The Present Tense.*

1. वष्टि	उष्टः	उशन्ति
2. वक्षि	उष्टः	उष्ट
3. वश्मि	उश्वः	उश्म

2. *The Potential.*

1. उश्यात्	उश्यातां	उश्यायुः &c.
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3. *The Imperative.*

1. वष्टु	उष्टां	उशन्तु
2. उष्टि	उष्टं	उष्ट
3. वशानि	वशाव	वशाम

4. *The First Preterit.*

1. अवद्	औष्टां	औशन्
2. अवद्व	औष्टं	औष्ट
3. अवशं	औश्व	औश्म

दिष् २.८.५. द्वेष्टुं To hate.

*Common Form.*

1. *Present Tense.*

1. द्वेष्टि                      द्विष्टः                      द्विषन्ति &c.

2. *The Potential.*

1. द्विथान्                      द्विथानां                      द्विष्युः &c.

3. *The Imperative.*

1. द्वेष्टु                      द्विष्टां                      द्विषन्तु &c.

4. *The First Preterit.*

1. अद्वेद्र                      अद्विष्टां                      अद्विषन् or अद्विषुः &c.

*Proper Form.*

1. *Present Tense.*

1. द्विष्टे                      द्विषान्ते                      द्विषन्ते &c.

2. *The Potential.*

1. द्विषीन्                      द्विषीयानां                      द्विषीरन् &c.

3. *The Imperative.*

1. द्विष्टां                      द्विषानां                      द्विषतां &c.

4. *The First Preterit.*

1. अद्विष्ट                      अद्विषानां                      अद्विषन् &c.

चक्ष् २.२. ख्यातुं or क्शानुं To speak, say, tell.

208. THIS root is defective in most persons of the last six tenses, which, however, are supplied from those of ख्या and क्शा .

209. THE radical क् of चक्ष् is dropped before any consonant of the five series, except a nasal.

*Proper Form.*

*1. Present Tense.*

1. चष्टे	चक्षाने	चक्षते
2. चक्षे	चक्षथे	चक्ष्वे
3. चक्षे	चक्ष्वहे	चक्ष्महे

*2. The Potential.*

1. चक्षीत	चक्षीयानां	चक्षीरन् &c.
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*3. The Imperative.*

1. चष्टां	चक्षानां	चक्षतां
2. चक्ष्व	चक्षथां	चक्ष्वं
3. चक्षे	चक्षवहे	चक्ष्महे

*4. The First Preterit..*

1. अचष्ट	अचक्षानां	अचक्षत
2. अचष्टाः	अचक्षथां	अचक्ष्वं
3. अचक्षि	अचक्ष्वहे	अचक्ष्महे

सस् <sup>2.c.</sup> (for षस्), मसितुं To sleep, repose.

1. *Present Tense.*

1. सस्ति	सस्तः	ससन्ति
2. सस्मि	सस्थः	सस्थ
3. सस्मि	सस्वः	सस्मः

2. *The Potential.*

1. मस्यान्	मस्यानां	मस्युः &c.
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3. *The Imperative.*

The final स् is dropped before धि in the second person singular, by rule 204. p. 179.

1. मस्तु	मस्तां	मसन्तु
2. मधि	मस्तं	मस्त
3. मसानि	मसाव	मसाम

4. *The First Preterit.*

See rule 197. p. 180, and rule 204. p. 279.

1. असन्	असन्तां	असमन्
2. असः or असन्	असस्तं	असस्त
3. असमं	असस्व	असस्म

आस <sup>2.c.</sup> आसितुं To fit.

1. *Present Tense.*

1. आस्ते	आमाने	आसने
2. आस्मे	आमाथे	आध्वे
3. आसे	आस्वहे	आस्महे

2. *The*

2. *The Potential.*

1.	आसीन्	आसीयानां	आसीरन्
2.	आसीथाः	आसीयाथां	आसीध्वं
3.	आसीय	आसीवहि	आसीमहि

3. *The Imperative.*

1.	आस्तां	आसानां	आसतां
2.	आस्व	आसाथां	आध्वं
3.	आसै	आसावहै	आसामहै

4. *The First Preterit.*

1.	आस्त	आसानां	आसन्
2.	आस्थाः	आसाथां	आध्वं
3.	आसि	आस्वहि	आस्महि

वस् <sup>2.P.</sup> वस्तुं To cover, spread over.

1. *Present Tense*

1.	वस्ते	वसाने	वसन्ते &c.
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2. *The Potential.*

1.	वसीन्	वसीयानां	वसीरन् &c.
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3. *The Imperative.*

1.	वस्तां	वसानां	वसतां &c.
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4. *The First Preterit*

1.	अवस्त	अवसानां	अवसन् &c.
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अस् २.०. अस्तुं To be.

210. This, the proper verb substantive of very general use, is somewhat irregular, and wants several tenses, which are supplied by those of भू १.०. Be, become.

1. *Present Tense.*

1.	अस्ति	स्तः	सन्ति
2.	असि	स्थः	स्थ
3.	अस्मि	स्वः	स्मः

2. *The Potential.*

1.	स्यान्	स्यातां	स्युः
2.	स्याः	स्यान्	स्यान्
3.	स्यां	स्याव	स्याम

3. *The Imperative.*

1.	अस्तु	स्तां	मन्तु
2.	एधि	स्तं	स्त
3.	अमानि	अमाव	अमाम

4. *The First Preterit.*

1.	आसीन्	आस्तां	आसन्
2.	आसीः	आस्तं	आस्त
3.	आसं	आस्व	आस्म

3 E C O 1

This verb owns but one tense more, which is the third preterit; and this is never used but as an auxiliary, in composition with a peculiar formation

formation of such verbs as reject the regular inflection of that tense; as in the instance of कारयामास He did, made, or performed, composed of कारयां and आस.

1. आस	आसतुः	आसुः
2. आसिथ	आसथुः	आस
3. आस	आसिव	आसिम

When अस् is preceded by the prepositions व्यति, it may be used in the *proper* active form, as follows. After the इ of a preposition, the radical स् is changed to ष before a vowel or यू.

1. *Present Tense.*

1. व्यति स्ते	षाने	षने
2.       से	षाथे	ष्वे
3.       हे	स्वहे	स्महे

2. *The Potential.*

1. व्यति षीन	षीयानां	षीरन्
2.       षीथाः	षीयाथां	षीड्वं
3.       षीय	षीवहि	षीमहि

3. *The Imperative.*

1. व्यति स्तां	षानां	षन
2.       स्व	षाथां	ष्वं
3.       से	मावहे	मामहे

4. *The First Preterit.*

1. व्यत्यास्त	व्यत्यामानां	व्यत्यासन्
2. व्यत्यास्थाः	व्यत्यासाथां	व्यत्यास्र्वं
3. व्यत्यसि	व्यत्यास्वहि	व्यत्यास्महि



The second preterit, *proper* active voice, is occasionally used as an auxiliary, with a passive sense, in construction with certain verbs, which being defective in that tense, assume a kind of substantive form, and, as before observed, are made to terminate in आं; as in कारयामसे He was made, or (passively) making.

### 5. The Second Preterit.

1. आसे	आमाने	आसिरे
2. आसिषे	आमाथे	आसिद्धे
3. आभे	आसिवहे	आसिमहे

### ईङ् २.८. ईडितुं To praise.

211. THE roots ईङ् Praise, ईश् Rule, and जन् Generate, require the interpolation of इ before म्; and the ध्व of a termination in the first four tenses of the proper active voice.

### Proper Form.

#### 1. Present Tense.

1. ईदृढे	ईडाने	ईडते
2. ईडिषे	ईडाथे	ईडिध्वे
3. ईडे	ईड्वहे	ईडमहे

#### 2. The Potential.

1. ईडीन	ईडीयानां	ईडीरन् &c.
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#### 3. The Imperative.

1. ईदृढां	ईडानां	ईडतां
2. ईडिष्व	ईडाथां	ईडिध्वं
3. ईडे	ईडावहे	ईडामहे

4. *The First Preterit.*

1.	ऐदट	ऐउतां	ऐउन
2.	ऐदटाः	ऐउथां	ऐद्वं or ऐडिध्वं
3.	ऐडि	ऐड्वहि	ऐडमहि

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ईश् २.२. ईष्टुं To rule.

See rule 206. p. 181.

1. *Present Tense.*

1.	ईष्टे	ईशाने	ईशने
2.	ईशिषे	ईशाथे	ईशिध्वे
3.	ईशे	ईश्वहे	ईशमहे

2. *The Potential.*

1.	ईशीन	ईशीयानां	ईशीरन् &c.
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3. *The Imperative.*

1.	ईष्टां	ईशानां	ईशानां
2.	ईशिष्व	ईशाथां	ईशिध्व
3.	ईशे	ईशावहे	ईशामहे

4. *The First Preterit.*

1.	ऐष्ट	ऐशानां	ऐशन
2.	ऐष्टाः	ऐशाथां	ऐशिध्वं or ऐड्वं
3.	ऐशि	ऐश्वहि	ऐशमहि

ईर <sup>2.P.</sup> ईरितुं To move, shake.

1. *Present Tense.*

1.	ईते	ईराने	ईरते
2.	ईषे	ईराथे	ईष्वे
3.	ईरे	ईर्वहे	ईर्महे

2. *The Potential.*

1.	ईरीत	ईरीयातां	ईरीरन् &c.
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3. *The Imperative.*

1.	ईतीं	ईरानां	ईरतां
2.	ईष्व	ईराथां	ईष्व
3.	ईरे	ईरावहे	ईरामहे

4. *The First Preterit.*

1.	ऐत्त	ऐरानां	ऐरत
2.	ऐषीः	ऐराथां	ऐष्व
3.	ऐरि	ऐर्वहि	ऐर्महि

दूह <sup>2.C.P.</sup> दूग्धुं To milk.

The following general rules are applicable to this verb.

212. THE final of a verbal root, whose initial is दू, being ह, is changed to घृ (and ultimately to गृ), and before स् to क्, followed by any consonant of a termination, except a femivowel, a nasal, or ह; also when alone at the end of a word.

213. THE

213. THE त् or थ् of a termination, is changed to धू, after घ्, झ्, द्, धू, or भू.

214. THE स् of a termination, preceded by क्, is changed to ष्; and of क् and ष् is formed the compound ष्.

215. THE initial of a root, whose final is झ्, इ, धू, घ्, or भू, being इ, इ, ग्, or ब्, shall be changed to ढ, ध, घ्, or भू, before those terminations which begin with स् or ध्व, or a blank.

### Common Form.

#### 1. Present Tense.

The radical उ is changed to ओ in every person, which in the technical scheme is distinguished by a servile प्.

1. दोग्धि	दुग्धः	दुहन्ति
2. धोक्षि	दुग्धः	दुग्ध
3. दोक्षि	दुह	दुसः

#### 2. The Potential.

1. दुक्षान्	दुक्षानां	दुष्युः &c.
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#### 3. The Imperative.

The हि of this tense is changed to धि after a consonant.

1. दुग्धि	दुग्धां	दुहन्तु
2. दुग्धि	दुग्धं	दुग्ध
3. दोहानि	दोहाव	दोहाम

#### 4. The First Preterit.

The signs of the first and second persons singular of this tense, are dropped after a consonant.

1. अदोक्

1. अदोक्	अदग्धां	अदहनू
2. अधोक्	अदग्धं	अदग्ध-
3. अदहं	अदहू	अदह

*Proper Form.**1. Present Tense.*

1. दग्धे	दहाने	दहने
2. धुक्षे	दहाथे	धुग्ध्वे
3. दहे	दहूहे	दहहे

*2. The Potential.*

1. दहीन	दहीयानां	दहीरन् &c.
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*3. The Imperative.*

1. दग्धां	दहानां	दहन्तां
2. धुस्व	दहाथां	धुग्ध्वं
3. दहै	दहावहै	दहामहै

*4. The First Preterit*

1. अदग्ध <sup>or</sup> अधुस्त	अधुस्तानां	अधुस्तन्
2. अधुस्व	अधुस्ताथां	अधुग्ध्वं
3. अदहि	अदहूहि	अदुमहि

After this example may be conjugated the root दिह् <sup>10.</sup> Smear, plaster, in the common form only. Ex. देग्धि देहं घृतेन He smears the body with oiled butter.

लिह् २.८.७. लेङ् To lick.

216. A final ह् is changed to ढ् before the consonant of a termination, not being a femivowel, a nafal, or ह्, provided the initial of the root be not ह्. See rule 212. p. 190. Before स् the ढ् is made क्, and the स् becomes ष्.

217. AFTER ढ् the initial न्, थ्, and ध् of the terminations are dropped, and the radical vowel made long.

*The Common Form.*

*1. Present Tense.*

1. लेढि	लीढः	लिहन्ति
2. लेक्षि	लीढः	लीढ
3. लेक्षि	लिङ्गः	लिङ्गः

*2. The Potential.*

1. लिखान्	लिखानां	लिखुः &c.
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*3. The Imperative.*

1. लेङ्	लीढां	लिहन्तु
2. लीढि	लीढं	लीढ
3. लेहानि	लेहाव	लेहाम

*4. The First Preterit.*

1. अलेढ्	अलीढां	अलिहन्
2. अलेढ्	अलीढं	अलीढ
3. अलिह	अलिङ्ग	अलिङ्ग

The *Proper Form*.1. *Present Tense*.

1.	लीढे	लिहाने	लिहन्ते
2.	लिसे	लिहाथे	लीढे
3.	लिहे	लिह्वहे	लिह्वहे

2. *The Potential*.

1.	लिहीन	लिहीयानां	लिहीरन्
2.	लिहीथाः	लिहीयाथां	लिहीध्वं
3.	लिहीय	लिहीवहि	लिहीमहि

3. *The Imperative*.

1.	लीढां	लिहानां	लिहन्तां
2.	लिख्व	लिहाथां	लीढ्वं
3.	लिहै	लिहावहै	लिहामहै

4. *The First Preterit*.

1.	अलीढ	अलिहानां	अलिहन्त
2.	अलीढाः	अलिहाथां	अलिह्वं
3.	अलिहि	अलिह्वहि	अलिह्वहि

निमि <sup>2.2.</sup> (for णिमि), निंसितुं To kiss.

218. ROOTS of every conjugation, which in the popular lists are distinguished by a servile इ, assume a nasal after the radical vowel, in affixing the terminations. See rule 161. p. 132

1. *Present Tense.*

1. निंस्ते निंसाते निंसते &c.

2. *The Potential.*

1. निंसीत निंसीयानां निंसीरन् &c.

3. *The Imperative.*

1. निंस्तां निंसातां निंसतां &c.

4. *The First Preterit.*

1. अनिंस्त अनिंसातां अनिंसत &c.

कसि <sup>२.२.</sup> कंसितुं To go, to govern, rule.

1. *Present Tense.*

1. कंसते कंसाते कंसते &c.

2. *The Potential.*

1. कंसीत कंसीयानां कंसीरन् &c.

3. *The Imperative.*

1. कंस्तां कंसातां कंसतां &c.

4. *The First Preterit.*

1. अकंस्त अकंसातां अकंसत &c.

*Obs.* Some authors give this verb without the nasal, making कस्ते &c. and others use श for स, without the nasal.



निजि <sup>2.2.</sup> (for णिजि), निंजितुं To make clean.

219. THE final of a root being a palatal, except श्, is changed to क्, when immediately followed by any consonant, but a femivowel, a nasal, or ह्.

1. *Present Tense.*

1.	निंत्ते	निंजाने	निंजने
2.	निंक्षे	निंजाथे	निंग्ध्वे
3.	निंजे	निंज्वहे	निंज्महे

2. *The Potential.*

1.	निंजीत	निंजीयानां	निंजीरन् &c.
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3. *The Imperative.*

1.	निंक्तां	निंजानां	निंजतां &c.
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4. *The First Preterit.*

1.	अनिंक्त	अनिंजानां	अनिंजत &c.
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1. शिजि <sup>2.2.</sup> शिंजितुं To make an indistinct sound.

1. *Present Tense.*

1.	शिंत्ते	शिंजाने	शिंजने &c.
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2. *The Potential.*

1.	शिंजीत	शिंजीयानां	शिंजीरन् &c.
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3. *The Imperative.*

1.	शिंक्तां	शिंजानां	शिंजतां &c.
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4. *The First Preterit.*

1. अशिंक्त      अशिंजानां      अशिंजन &c.

Some authors include पिजि <sup>2.2.</sup> Tinge, as a verb of the second conjugation, and inflect it like शिजि.

वृज् <sup>2.2.</sup> वृजितुं To quit, leave, forsake.1. *Present Tense.*

1. वृक्ते      वृजाने      वृजने &c.

2. *The Potential.*

1. वृजीत      वृजीयानां      वृजीरन् &c.

3. *The Imperative.*

1. वृक्तां      वृजानां      वृजनां &c.

4. *The First Preterit.*

1. अवृक्त      अवृजानां      अवृजन &c.

पृच् <sup>2.2.</sup> Mix, mingle.1. *Present Tense.*

1. पृक्ते      पृचाने      पृचने &c.

2. *The Potential.*

1. पृचीत      पृचीयानां      पृचीरन् &c.

3. *The Imperative.*

1. पृक्तां      पृचानां      पृचनां &c.

4. *The First Preterit.*

1. अपृक्त      अपृचानां      अपृचन &c.

*Obs.* There are but few, if any, more roots of the second conjugation.

## THE THIRD CONJUGATION.

## OF THE FIRST FOUR TENSES.

220. THE third conjugation of verbs, from the first in the list, which is हु, called जुहोत्यादि, or, more properly, हुनादि, consists of about twenty roots. Its distinctive character is the reduplication of the first radical syllable in the first four tenses, and, like the second, its not requiring अ and आ before certain persons of those tenses. In page 128, rule 158, it may be seen what changes are necessary to be made in the consonant and vowel of reduplication.

*Verbs of the third Conjugation ending in Vowels.*

हु s.c. होतुं To sacrifice.

*Common Form.*

Roots, which are reduplicated drop the nasal in such persons as begin with अन्त्, as अन्ति, अन्ते, अन्तु &c.

*1. Present Tense.*

1. जुहोति	जुह्नः	जुह्नि
2. जुहोषि	जुह्यः	जुह्य
3. जुहोमि	जुह्वः	जुह्वमः

221. SOMETIMES the radical final उ is dropped before वः and मः, as जुह्वः and जुह्वः, as well as जुह्वः and जुह्वमः.

*2. The Potential.*

1. जुह्यान्	जुह्याता	जुह्युः
2. जुह्याः	जुह्यान्	जुह्यान्
3. जुह्याम्	जुह्याव	जुह्याम

*3. The*

3. *The Imperative.*

In the second person singular, धि is substituted for हि after हु.

1. जुहोतु	जुहुतां	जुहुतु
2. जुहुधि	जुहुतं	जुहुत
3. जुह्वानि	जुह्वाव	जुह्वाम

4. *The First Preterit.*

222. ROOTS which are reduplicated, substitute उः for अन् in the first person plural of the fourth tense.

1. अजुहोत्	अजुहुतां	अजुहवुः
2. अजुहोः	अजुहुतं	अजुहुत
3. अजुहवं	अजुहुव	अजुहुम

## हा ३.२. हानुं To go.

223. IN doubling the root, a short vowel is placed for a long, by rule 158. p. 128, and in conjugating भृ Support, पृ Fill, and ऋ Move, हा ३.८. Go, and मा Measure, a short इ is substituted for the original vowels, making the reduplicated syllables of these roots, बि, पि, इ, जि, and मि.

*Proper Form.*1. *The Present Tense.*

224. The final vowel of a reduplicated root being आ, is dropped, in the first four tenses, before the vowel of a termination, not distinguished by a servile पृ; and before a consonant not so distinguished, ई is substituted for such आ.

1. जिहीने	जिहाने	जिहने &c.
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2. *The*

2. *The Potential.*

2. जिहीन जिहीयानां जिहीरन् &c.

3. *The Imperative.*

3. जिहीनां जिहानां जिहतां &c.

4. *The First Preterit.*

4. अजिहीन अजिहानां अजिहन &c

भृ <sup>s.c.v.</sup> भर्तुं To support, maintain.

*Common Form.*

1. *Present Tense.*

1. बिभर्ति बिभृतः बिभ्रत &c.

2. *The Potential.*

1. बिभ्र्यान् बिभ्र्यानां बिभ्र्युः &c.

3. *The Imperative*

1. बिभर्तु बिभ्रतां बिभ्रतु &c.

4. *The First Preterit.*

224. AFTER a consonant, the दिप् and सिप् of this tense are dropped. Thus the ऋ of भृ having been changed to अर्, before the signs of those persons, the र् becoming a final, is changed to : by the rules of orthography.

- |           |          |         |
|-----------|----------|---------|
| 1. अबिभः  | अबिभृतां | अबिभरुः |
| 2. अबिभः  | अबिभृतं  | अबिभृत  |
| 3. अबिभरं | अबिभव    | अबिभ्रम |

पृ <sup>3.c.</sup> पृनु To fill, to nourish.

*Common Form.*

1. *Present Tense.*

1. पिपत्ति पिपृतः पिप्रति &c.

2. *The Potential.*

1. पिपृयान् पिपृयानां पिपृयुः &c.

3. *The Imperative.*

1. पिपृतु पिपृतां पिप्रतु &c.

4. *The First Preterit.*

2. अपिपः अपिपृतां अपिप्रुः &c.

*Obs.* According to some authors, पृ may be occasionally changed to पूर before a consonant, and to पुर before a vowel ; but this is not admitted in those persons distinguished by a servile पू. In some lists, this root is written with a long ऋ, thus पृ.

ऋ <sup>3.c.</sup> अर्तु To go, move.

226. THE root ऋ, in the reduplication, makes इ by rule 158, p. 129. to which यू is added, to fill the hiatus.

*Common Form.*

1. *Present Tense.*

1. इयत्ति इयृतः इयति &c.

2. *The Potential.*

1. इय्यान् इय्यानां इय्युः &c.

3. *The Imperative.*

1. इयर्तु इयृतां इयर्तु &c.

4. *The First Preterit.*

1. ऐयः ऐयृतां ऐयर्तुः &c.

मा <sup>3.p.</sup> मातुं To measure.

Proceed according to the foregoing rules.

*Proper Form.*

1. *Present Tense.*

1. मिमीने      मिमाने      मिमने &c.

2. *The Potential.*

1. मिमीन      मिमीयानां      मिमीरन् &c.

3. *The Imperative.*

1. मिमीतां      मिमानां      मिमतां &c.

4. *The First Preterit.*

1. अमिमीन      अमिमानां      अमिमन &c.

हा <sup>3.c.</sup> हातुं To quit, leave, forsake.

227. THE reduplicated syllable of हा, when it signifies quit, leave, forsake, is ज *ja*. See rule 158, p. 129.

*Common Form.*

1. *Present Tense.*

1. जहानि      जहीनः      जहनि &c.

2. *The Potential.*

228. THE root हा, signifying quit, leave, forsake, drops its आ before the terminations यान्, यानां, युः, &c. So do दा Give, and धा Keep.

1. जहान्      जहानां      जह्युः &c.

3. *The*

3. *The Imperative.*

229. हा Quit, &c. makes जहिहि, or जहीहि in the second person singular of the imperative. .

1. जहानु	जहीनां	जहनु
2. जहिहि or जहीहि &c.		&c.

4. *The First Preterit.*

230. THE आ of हा is dropped before उः, the sign of the first person plural of the first preterit.

1. अजहान्	अजहीनां	अजहुः &c.
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दा <sup>s.c.p.</sup> दानुं To give.

231. THE reduplicated syllable of दा is द da.

*Common Form.*

1. *Present Tense.*

232. THE आ of दा Give, and धा Keep, is lost before such persons of the first four tenses as are not distinguished by a servile पू.

1. ददानि	दत्तः	ददति
2. ददामि	दत्थः	दत्थ
3. ददामि	दद्वः	दद्वः

2. *The Potential.*

1. दद्यान्	दद्यानां	दद्युः &c.
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3. *The Imperative.*

233. दा Give, and धा Keep, drop the reduplication, and change आ to ए before हि, the sign of the second person singular of the imperative, common form.

1. ददानु



1. ददानु	दत्तां	ददतु
2. देहि	दत्तं	दत्त
3. ददानि	ददाव	ददाम

4. *The First Preterit.*

1. अददानु	अदत्तां	अदद्युः
2. अददाः	अदत्तं	अदत्त
3. अददां	अदद्व	अदद्व

*Proper Form.*1. *Present Tense.*

1. दत्ते	ददाने	ददने &c.
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2. *The Potential.*

1. ददीन	ददीयानां	ददीरन् &c.
---------	----------	------------

3. *The Imperative.*

1. दत्तां	ददानां	ददतां &c.
-----------	--------	-----------

4. *The First Preterit.*

1. अदत्त	अददानां	अददन &c.
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धा <sup>s.c.r.</sup> धातुं To keep, guard, preserve.

234. THE  $\ddot{r}$  of the reduplicated syllable of धा is changed to धू before any consonant, but a femivowel, a nasal, or ह्र, provided the termination be not distinguished by a servile पू.

*Common*

*Common Form.**1. Present Tense.*

1. दधानि	धत्तः	दधनि
2. दधामि	धत्थः	दत्थ
3. दधामि	दध्वः	मध्मः

*2. The Potential.*

1. दध्यान्	दध्यातां	दध्युः &c.
------------	----------	------------

*3. The Imperative.*

The radical आ is changed to ए, and the reduplicate omitted in हि.

See rule 233. p. 203.

1. दधतु	धत्तां	दधतु
2. धेहि	धत्तं	धत्त
3. दधानि	दधाव	दधाम

*4. The First Preterit.*

1. अदधान्	अधत्तां	अदधुः
2. अदधाः	अधत्तं	अधत्त
3. अदधां	अदध्व	अदध्म

*Proper Form.**1. Present Tense.*

1. धत्ते	दधाने	दधते &c.
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The other tenses are equally regular.

भी <sup>3.c.</sup> भेतुं To fear, be afraid.

235. भी Fear, may occasionally substitute इ for ई before the consonant of a termination not distinguished by a fervile प्.

*Common Form.*

1. *Present Tense.*

1. बिभेति बिभीतः or बिभिनः बिभ्यति &c.

2. *The Potential.*

1. बिभीयान् बिभीयानां बिभीयुः  
or बिभियान् बिभियानां बिभियुः &c.

3. *The Imperative.*

1. बिभेतु बिभीतां or बिभिनां बिभ्यतु

4. *The First Preterit*

1. अबिभत् अबिभीतां or अबिभिनां अबिभयुः &c.

236. ह्री <sup>3.c.</sup> ह्रेतुं To be ashamed, is inflected like भी Fear, except that it does not sometimes admit of इ for ई in certain persons. *Ex.* जिह्रेति यवन सेवया द्विजः A Brahman is ashamed of the services of the Yavanas.

घृ <sup>3.c.</sup> घरितुं To leak, to shine.

1. *Present Tense.* जिघर्ति जिघृतः जिघ्रति &c.  
2. *The Potential.* जिघ्र्यान् जिघ्र्यानां जिघ्र्युः &c.  
3. *The Imperative.* जिघर्तु जिघ्रतां जिघ्रतु &c.  
4. *The First Pret.* अजिघः अजिघ्रतां अजिघुः &c.

हृ ३.८. हर्तुं To force, feize, ravish.

- |                           |          |           |              |
|---------------------------|----------|-----------|--------------|
| 1. <i>Present Tense.</i>  | जिहर्ति  | जिहृतः    | जिहृत &c.    |
| 2. <i>The Potential.</i>  | जिह्यात् | जिह्यातां | जिह्युः &c.  |
| 3. <i>The Imperative.</i> | जिहर्तु  | जिहृतां   | जिहृनु &c.   |
| 4. <i>The First Pret.</i> | अजिहः    | अजिहृतां  | अजिह्रुः &c. |

EX. जिहर्ति पर नारी दुष्टः A wicked man forces another's wife.

मृ ३.८. मर्तुं To go.

- |                           |          |           |              |
|---------------------------|----------|-----------|--------------|
| 1. <i>Present Tense.</i>  | मिमर्ति  | मिमृतः    | मिमृति &c.   |
| 2. <i>The Potential.</i>  | मिम्यात् | मिम्यातां | मिम्युः &c.  |
| 3. <i>The Imperative.</i> | मिमर्तु  | मिमृतां   | मिमृनु &c.   |
| 4. <i>The First Pret.</i> | अमिसः    | अमिमृतां  | अमिम्रुः &c. |

*Verbs of the third Conjugation ending in Consonants.*

237. THE roots विज्, णिज्, विष्, take for their reduplicates वे, ने, वे, instead of वि, नि, वि, as they should, according to rule 158. p. 128.

विज् ३.८.२. वेजितुं To separate, investigate, examine.

*Common Form.*

1. *Present Tense.*

- |    |          |          |          |
|----|----------|----------|----------|
| 1. | वेवेक्ति | वेविक्तः | वेविजति  |
| 2. | वेवेसि   | वेविक्षः | वेविक्ष  |
| 3. | वेवेक्षि | वेविज्वः | वेविक्षः |

2. *The*

2. *The Potential.*

1. वेविज्यान् वेविज्यानां वेविज्युः &c.

3. *The Imperative.*

238. ROOTS, in their reduplicated state, do not require their penultimate 'vowel to be altered before the vowel of a termination, although distinguished by a servile प्र. \*

- |      |          |           |         |
|------|----------|-----------|---------|
| 1.   | वेवेक्तु | वेवित्तां | वेविजतु |
| 2.   | वेविग्धि | वेवित्तं  | वेवित्त |
| * 3. | वेविजानि | वेविजाव   | वेविजाम |

4. *The First Preterit.*

1. अवेवेक् अवेवित्तां अवेविजुः &c.

*Proper Form.*

1. *Present Tense.* वेवित्ते, वेविजाने, वेविजन &c.

Ex. वेवेक्ति or वेवित्ते देहादात्मानं विवेकेन By abstract contemplation he separates the soul from the body.

निज् <sup>s.c.p.</sup> (for णिज्), नेजितुं To clean, purify.

*Common Form.*

- |                           |            |             |               |
|---------------------------|------------|-------------|---------------|
| 1. <i>Present Tense.</i>  | नेनेक्ति   | नेनेक्ता    | नेनेजति &c.   |
| 2. <i>The Potential.</i>  | नेनेज्यान् | नेनेज्यातां | नेनेज्युः &c. |
| 3. <i>The Imperative.</i> | नेनेक्तु   | नेनेक्तां   | नेनेजतु &c.   |
| 4. <i>The First Pret.</i> | अनेनेक्    | अनेनेक्तां  | अनेनेजुः &c.  |

*Proper Form.*

1. *Present Tense.* नेनेक्ते &c. The other three tenses are equally regular.

विष्

विष् <sup>3.c.2.</sup> वेष्टुं To encompass, invest, entwine, possess.

*Common Form.*

1. *Present Tense.* वेवेष्टि वेविष्टः वेविषत &c.

*Proper Form.*

1. *Present Tense.* वेविष्टे वेविषानां वेविषत &c.

*Ex.* वेवेष्टि, or वेविष्टे, विश्वं विष्णुः *Vishnu* possesses, or occupies, the universe.

जन् <sup>3.c.</sup> जनितुं To produce.

239. जन्, in every person opening with any consonant, not distinguished by a servile प्, substitutes आ for its final न्.\*

*Common Form.*

1. *Present Tense.*

240. THE roots जन् <sup>3.c.</sup> Produce, and भस् <sup>3.c.</sup> Shine, threaten, lose their penultimate vowels, when followed by the vowel of a termination which does not contain a servile प्, such as अन्ति, अन्तु, &c. The same rule is applicable to हन् <sup>2.</sup> Smite, गम् <sup>1.</sup> Go, खन् <sup>1.</sup> Dig, and घस्, when substituted for अद् <sup>2.</sup> Eat.

The two radical consonants of जन्, being blended, according to the rules of orthography, form the character ज्ञ as in the example.†

1. जजन्ति	जजातः*	जज्ञनि†
2. जजंसि	जजाथः	जजाथ
3. जजन्मि	जजन्वः	जजन्मः

2. *The Potential.*

- |    |          |           |             |
|----|----------|-----------|-------------|
| 1. | जजन्यात् | जजन्यातां | जजन्युः &c. |
|----|----------|-----------|-------------|

3. *The Imperative.*

- |    |        |        |        |
|----|--------|--------|--------|
| 1. | जजन्तु | जजातां | जज्ञतु |
| 2. | जजाहि  | जजातं  | जजान   |
| 3. | जजनानि | जजनाव  | जजनाम  |

4. *The First Preterit.*

- |    |       |         |         |
|----|-------|---------|---------|
| 1. | अजजन् | अजजातां | अजज्ञुः |
| 2. | अजजन् | अजजातं  | अजजान   |
| 3. | अजजनं | अजजाव   | अजजाम   |

*Ex.* जजन्ति वीजं मत् क्षेत्रे Seed prospers, or produces, in good ground.

भस् <sup>s.c.</sup> भस्तुं To threaten, shine.

The radical vowel of भस्, being dropped, by the last rule, in certain persons, and the two consonants joined according to the rules of orthography, the compound is प्स् \*

- |                          |          |           |                |
|--------------------------|----------|-----------|----------------|
| 1. <i>Present Tense.</i> | बभस्ति   | बभस्तः    | बप्सन्ति * &c. |
| 2. <i>Potential.</i>     | बभस्यात् | बभस्यातां | बभस्युः &c.    |
| 3. <i>Imperative.</i>    | बभस्तु   | बभस्तां   | बप्सन्तु * &c. |
| 4. <i>Fourth Pret.</i>   | अबभः     | अबभस्तां  | अबप्सुः &c.    |

*Ex.* बभस्ति दुर्वलं खलः The rogue threatens the weak man.

धन्

धन् ३.८ धनितुं To yield, produce.

1. <i>Present Tense.</i>	दधन्ति	दधन्तः	दधनन्ति &c.
2. <i>Potential.</i>	दधन्यान्	दधन्यानां	दधन्युः &c.
3. <i>Imperative.</i>	दधन्तु	दधन्तां	दधनतु &c.
4. <i>First Pret.</i>	अदधन्	अदधन्तां	अदधनुः &c.

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धिष् ३.८ धेष्टुं To yield a particular sound.

1. <i>Present Tense.</i>	दिधेष्टि	दिधिष्टः	दिधिषन्ति &c.
2. <i>Potential.</i>	दिधिष्यान्	दिधिष्यानां	दिधिष्युः &c.
3. <i>Imperative.</i>	दिधेष्टु	दिधिष्टां	दिधिषतु &c.
4. <i>First Pret.</i>	अदिधट्	अदिधिष्टां	अदिधिषुः &c.

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तुर् ३.८ तोर्तुं To make haste, hurry.

1. <i>Present Tense.</i>	तुनोर्ति	तुतुर्तः	तुतुरन्ति &c.
2. <i>Potential.</i>	तुतुर्त्यान्	तुतुर्त्यानां	तुतुर्त्युः &c.
3. <i>Imperative.</i>	तुनोर्तु	तुतुर्तीं	तुतुरतु &c.
4. <i>First Pret.</i>	अतुनोः	अतुतुर्तीं	अतुतुरुः &c.

Ex. तुनोर्तिलुब्धो धनाय The covetous man makes haste for riches.

---



किन् <sup>3.c.</sup> केनितुं To know, find out.

- |                          |            |             |               |
|--------------------------|------------|-------------|---------------|
| 1. <i>Present Tense.</i> | चिकेत्ति   | चिकित्तः    | चिकित्तनि &c. |
| 2. <i>Potential.</i>     | चिकित्यान् | चिकित्यानां | चिकित्युः &c. |
| 3. <i>Imperative.</i>    | चिकेतु     | चिकित्तां   | चिकित्तनु &c. |
| 4. <i>First Pret.</i>    | अचिकेत्    | अचिकित्तां  | अचिकित्तुः    |

*Obs.* In the foregoing examples are comprized nearly every root of the third conjugation.

## THE FOURTH CONJUGATION.

### OF THE FIRST FOUR TENSES.

241. THERE are upwards of one hundred and thirty roots of the fourth conjugation, the greatest part of which are in common use. The technical name is दिवादि, from the root दिव्, usually placed first in the popular lists.

242. THE distinctive sign of verbs of the fourth conjugation is य् subjoined to their roots, in every person of the first four tenses; after which they differ not materially from those of the first, and may, accordingly, be inflected with the same terminations. See rule 163. and 167. p. 131.

*Of Verbs of the fourth Conjugation ending in Vowels.*

मा <sup>4.c.</sup> मानुं To measure.

*Proper Form.*

1. *Present Tense.*

- |          |         |         |
|----------|---------|---------|
| 1. मायते | मायेते  | मायन्ते |
| 2. मायसे | मायेथे  | मायध्वे |
| 3. माये  | मायावहे | मायामहे |

2. *The*

2. *The Potential.*

1. मायेत	मायेयानां	मायेरन्
2. मायेथाः	मायेयाथां	मायेध्वं
3. मायेय	मायेवहि	मायेमहि

3. *The Imperative.*

1. मयनां	मायेनां	मायन्तां
2. मायस्व	मायेथां	मायध्वं
3. मायै	मायावहै	मायामहै

4. *The First Preterit.*

1. अमायत	अमायेतां	अमायन्त
2. अमायथाः	अमायेथां	अमायध्वं
3. अमाये	अमायावहि	अमायामहि

243. ROOTS of the fourth conjugation ending in ई are all of the *proper* form, and are regularly inflected, through the first four tenses, like मा in the above example. Here follows a list of them, with examples.

दी ४.०. Decay. दीयते He decays.

धी ४.०. Dishonour, despise. धीयते साधुं खलः The vulgar man despises a gentleman.

मी ४.०. Departing life, die. मीयते He dies.

री ४.०. Run out (as water). रीयते घटात् जलं The water leaks, or runs out of the jar.

ली ४.८. Embrace, cling to. लीयते लज्जया भूमिं नारी The woman clings to the ground with shame.

उ ४.२. Fly. उीयते पक्षी The bird flies.

व्री ४.२. Choofe. व्रीयते वरं कन्या The maiden choofes a boon.

पी ४.३. Drink. पीयते पयः शिशुः The boy drinks water.

ई ४.२. Go. ईयते He goes.

प्री ४.२. Please. प्रीयते धर्मः साधुं Religion pleases a good man.

244. OF roots of the fourth conjugation in उ there are but

सू ४.२. Bring forth, produce. सूयते सुखं धर्मः Religion produces happiness.

दू ४.२. Suffer, feel for. दूयते परदुःखेन साधुः A good man feels for another's misery.

245. THE roots जृ ४.८. Grow old, decay, digest, and शृ ४.८. of the same meaning, are changed to जीर् and शीर् before the terminations of the first four tenses in the *common* active form, thus making जीर्यन्ति &c. and शीर्यन्ति &c.

246. ROOTS of the fourth conjugation ending in ओ drop that letter in the first four tenses, and are then regularly inflected. They are as follows :

शो ४.८. Make small, or fine, whet, grind. श्यन्ति श्यतः श्यन्ति &c.

हो ४.८. Cut, reap, mow. ह्यन्ति धान्यं कृषाणः The farmer cuts the corn.

घो ४.८. Destroy. स्यन्ति कालः लोकं Time destroys the world.

दो ४.८. Cut, with the preposition अव Off, from—शिरः शत्रोरवद्यन्ति He cuts off the head of the foe.

*Of Verbs of the fourth Conjugation ending in Consonants.*

दिक् ४.८. देवितु To sport, play, game.

247. The penultimate of a root being इ, उ, ऋ, or लृ, is generally made long when followed by र् or व्; and thus दिक् becomes दीक्.

1. Present Tense.	दीयति	दीयतः	दीयन्ति &c.
2. Potential.	दीयेत्	दीयेतां	दीयेयुः &c.
3. Imperative.	दीयतु	दीयतां	दीयन्तु &c.
4. First Pret.	अदीयन्	अदीयतां	अदीयन् &c.

Upon the same principle are inflected the following roots,

धिव् ४.८. Tie, fasten, sew. सीयति He sews.

ष्टिव् ४.८. Cast up, vomit. ष्टीयति भुक्तमन्नं वालकः The child casts up the rice which has been eaten. Obs. This root is sometimes used in the first declension. See r. 160. p. 130.

क्षिव् ४.८. Cast up, vomit. क्षीयति He vomits.

248. THE following roots of the fourth conjugation change their penultimate अ to आ before the first four tenses : namely,

शम् ४.८. Quiet. शाम्यति मुनिः The faint grows quiet.

दम् ४.८. Tame. दाम्यति He tames.

श्रम् ४.८. Tire, fatigue. श्राम्यति मार्गे पथिकः The traveller tires on the road.

भ्रम् ४.८. भ्राम्यति लुब्धः The covetous man is unsteady.

क्षम् ४.८. Bear, suffer. क्षाम्यति पुत्रापरार्धं पिता A father forgives the faults of a son.

क्लृम् ४<sup>c</sup>. Sadden. क्लाम्यति पान्थः The traveller saddens, or grows fad.  
 मद् ४<sup>c</sup>. Grow mad, intoxicated. माद्यति धनेन भिक्षुः The beggar grows  
 intoxicated with riches.

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मिद् ४<sup>c</sup>. मेदितुं To be pleased.

249. THE root मिद् ४<sup>c</sup>. changes its radical इ to ए before every termination of the first four tenses.

1. <i>Present Tense.</i>	मेद्यति	मेद्यतः	मेद्यन्ति &c.
2. <i>Potential.</i>	मेद्येत्	मेद्येतां	मेद्येयुः &c.
3. <i>Imperative.</i>	मेद्यतु	मेद्यतां	मेद्यन्तु &c.
4. <i>First Pret.</i>	अमेद्यत्	अमेद्यतां	अमेद्यन् &c.

Ex. श्रमेन कायो नमेद्यति The body is not pleased with labour.

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जन् ४<sup>r</sup>. जनितुं To come forth, be produced, grow.

250. THE root जन् is changed to जा in the first four tenses of the fourth conjugation.

1. <i>Present Tense.</i>	जायते	जायेते	जायन्ते &c.
2. <i>Potential.</i>	जायेत्	जायेयानां	जायेरन् &c.
3. <i>Imperative.</i>	जायतां	जायेतां	जायन्तां &c.
4. <i>First Pret.</i>	अजायत	अजायेतां	अजायन्तः &c.

Ex. बीजादंकुरो जायते The first shoot is produced from the seed.

बध् ४.०. बधितुं To smite, kill, hunt game.

251. बध् ४.०. Kill, makes विध् in the first four tenses of the fourth conjugation.

1. Present Tense.	विध्यति	विध्यतः	विध्यन्ति &c.
2. Potential.	विध्येत्	विध्येतां	विध्येयुः &c.
3. Imperative.	विध्यतु	विध्यतां	विध्यन्तु &c.
4. First Pret.	अविध्यत्	अविध्यतां	अविध्यन् &c.

Ex. विध्यति बाधः मृगं The hunter kills a deer.

252. THE subjoined list contains nearly all the roots of the fourth conjugation not before noticed. They are regular in all the inflections of the first four tenses.

नृत् ४.०. Dance. नृत्यति नर्तकः The dancer dances.

त्रस् ४.०. Fear. त्रस्यति खलान् साधुः A good man is afraid of a villain.

कुश् ४.०. Stink. कुश्यति मृतकः The dead carcase stinks.

पुश् ४.०. Injure, kill. पुश्यति रिपुं He kills an enemy.

गुध् ४.०. Bind about, invest. गुध्यति He invests.

क्षिप् ४.०. Throw, fling, dart, shoot, hurl. क्षिप्यन्ति वाणं वीरः The hero shoots an arrow.

पुष्प् ४.०. Blossom, flower. पुष्यति पुष्पं प्रातः The flower blossoms in the morning early.

निम् ४.०. छिम् ४.०. or छीम् ४.०. Be moist, wet, steam, reek. निम्यति, स्निम्यति or स्नीम्यति नैलेन देहः The body grows moist with oil.

- ब्रीड् ४८. Be bashful, ashamed. ब्रीडयति वधूः The woman grows bashful.  
 ब्रीडा f. Shame, modesty.
- इष ४८. Go, move. इथति He moves, goes.
- सह् ४८. Be able, have power. सस्यति भूवहने वासुकिः The serpent  
*Vāsuki* has power to support the earth.
- राध् ४८. or साध् ४८. Become perfect, finished, or accomplished. राध्यति  
 or साध्यति ज्ञानेन यतिः The devotee grows perfect by wisdom.
- मृग् ४८. Hunt, hunt after. मृगयति धनं भिक्षुः The mendicant hunts after  
 money. मृगयति मृगं He hunts the deer.
- पुष् ४८. Nourish, support. पुथति He nourishes.
- शुष् ४८. Dry. शुथति He dries.
- दुष् ४८. Become wicked, sinful, corrupt, spoil. दुथति दुष्टसंगत्या  
 साधुः A good man becomes corrupt by the company of the wicked.
- श्लिष् ४८. Embrace. श्लिथति सीता रामं *Sītā* embraces *Rāma*.
- ष्विद् ४८. Sweat, perspire. स्विद्यति घर्मेण पान्थः The traveller per-  
 spires with heat.
- सुध् ४८. Grow hungry, starve. सुध्यति सुधया भिक्षुः The mendicant  
 starves with hunger
- शुध् ४८. Become pure. नरः शुध्यति सत्संगात् A man becomes pure  
 from good company.
- षिध् ४८. Grow perfect. मिध्यति मुनियोगेन The faint grows perfect  
 by abstract contemplation.
- रध् ४८. Hurt, injure. रध्यति पाषंडी वैदिकं The reprobate injures  
 him who follows the *Vēdas*.
- मुह् ४८. Grow foolish. मूढो मुह्यति मोहेन The fool grows foolish with  
 folly.
- नृप् ४८. Grow satisfied, content, satiate. नृप्यति पयसा बालः The child  
 grows satisfied with milk.

द्रुह् ४.०. With to injure or kill, hate. द्रुहति रिपुं राजा The king longs to kill the foe.

ष्णिह् ४.०. Bear kindness or affection. स्निहति शिष्ये गुरुः The master hath affection for the disciple.

नश् ४.०. Perish. नश्यति कामः Desire perishes.

अस् ४.०. Throw, dart, fling, hurl, shoot. अस्यति शरं वीरः The hero shoots an arrow. अस्त्रं A missile weapon.

यस् ४.०. Labour, take pains, strive, endeavour. यस्यति धनाय नरः A man labours for riches.

जस् ४.०. Let loose, free, release. जस्यति वत्सं गोपः The cow keeper lets loose the calf.

तस् ४.०. or दस् ४.०. Throw up, toss. तस्यति or दस्यति He tosses.

वस् ४.०. Fix. वस्यति मनो मुनिः The contemplative saint fixes the mind.

पुष् ४.०. Grow hot, burn. पुष्यति गात्रं ज्वरेन The body grows hot with a fever.

विस् ४.०. Convey. विस्यति विसं मृनालं A tube conveys water.

कुस् ४.०. Embrace. कुस्यति कामिनी कान्तः The lover embraces his beloved.

वुस् ४.०. Cast off, or away. वुस्यति कंबुकं सर्पः The serpent casts off the slough.

मुस् ४.०. Break. मुस्यति कोपेन कलसं He breaks the earthen pot with anger.

मस् ४.०. Weigh. मस्यति स्वर्णं स्वर्णकारः A goldsmith weighs the gold.

लुद् ४.०. Roll. लुदयति रावणः युत्र शोकेन भूमौ Ravana rolls himself on the ground with grief for his son.

उच् ४.०. Herd, assemble together, associate. उच्यति बन्धुना बन्धुः A relation associates with a relation.



भृश 4.c. or भ्रंश 4.c. Fall. भृश्यति or भ्रश्यति वृक्षान् पत्रं A leaf falls from a tree.

कृश 4.c. Waste, make less. कृश्यति देहं रोगः Sickness wastes the body.

नृष 4.c. Thirst. नृथति चानकः The bird *Chātaka* thirsts.

तुष 4.c. Rejoice, be glad. तुथति He rejoices.

हृष 4.c. Be glad, rejoice. हृथति He rejoices.

कुप् 4.c. क्रुध 4.c. or रुष् 4.c. Grow angry. कुप्यति, क्रुध्यति or रुथति He grows angry.

डिप् 4.c. Throw. डिप्यति He throws.

गुप् 4.c. Disturb. गुप्यति लोकं कोपः Anger disturbs the world.

युप् 4.c. Disturb. युप्यति He disturbs.

रुप् 4.c. Disturb. रुप्यति He disturbs.

लुप् 4.c. Disturb. लुप्यति He disturbs.

लुभ् 4.c. Long for, covet. लुभ्यति पुत्रं वंध्या A barren woman longs for a son.

सुभ् 4.c. Become agitated. सुभ्यति युद्धेन शूरः The hero becomes agitated with the battle.

णभ् 4.c. Hurt, injure. नभ्यति He injures.

तुभ् 4.c. Hurt, injure. तुभ्यति He injures.

क्लिद् 4.c. Grow moist, damp, or wet. क्लिद्यति पयसा घटः The jar grows wet with water.

क्षिद् 4.c. Release. क्षिद्यति गां वंधाद्गोपः The cow-keeper releases the cow from confinement.

ऋध् 4.c. Increase, grow large. ऋध्यति He increases.

गृध् 4.c. गर्हितुं or गृध्नुं To covet, be greedy. गृध्यति He covets.

दीप् 4.c. Shine. दिप्यते He shines.

पूर 4.c. Become full. पूर्यति जलेन तरुः The tree becomes full with water.

जूर ४.२. Decay. जूर्यते वृद्धः An old man decays.

तूर ४.२. Make haste, injure. तूर्यते याचकः The mendicant makes haste.

धूर ४.२. Hurt, injure, kill. धूर्यते रिपुं बली *Bali* kills the enemy.

गूर ४.२. Hurt, injure, kill. गूर्यते He hurts, &c.

शूर ४.२. Be firm, brave. शूर्यते He acts with firmness.

चूर ४.२. Burn. चूर्यते He burns.

तप ४.२. Shine, glory. तप्यते सेनया राजा The king shines with an army.

क्लिष्ट ४.२. Suffer pain. क्लिष्ट्यते पापी The sinner suffers pain.

काश् ४.२. Shine. काश्यते काशः The light shines.

राश् ४.२. Make a particular noise. राश्यते पक्षी The bird makes a noise.

पद् ४.२. Go. पद्यते He goes.

खिद् ४.२. Mourn, be sorrowful. खिद्यत लुब्धः The covetous man is sorrowful.

विद् ४.२. Be, exist. विद्यते He exists.

बुध् ४.२. Know, understand. बुध्यते or बुध्यति He understands, knows.

युध् ४.२. Fight. युध्यते He fights.

रुध् ४.२. With the preposition अनु, making अनुरुध्, signifies *Love*.

अनुरुध्यन्ते कृष्णं गोप्यः The milk maids fall in love with *Krishna*.

मन् ४.२. Know, mind, respect. धर्म्मं न मन्यते मूढः The fool does not mind religion.

अन् ४.२. Live, breathe. अन्यते कुशेन भिक्षुः The mendicant lives with distress.

युज् ४.२. Meditate, unite spiritually. युज्यते गुहायां योगी The hermit  
• meditates in a cave.

सृज् ४.२. Create. सृज्यते विश्वं विधाता The preserver creates the universe.

लिश् ४.२. Shrink, grow less. लिश्यते देहो रोगेन The body grows less with sickness.

शक् ४.२. Bear with, forgive. शक्यते or शक्यति शिष्यापराधं गुरुः The master forgives the transgression of the disciple.

मृष् ४.२. Bear with, forgive. मृथ्यति or मृथ्यते He forgives.

शुच् ४.२. Become purified. शुच्यते नपसा विप्रः The *Brāhman* becomes pure by penance.

नह् ४.२. Tie. नह्यते He ties.

रञ्ज् ४.२. Die, tinge, colour. रज्यते वस्त्रं रंगकारः The dyer dies the cloth.

शप् ४.२. Reprove, scold, curse. शप्यति or शप्यते पापिनं साधुः The good man reproves the sinner.

## THE FIFTH CONJUGATION:

### OF THE FIRST FOUR TENSES.

253. THE verbs of the fifth conjugation, from षु or सु, the first root in the popular lists, called स्वादि, are distinguished by having the syllable नु subjoined to the root throughout the first four tenses; after which they are inflected with the terminations suited to the second conjugation. See p. 156. There are only about thirty roots of this class.

*Verbs of the fifth Conjugation ending in Vowels.*

सु ५.२. मवितुं or मोतुं To mix, stir.

The root being changed to सुनु, according to the foregoing rule, the final उ is changed to ओ before every person distinguished by a servile प्र.

*Common*

*Common Form.**1. Present Tense.*

254. THE उ of नु may occasionally be dropped before व् and भ्, unless the न् be joined to a preceding consonant.

1. सुनोति	सुनुतः	सुन्वन्ति
2. सुनोसि	सुनुथः	सुनुथ
3. सुनोमि	सुनुवः or सुन्वः	सुनुमः or सुन्मः

*2. The Potential.*

1. सुनुयात्	सुनुयातां	सुनुयुः
2. सुनुयाः	सुनुयानं	सुनुयान
3. सुनुयां	सुनुयाव	सुनुयाम

*3. The Imperative.*

255. THE हि is dropped after the affix .नु, or उ, except either of them happens to be connected with a conjoint consonant, as तक्ष् <sup>s.c.</sup> and त्वक्ष् <sup>s.c.</sup> Reduce, make small, तक्ष्णोति and त्वक्ष्णोति He makes small, तक्ष्णुहि or त्वक्ष्णुहि Make thou small.

1. सुनोतु	सुनुतां	सुन्वन्तु
2. सुनु	सुनुतं	सुनुत
3. सुनवानि	सुनुवाव	सुनुवाम

*4. The First Preterit.*

1. असुनोत्	असुनुतां	असुन्वन्
2. असुनोः	असुनुतं	असुनुत
3. असुनवं	असुनुव or असुन्व	असुनुम or असुन्म

Ex. सुनोति सेमलतां विप्रः The Brāhman stirs or mixes the moon plant.

*Proper*

*Proper Form.*

1. <i>Present Tense.</i>	सुनुते	सुन्वाते	सुन्वते &c.
2. <i>The Potential.</i>	सुन्वीत	सुन्वीयातां	सुन्वीरन् &c.
3. <i>The Imperative.</i>	सुनुतां	सुन्वातां	सुन्वतां &c.
4. <i>The First Pret.</i>	असुनुत	असुन्वातां	असुन्वत

With a preposition the cerebral ष, in inflecting सु and others of this conjugation, is substituted for the dental स, as in अभिषुनोति &c.

After these examples are inflected all the roots in the following list.

- षि <sup>5.c.p.</sup> Bind. सिनोति कृष्णं यशोदा *Yasōdā binds Krishna.* मिनुते.  
 शि <sup>5.c.p.</sup> Grind, whet, sharpen. शिनोति or शिनुते He sharpens.  
 मि <sup>5.c.p.</sup> Scatter, throw about. मिनोति नृणं वायुः The wind scatters the  
 galls. मिनुते.  
 चि <sup>5.c.p.</sup> Collect. चिनोति धान्यं कृषकः The farmer collects the corn.  
 चिनुते.  
 स्तृ <sup>5.c.p.</sup> Cover, spread over. स्तृणोति वाससा देहं He covers the body  
 with a garment. स्तृनुते.  
 कृ <sup>5.c.p.</sup> Injure. कृणोति or कृणुते He injures.  
 वृ <sup>5.c.p.</sup> Choose. वृणोति or वृणुते वरं कन्या The virgin chooses a boon.  
 धु <sup>5.c.p.</sup> Shake. धुनोति शाखिनं वानः The wind shakes the tree.  
 धुनुते.  
 दु <sup>5.c.</sup> Be agitated. दूनोति चेतः कामेन The breast is agitated by desire.  
 हि <sup>5.c.</sup> Move, increase. हिनोति He moves, he increases.  
 पृ <sup>5.c.</sup> Please. पृणोति साधुरनिधीन् The good man gives pleasure to  
 the pilgrim.

आप् <sup>5.c.</sup> Have, possess. आप्नोति भुवनं विष्णुः *Vishnu* possesses the universe. आप्तुं To have, possess.

शक् <sup>5.c.</sup> Be able. शक्नोति कंसं जेतुं कृष्णः *Krishna* is able to defeat *Kansa*.

राध् <sup>5.c.</sup> Finish, make perfect. राध्नोति योगेन मुनिः The silent devotee finishes by abstract devotion.

साध् <sup>5.c.</sup> Finish, make, make perfect. साध्नोति He finishes.

तिक् <sup>5.c.</sup> Wish to injure or kill. Hate. तिक्नोति He hates.

तिग् <sup>5.c.</sup> Wish to injure or kill. Hate. तिग्नोति He hates.

षध् <sup>5.c.</sup> Wish to injure or kill. Hate. सध्नोति He hates.

ऋक्ष् <sup>5.c.</sup> Wish to injure or kill. Hate. ऋक्ष्नोति He hates.

कृवि <sup>5.c.</sup> Wish to injure or kill. Hate. कृविनोति He hates.

चिवि <sup>5.c.</sup> Wish to injure or kill. Hate. चिविनोति He hates.

जिवि <sup>5.c.</sup> Wish to injure or kill. Hate. जिविणोति He hates.

दास् <sup>5.c.</sup> Wish to injure or kill. Hate. दास्नोति रिपुं He hates the enemy.

धृष् <sup>5.c.</sup> Show pride. धृष्णोति सभायां He shows pride in the assembly.

दम् <sup>5.c.</sup> Trying to cheat, or deceive. दम्नोति धूर्तः The rogue strives to cheat.

ऋध् <sup>5.c.</sup> Grow, increase, prosper, flourish. ऋध्नोति धर्मेन विप्रः A *Brāhman* prospers by religion.

धि <sup>5.c.</sup> Satisfy, content, satiate. धिनोति He satisfies.

तृप् <sup>5.c.</sup> Content, satisfy, satiate, तृप्नोति हव्येन हिरण्यरेतसं He satisfies the God of fire with the burnt offering.

अश् <sup>5.p.</sup> Enjoy, possess. अश्नुते विश्वं हरिः The God *Hari* enjoys the universe.

ष्टिध् <sup>5.p.</sup> Stop up. स्तिध्नोते पतिकं वृष्टिः The rain stops up the road.

## THE SIXTH CONJUGATION.

## OF THE FIRST FOUR TENSES.

256. VERBS of the sixth conjugation, called तुदादि, from तुद्, the first root in the popular lists, take the form of those of the first, in the first four tenses; except that their radical vowels are not subject to the same alterations. See table of terminations, p. 132. This class consists of about one hundred and forty roots.

*Roots of the sixth Conjugation ending in Vowels.*

रि <sup>6.c.</sup> रेनुं To go, move.

257. ROOTS in इ of the sixth conjugation make इय् before the terminations of the first four tenses.

*Common Form.*1. *Present Tense.*

1.	रियति	रियतः	रियन्ति
2.	रियसि	रियथः	रियथ
3.	रियाभि	रियावः	रियामः

2. *The Potential.*

1.	रियेत्	रियेतां	रियेयुः
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3. *The Imperative.*

1.	रियतु	रियतां	रियन्तु
2.	रिय	रियन्	रियन्त
3.	रियानि	रियाव	रियाम

4. *The First Preterit.*

1. अरियन्	अरियतां	अरियन्
2. अरियः	अरियन्तं	अरियन्त
3. अरियं	अरियाव	अरियाम

After this example are inflected the following roots of the sixth conjugation.

पि <sup>s.c.</sup> Go. पियति He goes.

क्षि <sup>s.c.</sup> Go. क्षियति He goes.

धि <sup>s.c.</sup> Hold, keep, retain. धियति वेदं वालः The boy keeps, or retains the *Vēda*.

क्षि <sup>s.c.</sup> Dwell, inhabit. क्षियति He dwells.

गृ <sup>s.c.</sup> नवितुं नोतुं To celebrate, praise.

258. ROOTS in उ of the sixth conjugation make उव् before the terminations of the first four tenses.

*Common Form.*

1. <i>Present Tense.</i>	नुवति	नुवतः	नुवन्ति &c.
2. <i>Potential.</i>	नुवेत्	नुवेतां	नुवेयुः &c.
3. <i>Imperative.</i>	नुवतु	नुवतां	नुवन्तु &c.
4. <i>First Pret.</i>	अनुवन्	अनुवतां	अनुवन् &c.

*Ex.* नुवति हरिं मुनिः The faint praises *Hari*.

In like manner may be conjugated,

धृ <sup>s.c.</sup> Shake. ध्रुवति हस्तं नटः The dancer shakes his hand.



गू <sup>o.c.</sup> Void excrement. गुवनि रोगी गृहे.

धू <sup>o.c.</sup> Be steady, fixed. धुवनि ध्रुवः The north star remains fixed.

कू <sup>o.c.</sup> Make a certain noise, like a crow. कुवनि काकः The crow caws.

मृ <sup>o.c.</sup> मर्तुं To die.

259. ROOTS of the sixth conjugation ending in ऋ or ॠ, make रिय् before the terminations of the first four tenses.

*Proper Form.*

1. <i>Present Tense.</i>	म्रियते	म्रियेते	म्रियन्ते &c.
2. <i>Potential.</i>	म्रियेत	म्रियेयानां	म्रियेरन् &c.
3. <i>Imperative.</i>	म्रियतां	म्रियेतां	म्रियन्तां &c.
4. <i>First Pret.</i>	अम्रियन्	अम्रियेतां	अम्रियन्त &c.

*Ex.* म्रियते पापेन जन्तुः The beast dies with sin.

Thus also are inflected,

पृ <sup>o.c.</sup> Labour, trade, deal, with the prepositions या.—धर्मे याप्रियते

साधुः A good man deals in virtue. यापार Trade, business.

इ <sup>o.c.</sup> Honour, respect. With the preposition आ.—आद्रियते

साधुरतिथिं A good man honours the wandering stranger. आदरः

Honour, respect.

धृ <sup>o.c.</sup> Stand, stand fast, be firm, hold out. ध्रियते यावदेकोपि रिपुः

He holds out so long as there is even a single enemy.

कृ<sup>०.०.</sup> कर्त्तुं To scatter, throw about.

*Common Form.*

1. <i>Present Tense.</i>	क्रियन्ति	क्रियन्तः	क्रियन्ति &c.
2. <i>Potential.</i>	क्रियेन्	क्रियेतां	क्रियेयुः &c.
3. <i>Imperative.</i>	क्रियन्तु	क्रियन्तां	क्रियन्तु &c.
4. <i>First Pret.</i>	अक्रियन्	अक्रियन्तां	अक्रियन् &c.

*Ex.* क्रियन्ति कुसुमं वायुः The wind scatters the flowers.

गृ<sup>०.०.</sup> Swallow, eat. गिरन्ति मूलकं पथिकः The traveller eats, or swallows, a radish. *Ob.* Sometimes ल् is substituted for र् in using this verb; as गिलन्ति He swallows, अगिलन् He swallowed.

*Roots of the sixth Conjugation ending in Consonants.*

260. ROOTS of the sixth conjugation ending in consonants are, for the most part, regularly inflected like नुद् the first in the list.

नुद्<sup>०.०.०.</sup> नोत्तुं To vex, teaze, torment, goad.

*Common Form.*

1. *Present Tense.*

1. नुदन्ति	नुदन्तः	नुदन्ति
2. नुदसि	नुदथः	नुदथ
3. नुदामि	नुदावः	नुदामः

2. *The Potential.*

1. नुदेन्	नुदेतां	नुदेयुः &c.
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3. *The*

3. *The Imperative.*

1. तुदतु	तुदतां	तुदन्तु
2. तुद	तुदनं	तुदत
3. तुदानि	तुदाव	तुदाम

4. *The First Preterit.*

1. अनुदत्	अनुदतां	अनुदन्
2. अनुदः	अनुदनं	अनुदत
3. अनुदं	अनुदाव	अनुदाम

*Proper Form.*

1. <i>Present Tense.</i>	तुदने	तुदेने	तुदन्ते &c.
2. <i>Potential.</i>	तुदेन	तुदेयानां	तुदेरन् &c.
3. <i>Imperative.</i>	तुदनां	तुदेनां	तुदन्तां &c.
4. <i>First Pret.</i>	अनुदत	अनुदेनां	अनुदन्त &c.

*Ex.* तुदति, or तुदने, विधुंतुदः विधुं *Vidhuntuḍa* torments the moon (in eclipses).

The following roots, being a selection of the most useful in the list, are conjugated like तुद् in the first four tenses.

णुद् <sup>o.c.p.</sup> Send. तुदति पठनाय पुत्रं पिता The father sends his son to read. तुदने.

दिश् <sup>o.c.p.</sup> Point, show. दिशति or दिशने He points. देष्टुं To point.

क्षिप् <sup>o.c.p.</sup> Throw. क्षिपति or क्षिपने He throws.

कृष् <sup>o.c.p.</sup> Draw, draw lines, plough. कृषति or कृषने क्षेत्रं कृषकः The husbandman ploughs the land.

विध्

विध् ६.८. Rule, govern, order, command, ordain. विधति विश्वं वेधाः

*Brahmā* governs the universe.

पृण् ६.८. Please, satisfy. पृणति हरिं भक्त्या बुधः The wife man appears

*Hari* by worship.

पुण् ६.८. Grow pure. पुणति स्नानेन जनः A person becomes pure by bathing.

घृण् ६.८. Turn or go about, run round. घृणति भिक्षायै भिक्षकः The mendicant wanders about for alms.

सृज् ६.८. Create, let go. सृजति विश्वं वेधाः *Brahmā* creates the universe.

स्पृश् ६.८. Touch. स्पृशति He touches.

विश् ६.८. Enter. विशति He enters.

निल् ६.८. Oil, anoint. निलति नैलेन गात्रं जनः A person anoints the body with oil.

हिल् ६.८. Sport, wanton, dally. हिलति He dallies.

मिल् ६.८. Meet, mix, unite, associate. मिलति साधुं साधुः A good man meets a good man, i. e. associates with him.

लिख् ६.८. Write. लिखति लेखको ग्रंथं The writer writes a book.

स्फुट् ६.८. Burst, blossom. स्फुटति पुष्पं The flower bursts or blossoms.

जुङ् ६.८. Join, unite. जुडति जनः सूत्रेन वस्त्रं A person joins a piece of cloth with thread.

घुट् ६.८. Kick. घुटति गजं घोटकः The horse kicks the elephant.

तुङ् ६.८. Tear. तुडति बन्धनं हस्ती The elephant tears his bandage.

261. CERTAIN roots of the sixth conjugation, from the first of their class called मुचादि, require that a nasal be inserted after the penultimate vowel in the first four tenses; as in the following example:

मुच

मुच् <sup>s.c.p.</sup> मोक्तुं To leave, quit, forsake, abandon.

*Common Form.*

1. <i>Present Tense.</i>	मुंचति	मुंचतः	मुंचन्ति &c.
2. <i>Potential.</i>	मुंचेत्	मुंचेतां	मुंचेयुः &c.
3. <i>Imperative.</i>	मुंचतु	मुंचतां	मुंचन्तु &c.
4. <i>First Pret.</i>	अमुंचत्	अमुंचतां	अमुंचन् &c.

*Proper Form.*

1. <i>Present Tense.</i>	मुंचते	मुंचेते	मुंचन्ते &c.
2. <i>Potential.</i>	मुंचेत	मुंचेयातां	मुंचेरन् &c.
3. <i>Imperative.</i>	मुंचतां	मुंचेतां	मुंचन्तां &c.
4. <i>First Pret.</i>	अमुंचत	अमुंचेतां	अमुंचन्त &c.

*Ex.* मुंचति or मुंचते गेहं विरक्तः The man who is free from attachment forlakes a house.

In the same manner are inflected,

लुप् <sup>s.c.p.</sup> Cut, cut or lop off. लुपति or लुपते काष्ठं वर्द्धकिः The carpenter cuts the wood.

विद् <sup>s.c.p.</sup> Obtain, get, find, gain. विंदति or विंदते पुण्यं दाता He who gives away gains virtue.

लिप् <sup>s.c.p.</sup> Smear, plaster. लिपति or लिपते चन्दनेन देहं जनः A person smears the body with sandal.

सिच् <sup>s.c.p.</sup> Sprinkle. सिंचति or सिंचते जलेन गेहं विलासी The luxurious man sprinkles the body with water.

कृन् <sup>s.c.</sup> Cut. कृन्ति वृक्षं He cuts the tree.

रिवद्

खिद् ०.c. Beat, kill. खिंदति माधुं दंभी The insolent wretch beats the good man. *Obs.* When this root means *grieve*, it is of the fourth and seventh conjugation.

पिश् ०.c. Organize. पिंशति पेशी The egg becomes flesh. पिशितं  
Flesh.

प्रच्छ् ०.c. प्रच्छितुं To ask.

262. THE radical र् of प्रच्छ् Ask, and भ्रस्ज् Fry, is changed to its corresponding vowel, namely to ऋ, in the first four tenses.

*Obs.* This root will be often found written with a single छ्.

*Common Form.*

- |                           |          |           |               |
|---------------------------|----------|-----------|---------------|
| 1. <i>Present Tense.</i>  | पृच्छति  | पृच्छतः   | पृच्छन्ति &c. |
| 2. <i>The Potential.</i>  | पृच्छेत् | पृच्छेतां | पृच्छेयुः &c. |
| 3. <i>The Imperative.</i> | पृच्छतु  | पृच्छतां  | पृच्छन्तु &c. |
| 4. <i>The First Pret.</i> | अपृच्छत् | अपृच्छतां | अपृच्छन् &c.  |

*Ex.* पृच्छति or पृच्छति गुरुं शिष्यः The scholar asks the master.

263. THE radical स् of भ्रस्ज् Fry, लस्ज् Be ashamed, and भस्ज् Dive, is changed to ज्; after which these roots are regularly inflected, like प्रच्छ् in the first four tenses.

भ्रस्ज् ०.c. Fry. भृज्जति or भृज्जते .

भस्ज् ०.c. Immerge, dip, bathe, dive. भज्जन्ति मुनयः सर्वे All the saints immerge, or purify themselves in the water.

लस्ज् ०.c. Be ashamed. लज्जति or लज्जते वधुः The woman is ashamed.

इष् ६.८. इष्टुं To want, desire.

264. THE root इष् Desire, makes इच्छ् or इक् throughout the first four tenses.

*Common Form.*

1. <i>Present Tense.</i>	इच्छति	इच्छतः	इच्छन्ति &c.
2. <i>Potential.</i>	इच्छेत्	इच्छेतां	इच्छेयुः &c.
3. <i>Imperative.</i>	इच्छतु	इच्छतां	इच्छन्तु &c.
4. <i>First Pret.</i>	ऐच्छत्	ऐच्छतां	ऐच्छन् &c.

## THE SEVENTH CONJUGATION.

### OF THE FIRST FOUR TENSES.

265. THE seventh conjugation is called रुधादि, from रुध्, the first root in the popular lists, and consists of about twenty-four verbs.

266. ROOTS of the seventh conjugation require the insertion of the syllable न् na after their last vowel in every person of the first four tenses which in the technical scheme contains प्, but the letter न् only before those which do not. Like the second conjugation, they are inflected without अ and आ. See p. 156. If the root contains र् before the place of न्, the latter is of course changed to ण. They all end in consonants.

रुध् ७.८.९. रोद्धुं To confine, shut up.

The last letter of a root being झ, ढ, ध, घ or भ्, opening upon the न् or थ् of a termination, cause either of those two letters to be changed to ध्;

धू; but as two aspirates cannot unite, the first is changed to its proper non-aspirate. Thus the radical धू of रुधू becomes दू before धू, and with it forms घू.

*Common Form.*

*1. Present Tense.*

1. रुणञ्चि	रुञ्चः	रुन्धन्ति
2. रुणत्सि	रुञ्चः	रुञ्च
3. रुणध्मि	रुध्वः	रुध्मः

*2. The Potential.*

1. रुंध्यात्	रुंध्यानां	रुंध्युः &c.
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*3. The Imperative.*

After a consonant, धि is substituted for हि in the second person singular.

1. रुणञु	रुञां	रुधन्तु
2. रुञ्चि	रुञ्चं	रुञ्च
3. रुणधानि	रुणधाव	रुणधाम

*4. The First Preterit.*

The terminations दिप् and सिप् are lost after a consonant.

1. अरुणत् or अरुणद्	अरुञां	अरुधन्
2. अरुणः	अरुणत् अरुञं	अरुञ्च
or अरुणद्		
3. अरुणधं	अरुध्व	अरुध्म

*Proper*



*Proper Form.*

1. <i>Present Tense.</i>	रंद्धे	रंधाने	रंधने &c.
2. <i>Potential.</i>	रंधीत	रंधीयातां	रंधीरन् &c.
3. <i>Imperative.</i>	रंद्धां	रंधानां	रंधतां &c.
4. <i>First Pret.</i>	अरंद्ध	अरंधानां	अरंधन् &c.

*Ex.* रणञ्जि गोषो गां गोष्ठे The cow-keeper confines the cow in the cow-stall.

In the same manner may be inflected every root in the following list, due attention being paid to the changes which the finals of the radicals are occasionally subject to.

भिद् ७.८.२. Separate, divide, break. भिनक्ति or भिन्ने दधिभाउं कृष्णः  
Krishna breaks the pot of curds.

छिद् ७.८.२. Divide, split. छिनक्ति or छिन्ते नृणं शिशुः The child splits or divides the grafts.

रिच् ७.८.२. Go to stool often. रिणक्ति or रिन्ते रोगी A sick man goes to stool often.

विच् ७.८.२. Divide. विनक्ति or विन्ते धनं भ्राता The brother divides the riches.

क्षुद् ७.८.२. Bruise, pound, क्षुणक्ति or क्षुन्ते हरिद्रां जनः A person bruises or pounds turmeric.

युज् ७.८.२. Join, unite, unite spiritually, use, apply. युनक्ति or युन्ते योगं योगी The man devoted to abstract contemplation applies spiritual union.

नृद् ७.८.२. Injure, devour. नृणक्ति or नृन्ते He injures, he devours.

कृन् ७.०. Bind, entwine, bind about. कृणति तरुं कंटकेन मालाकारः

The gardener binds about the tree with thorns.

शिष् ७.०. Tell qualities, celebrate, distinguish. With the preposition वि—

विशिनष्टि गुणैर्विष्णुं He distinguishes *Vishnu* by good qualities.

पिष् ७.०. Pound, bruise, or reduce to powder. पिनष्टि यवं He bruises barley.

भञ्ज् ७.०. Break. भनक्ति पादपं दन्ती The elephant breaks the tree.

भुज् ७.०. Feed, nourish, cherish. भुनक्ति भक्तं हरिः *Hari* cherishes him who worships him. In the proper form it means eat. भुंक्ते पीलु फलं

कृष्णः *Krishna* eats the *Pilu* fruit.

नृह् ७.०. Injure, kill. नृण्डि रिपुंजनः A person kills an enemy.

हिम् ७.०. Injure, kill. हिनस्ति रिपुं He kills an enemy.

उद् ७.०. Make wet. (The radical nasal is dropped before न), उनति गंगा जलेन गात्रं यतिः The devotee makes the body wet with Ganges water.

अञ्ज् ७.०. Make clear, manifest, anoint, beautify. अनक्ति. With the preposition वि—यनक्ति विद्यां साधुः The good man makes science clear. With the preposition अभि—अभ्यनक्ति तैलेनांगं गृही The domestic man anoints the body with oil.

विज् ७.०. Fear, be afraid, be agitated. विनक्ति लोकः The world is agitated.

वृज् ७.०. Leave, quit, forsake, avoid. वृणक्ति खलं शिष्टः The distinguished man avoids a villain.

पृच् ७.०. Mix, associate. With the preposition सं—संपृणक्ति न केनापि यतिः The devotee associates not even with a single person.

इध् ७.०. Light, inflame, burn, kindle. इन्दे वह्निरिन्धनेन The fire kindles with the fuel.

खिद् ७.२. Grieve. खिंते भिक्षुः The beggar grieves.

विद् ७.२. Investigate, examine, search after, try to find. विंते ब्रह्म  
विवेकी He who enquires tries to find *Brahma*.

## THE EIGHTH CONJUGATION.

### OF THE FIRST FOUR TENSES.

266. THE eighth conjugation, from तन्, the first root in the popular lists, called तनादि, requires the insertion of उ before the terminations of the first four tenses, which उ is changed to ओ when followed by any person distinguished by the servile प्, such as निप्, सिप्, &c. after which the inflection is the same as the second conjugation. See p. 156. There are only about ten simple roots of this order.

तन् १.८.२. Stretch, enlarge, lengthen.

#### Common Form.

##### 1. Present Tense.

- |          |                |                                  |
|----------|----------------|----------------------------------|
| 1. तनोति | तनुतः          | तन्वन्ति                         |
| 2. तनोसि | तनुथः          | तनुथ                             |
| 3. तनोमि | तनुवः or तन्वः | तनुमः or तन्म v. r. 254. p. 223. |

##### 2. The Potential.

- |            |          |            |
|------------|----------|------------|
| 1. तनुयात् | तनुयानां | तनुयुः &c. |
|------------|----------|------------|

3. The

3. *The Imperative.*

1. तनोतु	तनुतां	तन्वन्तु
2. तनु	तनुतं	तनुत
3. तनवानि	तनवाव	तनवाम

4. *The First Preterit.*

1. अतनोत्	अतनुतां	अतन्वन्
2. अतनोः	अतनुतं	अतनुत
3. अतनवं	अतनुव or अतन्व	अतनुम or अतन्म

*Proper Form.*

1. <i>Present Tense.</i>	तनुते	तन्वाते	तन्वते &c.
2. <i>Potential.</i>	तन्वीत	तन्वीयातां	तन्वीरन् &c.
3. <i>Imperative.</i>	तनुतां	तन्वातां	तन्वतां &c.
4. <i>First Pret.</i>	अतनुत	अतन्वातां	अतन्वतां &c.

*Ex.* तनोति or तनुते तंत्रं तंत्रवायः The weaver stretches the loom.

The following roots are inflected in the same manner ;

षन् <sup>s.c.</sup> Give. सनोति or सनुते विप्राय गां धाम्निः The religious man gives a cow to a *Brahman*.

क्षन् <sup>s.c.</sup> Injure, kill. क्षणोति साधुं खलः The vile man injures the good man.

क्षिन् <sup>s.c.</sup> Injure, kill. क्षिणोति He injures.

ऋन् <sup>s.c.</sup> Go. ऋणोति He goes.

तृन् <sup>s.c.</sup> Eat, eat grafs, graze. तृनोति तृणं वृषः The bull eats grafs.

घृन् <sup>s.c.</sup> Light, shine. घृणोति It shines.

वन् <sup>s.p.</sup> Seek, beg, ask charity. वनुते भिक्षुः The beggar asks charity.

मन् <sup>s.p.</sup> Know, understand. मनुते मुनिः सर्वं The *Muni* knows all things.

कृ <sup>s.c.p.</sup> कर्तुं To do, make, perform.

*Obs.\** This root is much used as an auxiliary, and is peculiar in its inflection.

267. THE radical vowel of कृ Do, is changed to अरू before those persons distinguished by a fervile पृ, and to उरू before those not so distinguished. The distinctive उ is dropped after कृ, before the मू, वू or यू of a termination, not containing a fervile पृ, such as वस्, मस्, यात्, &c.

#### Common Form.

##### 1. Present Tense.

1. करोति	कुरुतः	कुर्वन्ति
2. करोषि	कुरुथः	कुरुथ
3. करोमि	कुर्वः	कुर्मः

##### 2. The Potential.

1. कुर्यात्	कुर्यातां	कुर्युः &c.
-------------	-----------	-------------

##### 3. The Imperative.

1. करोतु	कुरुतां	कुर्वन्तु
2. कुरु	कुरुतं	कुरुत
3. करवाणि	करवाव	करवाम

##### 4. The First Preterit.

1. अकरोत्	अकुरुतां	अकुर्वन्
2. अकरोः	अकुरुतं	अकुरुत
3. अकरव	अकुर्व	अकुर्म

*Proper*

*Proper Form.*

1. <i>Present Tense.</i>	कुरुते	कुर्वीते	कुर्वते &c.
2. <i>Potential.</i>	कुर्वीत	कुर्वीयानां	कुर्वीरन् &c.
3. <i>Imperative.</i>	कुरुतां	कुर्वीनां	कुर्वतां &c.
4. <i>First Pret.</i>	अकुरुत	अकुर्वीनां	अकुर्वतां &c.

## THE NINTH CONJUGATION.

## OF THE FIRST FOUR TENSES.

268. VERBS of the ninth conjugation, called **क्र्यादि**, from **क्री**, the first of their class, take the syllable **ना** after the root in the first four tenses; which **ना** becomes **नी** before the consonant of a termination not having a servile **प्**, and **न्** before the vowel of one which also is not distinguished by that letter. The dental **न्** is of course occasionally changed for a cerebral **ण्**. There are about fifty-two simple roots of this conjugation.

*Roots of the ninth Conjugation ending in Vowels.*

**क्री** <sup>१.८.१.</sup> Purchase, buy.

*Common Form.*1. *Present Tense.*

1	क्रीणानि	क्रीणीतः	क्रीणन्ति
2.	क्रीणासि	क्रीणीथः	क्रीणीथ
3.	क्रीणामि	क्रीणीवः	क्रीणीमः

2. *The Potential.*

1. क्रीणीयान्      क्रीणीयानां      क्रीणीयुः

3. *The Imperative.*

1. क्रीणानु      क्रीणीनां      क्राणन्तु &c.

4. *The First Preterit.*

1. अक्रीणान्      अक्रीणीनां      अक्रीणन् &c.

*Proper Form.*

- |                          |           |             |               |
|--------------------------|-----------|-------------|---------------|
| 1. <i>Present Tense.</i> | क्रीणीने  | क्रीणाने    | क्रीणने &c.   |
| 2. <i>Potential.</i>     | क्रीणीन   | क्रीणीयानां | क्रीणीरन् &c. |
| 3. <i>Imperative.</i>    | क्रीणीनां | क्रीणानां   | क्रीणनां &c.  |
| 4. <i>First Pret.</i>    | अक्रीणीन  | अक्रीणानां  | अक्रीणन् &c.  |

*Ex.* क्रीणानि निलं यवैर्जनः A person buys oil seed with barley.

ज्या *s.c.* Decay, wax old.

269. ज्या becomes जि before the first four tenses, and is then regularly inflected like क्रो; as जिनानि, जिनीयान्, जिनातु, अजिनान् &c.

ज्ञा *s.c.* ज्ञातुं To know.

270. ज्ञा drops its nasal, and becomes जा before the terminations of the first four tenses; as जानानि, जानीयान्, जानातु, अजानान् &c. like क्रीणानि, &c. See r. 268.

पू १.८.२. Purify, cleanse.

271. CERTAIN roots, of which पू is the first, substitute a short vowel for a long in the first four tenses; after which they are inflected like क्री. Thus पू becomes पु; as पुनानि, पुनीयान्, पुनन्तु, अपुनान् &c. So पुनीते, पुनीत, पूनीतां, अपुनीत &c.

The following roots beginning with पू, and ending with भी, both inclusive, appertain to this rule. But ब्री and भी have two forms; and the rule is not strictly followed with respect to others.

पू १.८.२. Purify. पुनानि or पुनीते विश्वं गंगा The river Ganges purifies the universe.

लू १.८.२. Cut. लुनानि or लुनीते He cuts.

सू १.८.२. Cover, spread. स्तृणानि or स्तृणीते गगनं मेघः The cloud spreads, or covers the sky.

कू १.८.२. Injure. कृणानि or कृणीते He injures.

वू १.८.२. Choose. वृणानि or वृणीते He chooses.

धू १.८.२. Shake. धुनानि or धुनीते पल्लवं वानः The wind shakes the leaf.

शू १.८. Injure. शृणानि He injures.

पृ १.८. Fill, feed, nourish. पृणानि विश्वं जलेन शक्रः Sakra nourishes the earth with water.

व्री १.८. Uphold, support. व्रिनानि भुवं शेषः The serpent Śeṣha supports the earth.

भू १.८. Threaten, भृणानि कुपुत्रं पिता A father threatens a good-for-nothing son.

दू १.८. Tear, rend. दृणानि He tears, rends.



जृ १.८. Waste, decay, grow old. जृणानि जरया जनः A person wastes with disease.

नृ १.८. Lead, conduct. नृणानि नरं राजा The king conducts mankind.

गृ १.८. Sound. गृणानि He sounds.

ऋ १.८. Go, move. ऋणानि He goes.

री १.८. Make a certain noise like a tiger. रिणानि.

ली १.८. Embrace. लिनानि पतिं नारो A woman embraces the husband.

ब्री १.८. Choose. ब्रिणानि or ब्रीणानि रणं वीरः The hero chooses a field of battle.

भ्री १.८. Support, maintain. भ्रिणानि or भ्रीणानि नारी भर्ता The husband supports the wife.

The following roots undergo no change in their vowels, and are regular like क्री.

प्री १.८.५. Please, pray. प्रीणानि or प्रीणीते पितरं पुत्रः The son pleases or petitions the father.

आ १.८.५. Cook drefs, food. आणानि or आणीते He cooks.

स्कु १.८.५. Cover. स्कुनानि or स्कुनीते कर्षं वानैरर्जुनः Arjuna covers Karna with arrows.

षि १.८.५. Bind, tie. सिनानि or सिनीते चौरं राजा The king binds the thief.

यु १.८.५. Bind. युनानि or युनीते He binds.

कु १.८.५. Make a particular noise. कुनानि or कुनीते.

भी १.८.५. Injure, kill. मीनानि or मीनीते रिपुं He kills an enemy.

द्रू १.८.५. Injure, kill. द्रूणानि or द्रूणीते He injures or kills.

क्षि १.८. Hurt, destroy. क्षिणानि He destroys.

*Roots of the ninth Conjugation ending in Consonants.*

ग्रह् १.८.५. ग्रहितुं To take.

272. THE root ग्रह् Take, changes the syllable र ra to ऋ in every person of the first four tenses, after which it is thus regularly inflected.

*Common Form.*

1. *Present Tense.*

1. गृह्णति              गृह्णीतः              गृह्णन्ति &c.

2. *The Potential.*

1. गृह्णीयान्              गृह्णीयानां              गृह्णीयुः &c.

3. *The Imperative.*

273. ROOTS of the ninth conjugation, ending in a silent consonant, substitute आन for the distinctive ना, in the second person singular of the imperative, and drop the हि.

1. गृह्णतु	गृह्णीतां	गृह्णन्तु
2. गृहाण	गृह्णीतं	गृह्णीत
3. गृह्णानि	गृह्णाव	गृह्णाम

4. *The First Preterit.*

1. अगृह्णान्	अगृह्णीतां	अगृह्णन्
2. अगृह्णाः	अगृह्णीतं	अगृह्णीत
3. अगृह्णां	अगृह्णीव	अगृह्णीम

*Proper*

*Proper Form.*

1. <i>Present Tense.</i>	गृह्णीते	गृह्णते	गृह्णते &c.
2. <i>Potential.</i>	गृह्णीत	गृह्णीयातां	गृह्णीरन् &c.
3. <i>Imperative.</i>	गृह्णीतां	गृह्णतां	गृह्णतां &c.
4. <i>First Pret.</i>	अगृह्णीत	अगृह्णतां	अगृह्णन् &c.

*बन्ध् ०.c. Bind.*

274. THE roots बन्ध्, श्रन्ध्, मन्ध्, यन्ध्, कुन्ध्, and ज्ञा of the ninth conjugation lose their respective nasal in the first four tenses.

*Common Form.*

1. <i>Present Tense.</i>	बध्नाति	बध्नीतः	बध्नन्ति &c.
2. <i>Potential.</i>	बध्नीयान्	बध्नीयातां	बध्नीयुः &c.
3. <i>Imperative.</i>	बध्नातु	बध्नीतां	बध्नन्तु &c.
4. <i>First Pret.</i>	अबध्नात्	अबध्नीतां	अबध्नन् &c.

In like manner are to be inflected the following:

श्रन्ध् ०.c. Loosen, make glad, rejoice, give salvation. श्रध्नाति मुमुक्षुं हरिः

*Hari* makes glad, or gives salvation to him who wishes to be saved.

मन्ध् ०.c. Stir, stir up, agitate, churn. मध्नाति He stirs, stirs up, &c.

पन्ध् ०.c. String together, compose. पध्नाति पन्धं कविः The poet composes a book.

कुन्ध् ०.c. Suffer pain or distress. कुध्नाति रोगी The sick man suffers pain.

The following complete the list of roots of the ninth conjugation, and are regularly inflected:

णम् ०.८. Hurt, injure. नभ्नानि He hurts, injures.

तुम् ०.८. Hurt, injure. तुभ्नानि He hurts, injures.

मृद् ०.८. Tread down, trample under feet. मृद्नानि नलिनी गजः The elephant treads down the assemblage of water-lilies.

मृद् ०.८. Make glad, please. मृद्नानि गिरा शुकः The parrot pleases with his voice.

गुध् ०.८. Be angry. गुध्नानि He grows angry.

कुष् ०.८. Draw out, extract. कुष्णानि He draws out.

क्षुम् ०.८. Agitate, disturb, throw into confusion. क्षुभ्नानि He disturbs.

क्लिष् ०.८. Afflict, distress, trouble. क्लिष्णानि धनिकं चोरः A thief distresses a rich man.

अश् ०.८. Eat, devour. अश्नानि He eats.

इष् ०.८. Wish, or long for repeatedly. इष्णान्त्यन्नं शिशुः A child is continually longing for bread.

रिष् ०.८. Retire, withdraw, separate. रिष्णानि संन्यासी संवन्धिभ्यः The Sannyāsi withdraws from his connexions.

पुष् ०.८. Love, have affection for, release, fill, cherish, nourish. पुष्णानि पुत्रं पिता The father loves his son.

ष्ण् ०.८. See पुष्.

पुष् ०.८. Cherish, nourish, fatten. पुष्णानि पाप्मरो देहं The voluptuary fattens the body.

मुष् ०.८. Steal. मुष्णानि धनं चोरः A thief steals riches.

खव् ०.८. or खच् ०.८. Grow rich. खचति or खवति He grows rich.

## THE TENTH CONJUGATION:

OF THE FIRST FOUR TENSES.

275. VERBS of the tenth conjugation are denominated चुरादि, from चुर the first root of that order in the popular lists, wherein they are usually denoted by a servile क् or कि; the latter however is intended to shew that the root so marked may also be inflected in the first. The number of roots may be considered as indefinite.

276. THE distinctive sign of the tenth conjugation is इ put after the root, but changed to अय् before a vowel, and to य् before a consonant; after which the modification of the root, and the application of the terminations, are according to the general rules laid down for the first conjugation. q. v. See also table of terminations, p. 132.

चुर <sup>10.C.P.</sup> चोरयितुं To thieve, steal.

The उ of चुर is changed to ओ by rule 175, p. 146.

## Common Form.

1. <i>Present Tense.</i>	चोरयति	चोरयतः	चोरयन्ति &c.
2. <i>Potential.</i>	चोरयेत्	चोरयेतां	चोरयेयुः &c.
3. <i>Imperative.</i>	चोरयतु	चोरयतां	चोरयन्तु &c.
4. <i>First Pret.</i>	अचोरयत्	अचोरयतां	अचोरयन् &c.

## Proper Form.

1. <i>Present Tense.</i>	चोरयते	चोरयेते	चोरयन्ते &c.
2. <i>Potential.</i>	चोरयेत	चोरयेयातां	चोरयेरन् &c.
3. <i>Imperative.</i>	चोरयतां	चोरयेतां	चोरयन्तां &c.
4. <i>First Pret.</i>	अचोरयत	अचोरयेतां	अचोरयन्त &c.

कृत् <sup>10.c.</sup> कीर्तयितुं To praise, celebrate.

277. THE root कृत् is changed to कीर्त् preparatory to its being inflected.

*Common Form.*

1. <i>Present Tense.</i>	कीर्तयति	कीर्तयतः	कीर्तयन्ति &c.
2. <i>Potential.</i>	कीर्तयेत्	कीर्तयेतां	कीर्तयेयुः &c.
3. <i>Imperative.</i>	कीर्तयतु	कीर्तयतां	कीर्तयन्तु &c.
4. <i>First Pret.</i>	अकीर्तयन्	अकीर्तयतां	अकीर्तयन् &c.

पल् <sup>10.c.</sup> पालयितुं To feed, cherish, nourish.

278. MOST roots of the tenth conjugation, containing अ followed by a single consonant, and preceded by a consonant, change that letter to आ; and thus पल् becomes पाल्, making पालयति &c. पालयेत् &c. पालयन्तु &c. अपालयन् &c. in the first four tenses.

As it would occupy too much space to insert here all the roots of the tenth conjugation usually given in the popular lists, the following have been selected as some of the most useful.

चिन्ति <sup>10.c.</sup> Think. चिन्तयति He thinks.

यन्त्रि <sup>10.c.</sup> Prefs. यन्त्रयति यन्त्रेण खलं राजा The king presses the rogue with a press; i. e. puts him to the torture by means of a machine.

भक्ष् <sup>10.c.</sup> Eat. भक्षयति He eats.

पीड् <sup>10.c.</sup> Give pain. पीडयति He gives pain.

पृ <sup>10.c.</sup> Fill to the brim. पारयति पयसा कलशं He fills to the brim the pot with milk,

छद् 10.c. Cover over, hide, conceal. छादयति He covers over.

नद् 10.c. Beat, strike, smite. नाडयति नाभं नाभकारः The copper-smith beats the copper.

नुल् 10.c. Weigh. नोलयति कांचनं जनः A person weighs gold.

मांत्व 10.c. Quiet, pacify, appease, comfort. मांत्वयति शोकाकुलं ज्ञानी  
The wise man pacifies one overwhelmed with affliction.

पूज् 10.c. Worship, adore. पूजयति गुरुं शिष्यः The disciple adores the spiritual master.

निज् 10.c. Sharpen. नेजयति शूलं He sharpens the spear.

लुंद् 10.c. Plunder. लुंढयति He plunders.

वटि 10.c. Divide, share. वंटयति धनं भ्राता The brother shares the property.

मन्त्रि 10.p. Consult in private. मन्त्रयते मन्त्रिणा राजा The king consults with his counsellor.

दशि 10.p. Bite. दंशयति He bites.

विद् 10.p. Make known, represent, publish. वेदयते दुःखं भिक्षुः The beggar makes known his distress.

बुक्क् 10.c. Bark. बुक्कयति श्वः The dog barks.

पश् 10.c. Cord, bind, tie. पाशयति पाशेन पशुं गोपः The herdsman ties a beast with a cord.

घुष् 10.c. Proclaim, publish. घोषयति नीतिं जनेषु राजा The king proclaims the law among the people.

भूष् 10.c. Ornament, adorn, dress, deck. भूषयति He dresses, &c.

मोक्ष् 10.c. Let go, or escape, shoot. मोक्षयति शरं शूरः The hero lets go an arrow.

भू 10.c. Think, study, ponder, consider. भावयति वेदार्थं वेदिकः The follower of the *Vēdas* study the meaning of the *Vēdas*.

कृप् <sup>10.c.</sup> (makes कल्प), Form, form images in the mind, think, imagine, कल्पयति He imagines.

चर् <sup>10.c.</sup> Investigate, inquire into, prove. With the preposition वि— विचारयति धर्मं पंडितः The learned man investigates religion.

मुच् <sup>10.c.</sup> Put, or cast off. मोचयति कंचुकं सर्पः The serpent puts off his flough.

ग्रस् <sup>10.c.</sup> Scize, devour. ग्रसयति चन्द्रं राहुः Rāhu seizes the moon.

पुष् <sup>10.c.</sup> Put on, wear. पोषयति कवचं कुमारः The youth wears armour.

कथ् <sup>10.c.</sup> Narrate, tell, relate, repeat. कथयति काव्यं He repeats a poem.

वर <sup>10.c.</sup> Choofe. वरयति वरं He choofes a boon.

गण <sup>10.c.</sup> Count, reckon, calculate. गणयति गणको ग्रहणं The calculator calculates an eclipse.

रह् <sup>10.c.</sup> Leave, quit, forfake, absent. रहयति गेहं विरागः The devout man, free from the passions, forfakes a dwelling.

स्तन् <sup>10.c.</sup> Thunder. स्तनयति घनः The cloud thunders.

गद् <sup>10.c.</sup> Thunder, roar. गदयति भेद्यः The cloud thunders.

स्पृह् <sup>10.c.</sup> Hope, long. स्पृहयति गंगायै मुनिः The holy sage hopes, or longs for the Ganges.

साम् <sup>10.c.</sup> Quiet, pacify, appease. सामयति बालं पयसा माता The mother pacifies the child with milk.

वेल् <sup>10.c.</sup> Shew time. वेलयति दिनं गणकः The astrologer shews the day.

वान् <sup>10.c.</sup> Fan, ventilate. वानयति बजनेन पतिं पतिव्रता The dutiful wife fans her husband with a fan.

वाप् <sup>10.c.</sup> Fumigate. वाप्सयति गृहं धूपः Smoke fumigates the house.

मृग् <sup>10.p.</sup> Hunt. मृगयते मृगं बाधः The hunter hunts the deer.

मूत्र <sup>10.c.</sup> Make water. मूत्रयति बालस्तल्पे The child makes water on the bed.



पारू <sup>10.c.</sup> Attain the other side, or the end ; accomplish, finish. पारयति

राजसूयं युधिष्ठिरः *Yudhishtira* accomplishes the royal sacrifice.

तीरू <sup>10.c.</sup> Crosses over, go from one side to the other, as of a river. तीरयति

He crosses over.

चित्र <sup>10.c.</sup> Paint figures. चित्रयति पटं चित्रकारः The painter paints a piece of cloth.

मिश्र <sup>10.c.</sup> Mingle, mix. मिश्रयति धृतेनान्नं जनः A person mixes the boiled rice with oiled butter.

दंडू <sup>10.c.</sup> Beat with a stick, chastise, punish. दंडयति दंडुं राजा The king chastises him who is worthy of punishment.

व्ययू <sup>10.c.</sup> Spend, expend. व्यययति धनं व्ययशीलः The spendthrift spends his riches.

वर्णू <sup>10.c.</sup> Describe, paint, colour. वर्णयति वस्त्रं कुंकुमेन शिल्पी The artist paints the cloth with the colouring matter of the *Kufuma* flower.

वर्णयति नृपं He describes or celebrates the prince.

OF THE LAST SIX TENSES COMMON TO VERBS OF EVERY CONJUGATION.

### *Of the Second Preterit.*

279. THE second preterit is used to describe an action past, not only before the commencement of the current day, but remotely so ; and, as expressed in *Sanṣkrita*, out of sight, unperceived. Its chief distinction is the reduplication and modification of the root according to the general rules given for that purpose in pages 128, 129, 130, q. v.

280. THE following are the technical terminations suited to the second preterit in its two active forms.

*Common*

*Common Form.**Proper Form.*

Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. णप्	अनुम्	उस्	॥ ए	आने	इरे
2. थप्	अथुम्	अ	॥ से	आथे	ध्वे
3. णप्	व	म	॥ ए	वहे	महे

281. A fervile ण्, in any termination, is used to indicate the *convention* of a vowel, if इ or ई, to ए, if उ or ऊ, to ओ, if ऋ or ॠ to अर्, and if लृ or लृ to अल्. The term used to denote this species of change is गुणः.

282. A fervile ण्, in any termination, is used to indicate the *augmentation* of a vowel; by which अ becomes आ, इ ई or ए becomes ऐ — उ ऊ or ओ becomes औ — ऋ or ॠ becomes आर् — and लृ or लृ becomes आल्; which mode of change the grammarians call वृद्धिः.

The above terminations, detached from the fervile ण् and ण्, and the final स् every where reduced to :, will stand thus :

*Common Form.**Proper Form.*

Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. अ	अनुः	उः	॥ ए	आने	इरे
2. थ	अथुः	अ	॥ से	आथे	ध्वे
3. अ	व	म	॥ ए	वहे	महे

283. ALL roots, except क, स, भ, व, दु, शु, स्तु, and, स्तु, generally require the introduction of इ before such of the above terminations as open with a consonant; namely, before थ, व, म, से, ध्वे, वहे, and महे.

284. THE person ध्वे of this tense may be changed to द्वे, after any vowel but अ or आ.

*Roots in आ in the second Preterit.*

285. ROOTS in आ, of every conjugation, in forming the second preterit, drop आ before another vowel, make औ, instead of अ, in the first and third persons singular of the common form, require the insertion of इ before व, म, वहे, महे, and optionally before थ, मे, ध्वे.

दा <sup>3.c.p.</sup> Give.

5. *Second Preterit.*

*Common Form.*

1.	ददौ	ददतुः	ददुः
2.	ददाथ or ददिथ	ददथुः	दद
3.	ददौ	ददिव	ददिम

*Proper Form.*

1.	ददे	ददाने	ददिरे
2.	ददामे or ददिषे	ददाथे	ददाध्वे or ददिद्वे
3.	ददे	ददिवहे	ददिमहे

In the same manner may any other roots in आ be inflected; such as धा, भा, स्था, स्ना, हा, या, पा, ध्मा, वा, ध्रा, शा, &c. but दरिद्रा may also make ददरिद्रि in the first and third persons singular of the common form.

Example.

Example.

ददौ दानं नदा दाता पपौ पेयं मुदा पुनः ।  
तस्थौ प्रीतस्तदा स्थाने धनं हित्वा वनं ययौ ॥

“ Then the generous man presented a gift. Again he gladly drank water. He then, being happy, remained in his place ; (till at length) having given up his wealth, he retired into the forest.”

*Roots in इ or ई in the Second Preterit.*

286. इ or ई, being the final of a root, becomes ऐ before a termination having a servile ण्, and ए before one with a servile प्. See r. 281. p. 253. But by the rules of orthography, ऐ is changed to आय्, and ए to अय् before another vowel. In the third person singular, the radical vowel may occasionally not be augmented.

287. इ or ई being the final of a root whose penultimate consonant is single, as in चि, is changed to य् before itself or any other vowel not distinguished by a servile प्. But if the consonant immediately before it be double, as in च्चि, it shall be changed to इय्.

288. ALL roots in इ or ई require the addition of इ before व, म, से, ध्वे, वहे, महे; and optionally before थप्.

चि <sup>s.c.p.</sup> Pick, gather, collect.

चि makes चिचि in the reduplication. See page 129. It takes इ before a consonant, but optionally in थप्.

##### 5. Second Preterit.

*Common Form.*

1. चिचाय	चिच्युः	चिच्युः
2. चिचेथ or चिचयिथ	चिच्युः	चिचय
3. चिचाय or चिचय	चिचिव	चिचिम

289. THE radical चि may, occasionally, be changed to कि; as चिकाय, चिक्यनुः, चिक्युः, particularly with the preposition निरू Without, or from out, prefixed, when a new verb is formed, signifying, To investigate, examine, pick out the truth. निश्चिकाय चिरं राजा The king investigated for a long time.

*Proper Form.*

1. चिचे	चिच्याने	चिचिरे
2. चिचिषे	चिच्याने	चिचिध्वे or द्वे
3. चिचे	चिचिवहे	चिचिमहे

जि <sup>1.C.</sup> Conquer, defeat. See p. 133.

290. गि is substituted for जि in the second preterit; in other respects it is regular, making जिगाय, जिग्यनु, जिग्युः &c. like चिकाय &c.

त्रि <sup>1.C.P.</sup> Rest, attend, serve.

291. THE final इ, following a double consonant, makes इय् before the vowel of a termination in this tense, which does not contain a servile प्. See above, rule 287.

*Common Form.*

1. शिआय	शिअियनुः	शिअियुः
2. शिअयिथ or शिअेय	शिअियथुः	शिअिय
3. शिआय or शिअय	शिअियिव	शिअियिम

*Proper Form.*

1. शिअिये	शिअियाने	शिअियिरे &c. After
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After these examples, and with a due observance of the rules, may the following, and other roots in इ or ई, be inflected in the second preterit: स्मि, स्ति, डि, जि, धि, त्रि, शि, श्वि, सि, हि, &c. क्री, क्षी, नी, प्री, शी, श्री, ह्री, &c. &c.

हि <sup>5.c.</sup> Put, place, fix, move.

292. THE ह of हि is changed to पू in the second preterit.

- |                    |          |         |
|--------------------|----------|---------|
| 1. जिघाय           | जिघ्यतुः | जिघ्युः |
| 2. जिघयिथ or जिघेथ | जिघ्यथुः | जिघ्यः  |
| 3. जिघाय or जिघय   | जिघ्यिव  | जिघ्यिम |

इ <sup>2.c.</sup> Go, move.

293. ROOTS which have an initial इ or ई, take इय् as the syllable of reduplication, and make the vowel long in every person wanting a fervile पू.

- |                  |       |      |
|------------------|-------|------|
| 1. इयाय          | ईयतुः | ईयुः |
| 2. इययिथ or इयेथ | ईयथुः | ईय   |
| 3. इयाय or इयय   | ईयिव  | ईयिम |

294. IN composition with अधि Over, इ becomes ग् in this tense, making in the proper form

- |             |           |                    |
|-------------|-----------|--------------------|
| 1. अधिजगे   | अधिजगाने  | अधिजगिरे           |
| 2. अधिजगिषे | अधिजगाथे  | अधिजगिद्वे or ध्वे |
| 3. अधिजगे   | अधिजगिवहे | अधिजगिमहे          |

Ex. अधिजगे वेदं ब्राह्मनः The Brāhman went over, i. e. perused, the Vēda.

दी <sup>4.p.</sup> Waſte.

295. THIS root preſerves its vowel long, making दिदीये, दिदीयाने, दिदीयिरे, &c. inſtead of दिदिये.

*Roots in उ or उ in the ſecond Preterit.*

296. ALL roots in उ or उ, except दु, शु, स्नु, and स्तु, require the inſertion of इ before the terminations व, म, से, ध्वे, वहे, and महे, and optionally before थप्.

297. उ or उ, being the final of a root, becomes औ before the vowel of a termination diſtinguiſhed by a ſervile ण्, and ओ before one with a ſervile प्, ſee r. 281, 282, p. 253; which औ and ओ are of courſe ſubject to the laws of orthography.

298. उ or उ becomes उक् before a vowel not furniſhed with a ſervile प्.

श्रु <sup>5.c.</sup> Leak, hear. See p. 137.

Obs. श्रु does not take इ by r. 283, p. 253.

*5. Second Preterit.*

*Common Form.*

1.	शुश्राव	शुश्रुवतुः	शुश्रुवुः
2.	शुश्रोथ	शुश्रुवथुः	शुश्रुव
3.	शुश्राव or शुश्रव	शुश्रुव	शुश्रुम

स्तु <sup>2.C.P.</sup> (for स्तु) Praise.

*Obs.* This root does not admit of ई. See r. 283, p. 253.

*Common Form.*

- |            |            |               |
|------------|------------|---------------|
| 1. तुष्टाव | तुष्टुवतुः | तुष्टुवुः &c. |
|------------|------------|---------------|

*Proper Form.*

- |             |            |            |
|-------------|------------|------------|
| 1. तुष्टुवे | तुष्टुवाने | तुष्टुविरे |
| 2. तुष्टुषे | तुष्टुवाथे | तुष्टुध्वे |
| 3. तुष्टुवे | तुष्टुवहे  | तुष्टुमहे  |

In like manner are conjugated द्रु, शु, and स्नु. See r. 283, p. 253.

धू <sup>5.C.P.</sup> Shake.

This root requires ई before a consonant; but in थप् it has two forms.  
See r. 296, p. 258.

### 5. Second Preterit.

*Common Form.*

- |                         |            |           |
|-------------------------|------------|-----------|
| 1. द्रुधाव              | द्रुधुवतुः | द्रुधुवुः |
| 2. द्रुधुविथ or द्रुधोथ | द्रुधुवथुः | द्रुधुव   |
| 3. द्रुधाव or द्रुधुव   | द्रुधुविव  | द्रुधुविम |

*Proper Form.*

- |               |             |                      |
|---------------|-------------|----------------------|
| 1. द्रुधुवे   | द्रुधुवाने  | द्रुधुविरे           |
| 2. द्रुधुविषे | द्रुधुवाथे  | द्रुधुविध्वे or द्वे |
| 3. द्रुधुवे   | द्रुधुविवहे | द्रुधुविमहे          |

After one or other of these forms may any other roots in उ or उ be conjugated; except भू Be; become, and ब्रू Speak, say, tell.



भू <sup>1.c.</sup> Be, become. See p. 137.

299. THE root भू subjoins व्, and in the reduplication takes ब् *ba* instead of बु, and so becomes बभूव् before every termination of the second preterit.

*Common Form.*

1. बभूव	बभूवतुः	बभूवुः
2. बभूविथ	बभूवथुः	बभूव
3. बभूव	बभूविव	बभूविम

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ब्रू <sup>2.c.r.</sup> Speak, say, tell. See p. 169.

300. THE root ब्रू, wanting the second preterit, borrows it from वच् of the same meaning, which makes in the *common* form—उवाच, उचतुः, उचुः, &c. and in the *proper* form—उचे, उचाते, उचिरे &c. as will be seen hereafter.

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*Roots in ऋ and ॠ in the second Preterit.*

301. ROOTS in ऋ, preceded by a single consonant, make आर् before a vowel furnished with the servile ण्, अर् with a servile प्; and before any other vowel it is changed to र्, by the common rules of permutation. They all take इ before the persons व, म, से, धे, वहे, महे, and some before थप्; except कृ, सु, भृ and वृ. But when ऋ is preceded by a double consonant, as in स्वृ, स्तृ, श्वृ, स्मृ, हृ, ध्वृ, or the root be composed of ॠ only, it is changed to अर् before every vowel not distinguished by ण्.

हृ <sup>1.c.p.</sup> Seize, take by violence.

5. *Second Preterit.*

*Common Form.*

1.	जहार	जहनुः	जहः
2.	जहर्थ or जहरिथ	जहथुः	जह्
3.	जहार or जहर	जहिव	जहिम

*Proper Form.*

1.	जह्रे	जह्राने	जह्रिरे
2.	जह्रिषे	जह्राथे	जह्रिद्वे or ध्वे
3.	जह्रे	जह्रिवहे	जह्रिमहे

After these examples, and according to the form, whether *proper* or *common*, may be inflected other roots in ऋ following a single consonant, not excepted in the preceding rule ; such as पृ Fill, मृ Die, धृ Hold fast, be firm.

कृ <sup>1.c.p.</sup> Make, do. See p. 240.

This root, by the above rule, does not take इ before any of the persons of the second preterit.

*Common Form.*

1.	चकार	चक्रानुः	चक्रुः
2.	चकर्थ	चक्रथुः	चक्र
3.	चकार or चकर	चकृव	चक्रम

*Proper Form.*

1.	चक्रे	चक्राने	चक्रिरे
2.	चकृषे	चक्राथे	चकृध्वे or द्वे
3.	चक्रे	चकृवहे	चक्रमहे

So **सृ** Go, **भृ** Bear, support, and **वृ** Choose. But **वृ**, it is said, takes **इ** in **थप्**, making in that person **ववरिथ**,

**स्मृ** <sup>1.c.</sup> Remember, recollect.

This root being composed of a double consonant, followed by **ऋ**, changes its radical vowel to **अर्** instead of **रू** before a vowel. See foregoing rule.

*Common Form.*

1.	सस्मार	सस्मरतुः	सस्मरुः
2.	सस्मरिथ or सस्मर्थ	सस्मरथुः	सस्मर
3.	सस्मार or सस्मर	सस्मरिव	सस्मरिम

In like manner **स्वृ** <sup>1.c.</sup> Sound, **स्तृ** <sup>5.c.r.</sup> Spread, **हृ** <sup>1.c.</sup> Crook, bend, and **ऋ** Go, move.

**ऋ** Go, move.

The root **ऋ**, in the reduplication, makes **आर्**; as 1. **आर**, **आरतुः**, **आरुः**;—2. **आरिथ**, **आरथुः**, **आर**;—3. **आर**, **आरिव**, **आरिम**.

302. ROOTS in **ऋ** long, in the second preterit, change that letter to **अर्** before the vowel of a termination, though not distinguished by a servile **प्** to denote that change. They take **इ** before a consonant; and with few exceptions, are inflected like **कृ**.

**कृ** Injure.

*Common Form.*

1.	चकार	चकारतुः	चकारुः
2.	चकारिथ	चकारथुः	चकार
3.	चकार or चकर	चकारिव	चकारिम

*Proper*

*Proper Form.*

1. चक्रे	चकराने	चकारिरे
2. चकरिषे	चकराथे	चकारिध्वे or द्वे
3. चक्रे	चकरिवहे	चकरिमहे

In like manner may be inflected कृ<sup>१.८.</sup> Scatter, गृ<sup>६.८.</sup> Swallow, वृ<sup>१८.१८.</sup> Choofe, engage, ferve. स्तृ<sup>१८.१८.</sup> Spread, cover, &c. So शृ<sup>१८.</sup> Injure, दृ<sup>१८.</sup> Tear, rend, and पृ<sup>१८.</sup> Nourish, fill; but the last three have two forms, as in this example :

दृ Rend, tear.

1. ददार	ददरतुः or दद्रतुः	ददरुः or दद्रुः
2. ददरिथ	ददरथुः or दद्रथुः	ददर or दद्र
3. ददार or ददर	ददरिव or दद्रिव	ददरिम or दद्रिम

So शृ and पृ.

तृ<sup>१८.</sup> Crofs, traverse, pass over. See p. 138.

This root is anomalous in the second preterit, and is thus inflected like पच्. See p. 149.

*Common Form.*

1. नतार	नेरतुः	नेरुः
2. नेरिथ	नेरथुः	नेर
3. नतार नतर	नेरिव	नेरिम

जृ Grow old, or decay, may either follow this form, or that of चकार, चकारतु, चकरुः, &c. as above.

N. B. There are not any roots in लृ or लृ.

*Roots in ए, ऐ and ओ (none in औ), in the second Preterit.*

303. ROOTS terminating in any diphthong do, for the most part, substitute आ for their final, in forming the second preterit, after which they are conjugated like roots in आ. See r. 285, p. 254. So धे <sup>1.c.</sup> Drink, suck, becomes धा, and makes—1. दधौ, दधतुः, दधुः;—2. दधिथ or दधाथ, दधथुः, दध;—3. दधौ, दधिव, दधिम.—मे <sup>1.b.</sup> Change, exchange.—1. ममे, ममाने, ममिरे, &c. In like manner in ऐ:—गै <sup>1.c.</sup> Sing. 1. जगौ, जगतुः, जगुः, &c.—ग्लै <sup>1.c.</sup> Grow weary, fatigue, grow fad. 1. जग्लौ, जग्लतुः, जग्लुः, &c. दै <sup>1.c.</sup> Drefs, clean: 1. ददौ, ददतुः, ददुः, &c. There are, in the whole, about twenty-five roots in ऐ, all equally regular.

Of roots in ओ there are only दो <sup>4.c.</sup> Cut or lop off.—1. ददौ, ददतुः, ददुः, &c. ह्यो <sup>4.c.</sup> Reap, cut corn: 1. चह्यौ &c. ज्यो <sup>3.b.</sup> Lead, conduct, teach: 1. जज्ये, जज्याते, जज्यिरे, &c. शो <sup>4.c.</sup> Rasp, file, grind, make lefs: 1. शशौ, शशतुः, शशुः, &c. and सो <sup>4.c.</sup> (for षो), End, finish, destroy: 1. मसौ, &c.

Of only fix roots in ए, the following, namely, दे, वे, वे, and ह्वे, being anomalous, will require particular notice.

दे <sup>1.b.</sup> Pity, have affection for, be kind to.

304. THE root दे substitutes दिगि in the second preterit,

*Proper Form.*

1.	दिग्ये	दिग्याते	दिग्यिरे
2.	दिग्यिषे	दिग्याथे	दिग्यिध्वे or द्वे
3.	दिग्ये	दिग्यिवहे	दिग्यिमहे

बे <sup>1.C.F.</sup> Cover, conceal.

The root बे takes वि for its reduplicate, and has two forms in the dual and plural.

*Common Form.*

- |                      |                       |                     |
|----------------------|-----------------------|---------------------|
| 1. विद्याय           | विद्यनुः or विद्ययनुः | विद्युः or विद्ययुः |
| 2. विद्ययिथ          | विद्यथुः or विद्ययथुः | विद्य or विद्यय     |
| 3. विद्याय or विद्यय | विद्यिव or विद्ययिव   | विद्यिव or विद्ययिभ |

*Proper Form.*

- |         |                       |                           |
|---------|-----------------------|---------------------------|
| 1. विबे | विद्याने or विद्ययाने | विद्यिरे or विद्ययिरे &c. |
|---------|-----------------------|---------------------------|

ह्वे <sup>1.C.F.</sup> Call, call names, revile, dare.

The root ह्वे takes जु for its reduplicate, and is then inflected like roots in उ or ऊ. See p. 259.

*Common Form.*

- |                     |          |         |
|---------------------|----------|---------|
| 1. जुहाव            | जुह्वनुः | जुह्वुः |
| 2. जुह्विथ or जुहोथ | जुह्वथुः | जुह्व   |
| 3. जुहाव or जुह्व   | जुह्विव  | जुह्विभ |

*Proper Form.*

- |           |          |          |
|-----------|----------|----------|
| 1. जुह्वे | जुह्वाने | जुह्विरे |
|-----------|----------|----------|

वे <sup>1.C.F.</sup> Sew, weave.

The root वे takes three forms in the second preterit, the first regular like धे, making in the *common* form — 1. ववौ, ववतुः, ववुः; —

M m

2. वविथ

२. वयिथ or ववाथ, ववथुः, ववः—३. ववौ, वविव, वविम, and in the *proper* form—१. ववे, ववाने, वविरे; &c. The second and third forms are as follow:

*Common Form.*

- |                |                |               |
|----------------|----------------|---------------|
| १. उवाय        | उवनुः or उयनुः | उवुः or उयुः  |
| २. उवयिथ       | उवथुः or उयथुः | उव or उय      |
| ३. उवाय or उवय | उविव or उयिव   | उविम or उयिम. |

*Roots ending in Consonants in the second Preterit.*

३०५. A ROOT composed of two single consonants embracing the letter अ, whose initial does not require a substitute in the reduplication, according to r. १५८, p. १२८, changes its vowel to ए, and drops the syllable of reduplication before any vowel, but that of णप्; but if either of the consonants be double; or the first, though single, require to be changed in the reduplication, this rule does not take place. Roots with an initial व *va*, with दद् Give, and शश् Leap, are exceptions to this rule.

३०६. THE medial of a root being a short अ between two consonants, the latter not being double, suffers *augmentation* in the first णप्, that is, must be changed to आ; and the same change is optional in the second णप्. But if the final be a double consonant, there is no alteration.

३०७. A ROOT, whose penultimate is अ, having a consonant for its initial, and which does not require the addition of इ in other tenses, may, optionally, take it in the second person singular of the second preterit, namely थप्.

The root पच् 1.c.p. may serve to illustrate the three foregoing rules, in both active forms.

पच् 1.c.p. Drefs food, cook. See p. 149.

### 5. Second Preterit.

#### Common Form.

1.	पपाच	पेचतुः	पेचुः
2.	पपक्थ or पेचिथ	पेचथुः	पेच
3.	पपाच or पपच	पेचिव	पेचिम

#### Proper Form.

1.	पेचे	पेचाने	पेचिरे
2.	पेचिषे	पेचाथे	पेचिध्वे or द्वे
3.	पेचे	पेचिवहे	पेचिमहे

So चर् Go, चष् Taste, जप् Repeat mentally, नप् Shine, दह Burn, नट्र Dance, पट्र Read, पन् Move, fall, पट्र Go, step, walk, बट्र Divide, apportion, share, मन् Mind, यन् Take pains, strive, रट्र Turn up the ground, as a hog with his snout, रह Leave, quit, absent, लम् Obtain, acquire, get, procure, शक् Be able, शप् Curse, शम् Quiet, pacify, सट्र for षट्र Go, give away, yield. सह for षह Bear, suffer, &c. &c.

308. THE following roots, though not formed according to rule 305, are nevertheless conjugated like पच् in the second preterit.

फल् Bear fruit. पफाल, फेलतुः, फेलुः; &c. फेले, फेलाने, फेलिरे; &c.  
 भज् Serve. भेजे, भेजाने, भेजिरे; &c.  
 त्रप् Shame. त्रेपे, त्रेपाने, त्रेपिरे; &c.

यथ



यथ View ; connect, link, or string together. येथे, येथाने, येथिरे ; &c.

नृ Pals over, crows. नतार, नेरतुः, नेरुः ; &c. See p. 263.

अथ Loofen ; injure, kill. शअथ, अथतुः, अथुः, &c.

These also may be inflected like पच्, or not.

जृ Grow old or decrepit जजार, जेरतुः or जजरतुः, &c. See p. 263.

राजू Shine. रराज, रेजतुः or रराजतुः, रेजुः or रराजुः ; &c. रेजे  
or रराजे, रेजाने or रराजाने, रेजिरे or रराजिरे ; &c.

त्रस् Fear. तत्रास, त्रेसतुः or तत्रसतुः, त्रेसुः or तत्रसुः ; &c.

भ्राश् Shine. भ्रेशे or बभ्राशे, भ्रेशाने or बभ्राशाने, भ्रेशिरे or बभ्राशिरे ; &c.

भ्राजू Shine. भ्रेजे or बभ्राजे, भ्रेजाने or बभ्राजाने, भ्रेजिरे or बभ्राजिरे ;  
&c.

भ्रम् Wander. बभ्राम, भ्रेमतुः or बभ्रमतुः, भ्रेमुः or बभ्रमुः ; &c.

श्यम् Investigate, inquire into. शश्याम, श्येमतुः or शश्यमतुः, श्येमुः  
or शश्यमुः ; &c.

फण् Move. पफाण, फेणतुः or पफणतुः, फेणुः or पफणुः ; &c.

स्वन् Sound. सस्वान, स्वेनतुः or सस्वनतुः, स्वेनुः or सस्वनुः ; &c.

वम Vomit. ववाम, वेमतुः or ववमतुः, वेमुः or ववमुः ; &c.

राध् When it signifies *Hurt, kill*. रराध, रेधतुः, or रराधतुः, रेधुः  
or रराधुः ; &c. But not with the preposition आ prefixed, making  
आराध् ; signifying *praying, invoking*, when it is inflected only in  
one form, as आरराध, आरराधतुः, आरराधुः ; &c.

309. ROOTS with an initial व, with दद Give, and शश् Jump, leap, skip, though of the same species as those described in rule 305, do not take ए before a vowel, nor drop the reduplicated syllable like पच् in the second preterit ; but are thus inflected :

- वद् <sup>1.c.</sup> Stay, remain fixed. 1. ववाद, ववदनुः, ववदुः; 2. ववदिथ, ववदथुः, ववद; 3. ववाद or ववद, ववदिव, ववदिम.  
 दद् <sup>1.b.</sup> Give. 1. दददे, दददाने, दददिरे; 2. दददिषे, दददाथे, दददिध्वे or द्वे; 3. दददे, दददिवहे, दददिमहे.  
 शश् <sup>1.c.</sup> Leap. 1. शशाश, शशशनुः, शशशुः; &c.

310. OF roots with an initial व्, a medial अ, and a single final consonant, the following *reverse* the semivowel; that is, substitute a vowel for a semivowel, which, in the language of the grammarians, is called *संप्रसारणं*. In णप् and थप् the reduplicated syllable, namely व् *va* is changed to उ by this rule, and before a vowel the radical व् *va* is also changed to उ; and उ and उ make उ by the rules of orthography.

- वद् Speak 1. उवाद, उदनुः, उदुः; 2. उवदिथ, उदथुः, उद;  
 3. उवाद or उवद, उदिव, उदिम.  
 वच् Speak. उवाच, उचनुः, उचुः; &c. See p. 178.  
 वस् Sit. उवास, उषनुः, उषुः; &c.  
 वप् Weave, fied, fow feed. उवाप, उपनुः, उपुः; &c.  
 वह् Bear, carry, flow as a stream. उवाह, उहनुः, उहुः; &c.  
 वश् Will, desire. उवाश, उशनुः, उशुः, &c.

यज् Worship, by the same analogy, changes its initial to इ in the reduplication, making—1. इयाज, ईजनुः, ईजुः; 2. इयाजिथ or इयष्ठ, ईजथुः, ईज; 3. इयाज or इयज, ईजिव, ईजिम.

The following may serve as examples in the second preterit for roots of the form of those excepted in rules 306, 307.

- क्रदि Cry, weep. चक्रन्द, चक्रन्दनुः, चक्रन्दुः; &c.

कश् Whip, cough. चकाश, चकशतुः, चकशुः; &c. चकशे, चकशाने, चकशिरे; &c.

गद् Speak. जगाद, जगदतुः, जगदुः; &c.

चक्ष Speak. See p. 183.

गर्ज Roar. जगर्ज, जगर्जतुः, जगर्जुः; &c.

छद् Hide, cover. चछाद, चछदतुः, चछदुः; &c.

जभि Gape, yawn. जजग्भि, जजग्भतुः, जजग्भुः; &c.

नर्ज Threaten. ननर्ज, ननर्जतुः, ननर्जुः; &c.

दशि Bite. ददंश, ददंशतुः, ददंशुः; &c.

नदि Praise, compliment. ननन्द, ननन्दतुः, ननन्दुः; &c.

नर्द Roar. ननर्द, ननर्दतुः, ननर्दुः; &c.

पर्द Break wind. पपर्द, पपर्दतुः, पपर्दुः; &c.

बटि Apportion, divide, allot. बबंट, बबंटतुः, बबंटुः; &c.

भर्त्स Threaten. बभर्त्स, बभर्त्सतुः, बभर्त्सुः; &c.

मन्थ Stir, agitate, churn. ममन्थ, ममन्थतुः, ममन्थुः; &c.

रंज Dye. ररंजे, ररंजाने, ररंजिरे; &c.

श्रथि Slacken, loosen. शश्रन्थ, शश्रन्थतुः, शश्रन्थुः; &c.

संस् Escape, fall off. ससंसे, ससंसाने, ससंसिरे, &c.

311. THE roots गम् Go, हन् Strike, खन् Dig, जन् Be born, and घस् Eat, drop the radical अ before every person of the second preterit not marked with a servile प्; i. e. before every person but णप् and थप्. See r. 240, p. 209.

गम् <sup>1.c.</sup> Go. See p. 150.

Common Form.

1.	जगाम	जग्मतुः	जग्मुः
2.	जगमिथ or जगन्थ	जग्मथुः	जग्म
3.	जगाम or जगम	जगमिथ	जगमिम

हन्

हन् <sup>2.c.p.</sup> Strike. See p. 176, and r. 240, p. 209.

The root हन्, in the reduplicated state, changes ह् to घ्.

*Common Form.*

- |    |                |         |        |
|----|----------------|---------|--------|
| 1. | जघान           | जघ्नतुः | जघ्नुः |
| 2. | जघनिथ or जघन्थ | जघ्नथुः | जघ्न   |
| 3. | जघान जघन       | जघ्निव  | जघ्निम |

*Proper Form.*

- |    |       |         |             |
|----|-------|---------|-------------|
| 1. | जघ्ने | जघ्नाने | जघ्निरे &c. |
|----|-------|---------|-------------|

खन् <sup>1.c.p.</sup> Dig. See r. 240, p. 209.

*Common Form.*

- |    |             |         |        |
|----|-------------|---------|--------|
| 1. | चखान        | चख्नतुः | चख्नुः |
| 2. | चखनिथ       | चख्नथुः | चख्न   |
| 3. | चखान or चखन | चख्निव  | चख्निम |

*Proper Form.*

- |    |     |         |             |
|----|-----|---------|-------------|
| 1. | चखे | चख्नाने | चख्निरे &c. |
|----|-----|---------|-------------|

जन् <sup>3.c.p.</sup> Produce. See p. 209.

*Common Form.*

- |    |      |         |            |
|----|------|---------|------------|
| 1. | जजान | जज्ञतुः | जज्ञुः &c. |
|----|------|---------|------------|

*Proper Form.*

- |    |       |         |             |
|----|-------|---------|-------------|
| 1. | जज्ञे | जज्ञाने | जज्ञिरे &c. |
|----|-------|---------|-------------|

घस् Eat. See r. 240, p. 209.

*Common Form.*

- |    |             |         |        |
|----|-------------|---------|--------|
| 1. | जघसा        | जक्षतुः | जक्षुः |
| 2. | जधमिथ       | जक्षथुः | जक्ष   |
| 3. | जघास or जघस | जक्षिव  | जक्षिम |

*Obs.* जघास &c. is often substituted for आद &c. See p. 172. अद् &c.

312. THE following roots ending in a consonant, change their semi-vowel to the corresponding vowel before every termination in every person, but such as contain a fervile प्.

ग्रह<sup>9.c.p.</sup> Take. जयाह, जगृहतुः, जगृहुः; &c. p. 245.

प्रच्छ<sup>6.c.</sup> Ask. पप्रच्छ, पपृच्छतुः, पपृच्छुः; &c. p. 233.

भ्रस्ज्<sup>6.c.p.</sup> Fry. बभ्रज्ज, बभृज्जतुः, बभृज्जुः; &c. p. 233.

वृश्<sup>6.c.</sup> Cut. ववृश्, ववृश्तुः, ववृश्नुः; &c.

313. THE medial of a root being a short इ, उ, or ऋ, and the final a single consonant, is changed to ए, ओ, or अर् before णप् and थप्, in the second preterit; but if the final be double, or the vowel long, no change takes place.

दिष्<sup>2.c.p.</sup> Hate. See p. 182.

*Common Form.*

- |    |                        |            |           |
|----|------------------------|------------|-----------|
| 1. | दिद्विष                | दिद्विषतुः | दिद्विषुः |
| 2. | दिद्वेषिथ or दिद्वेष्ट | दिद्विषथुः | दिद्विष   |
| 3. | दिद्वेष                | दिद्विषिव  | दिद्विषिम |

*Proper*

*Proper Form.*

1. दिद्विषे दिद्विषाने दिद्विषिरे &c.

So क्षिप् Throw, खिद् Grieve, छिद् Split, निज् Sharpen, पिद् pound, पिष् Grind to powder, मिल Mix, विश् Enter, लिह् Lick, &c.

बुध् <sup>1.c.</sup> Know. See p. 146.

*Common Form.*

1. बुबोध बुबुधतुः बुबुधुः &c.

So कुच् Shrink, contract, कुप् Be angry, कुध् Be angry, क्षुभ् Be agitated, disturbed, कृश् Call, गुप् Hide, जुद् Patch, mend, match, तुद् Vex, torment, goad, तुद् Tear, णुद् Send, पुष् Cherish, दुह् Milk, भुज् Eat, feed, enjoy, possess, मुच् Release, deliver, मुद् Rejoice, be glad, मुष् Steal, मुह् Faint, lose sensation, युज् Join, apply, use, युध् Fight, रुह् Grow, लुद् Tumble, रुष् Be angry, &c. &c.

कृश् <sup>4.c.</sup> Make less, waste.

*Common Form.*

1. चकृश् चकृशतुः चकृशुः &c.

कृष् <sup>6.c.p.</sup> Draw, plough.

*Common Form.*

1. चकृष् चकृषतुः चकृषुः &c.

*Proper Form.*

1. चकृषे चकृषाने चकृषिरे &c.

In like manner कृन् Cut, गृध् Be greedy, eager after, चृन् Hurt, kill, नृप् Satisfy, नृष् Thirst, दृश् See, नृन् Dance, मृद् Trample upon, tread down, भृश् Fall, पृच् Mix, mingle, मृष् Bear, suffer, permit. वृध् <sup>2</sup> Increase, grow large, prosper, वृन् Turn, change, become, come to pass, स्पृश् Touch, सृज् Create, let go, हृष् Rejoice, &c. &c.

मृज् Wipe, sweep, clean, is anomalous.

मृज् <sup>2.c.</sup> Wipe, sweep, clean. P. 177.

*Common Form.*

- |                         |                      |                    |
|-------------------------|----------------------|--------------------|
| 1. ममार्ज               | ममृजनुः or ममार्जनुः | ममृजुः or ममार्जुः |
| 2. ममार्जिथ or ममार्ष्ट | ममृजथुः or ममार्जथुः | ममृज or ममर्ज      |
| 3. ममार्ज or ममर्ज      | ममृजिव, ममार्जिव     | ममृजिम ममार्जिम    |
|                         | or ममृज्व            | or ममर्ज्म         |

314. THE medial of a root being a long vowel, or, if short, followed by a double consonant, suffers no change before the terminations of the second preterit.

दीप् <sup>4.a.</sup> Shine, enlighten.

- |           |          |              |
|-----------|----------|--------------|
| 1. दिदीपे | दिदीपाने | दिदीपिरे &c. |
|-----------|----------|--------------|

जीव् <sup>1.c.</sup> Live, exist

- |          |          |             |
|----------|----------|-------------|
| 1. जिजीव | जिजीवनुः | जिजीवुः &c. |
|----------|----------|-------------|

शिक्ष् <sup>1.c.</sup> Learn.

- |            |            |               |
|------------|------------|---------------|
| 1. शिशिक्ष | शिशिक्षनुः | शिशिक्षुः &c. |
|------------|------------|---------------|

315. अ BEING the initial of a root, whose final is a single consonant, takes अ in the reduplication of the second preterit; and अ and अ make आ; as अद् Wander, आट He wandered, अद् Eat, आद् He ate. See p. 129. But अश् Eat, enjoy, possess, prefixes आन्, making आनश् He ate, possessed, enjoyed; so do roots composed of an initial अ, with a final consonant preceded by र in conjunction with it; as अर्च Worship, आनर्च He worshipped, अंज Make clear, अंच Worship, and अहि Go, make, respectively, आनंज or आजं; आनंच or आंच; आनंह or आन्ह in the reduplication of the second preterit.

316. इ or उ being the reduplicated syllable in the second preterit, is followed by य् or व् before a dissimilar vowel, whether radically so, or by permutation. (See r. 4, p. 18); as इ<sup>2c</sup> Go. इयाय, ईयतुः, ईयुः; &c. उष<sup>1c</sup> Burn. उवोष, उषतुः, उषुः; &c. See r. 309, p. 269.

### *Of the affix आम्.*

317. THE foregoing is the regular and general mode of conjugating the second preterit in both forms of the active voice. But many roots which do not use the terminations adapted to this tense, require to be changed into a sort of indeclinable participle, by the addition of the syllable आम् or आं, and, thus prepared, to be inflected with the auxiliaries कृ Do, भू Become, or अस् Be, in the second preterit, common form; that is, with चकार, चक्रतुः, चक्रुः; &c. बभूव, बभूवतुः, बभूवुः; &c. or आस, आसतु, आसुः; &c. It therefore remains to give a few rules and examples to explain this.

318. ROOTS whose initial is any vowel but अ or आ, and long either by nature or by its position before a double consonant, making a prosodial long syllable, (except ऋच् Go, and उण् Cover);—अय् Go, आम्



आस् Sit, दय् Go, kill, pity, give, &c.;—every root containing more than one vowel in its composition, with every species of derivatives, such as *causals*, *reiteratives*, *volitives*, and *nominals* (v. p. 120, 121); together with roots of the tenth conjugation (which partake of the nature of causals) affix the termination आं, and are inflected with the second preterit of the auxiliary roots भू Become, अस् Be, exist, or कृ Do, make.

319. THE roots कास्<sup>1.c.</sup> Cough, Shine, काश्<sup>4.c.</sup> Shine, दरिद्रा<sup>2.c.</sup> Be poor, विद्<sup>2.c.</sup> Know, जागृ<sup>2.c.</sup> Awake, and उष्<sup>1.c.</sup> Burn, take also आं; but, according to some, they may occasionally be conjugated with the regular terminations of the second preterit; and according to others काश् and दरिद्रा do not admit of आं.

एध्<sup>1.c.</sup> Increase, prosper. See p. 148.

The root एध्, beginning with a long vowel, and thus forming by nature what in *Sanskrita* is called a *heavy* (गुरु), that is, a prosodial long syllable, takes आं, which being subjoined, forms एधां, as in these examples:

With बभूव, &c. See p. 260. — 1. एधांबभूव, एधांबभूवतुः, एधांबभूवुः; &c.

With आस &c. See p. 187.—1. एधामास, एधामासतुः, एधामासुः; &c.

With चक्रे, &c. in the *proper* form of कृ. See p. 261.—1. एधांचक्रे, एधांचक्राने, एधांचक्रिरे; &c.

*Obs* कृ after आं takes either the *common* or *proper* form of the root it is used with, according to some; but भू and अस् should be always put in the *common* form.

After

After एध्, other roots, forming a long syllable, the initial being any vowel but अ or आ; may be inflected; such as the following:

इदि <sup>1.c.</sup> Go. इन्दांबभूव, &c. इन्दामास, &c. इन्दांचकार, &c.

ईह <sup>1.p.</sup> Seek. ईहांबभूव, &c. ईहामास, &c. ईहांचक्रे, &c.

ईड् <sup>2.p.</sup> Praise. ईडांबभूव, &c. ईडामास, &c. ईडांचक्रे, &c.

So ईक्ष् <sup>1.c.</sup> Look, ई <sup>4.p.</sup> Go, ईर् <sup>2.p.</sup> Go, ईश् <sup>2.c.</sup> Rule, ईष् <sup>1.p.</sup> Go, hurt give.

उच्छि <sup>1.c.</sup> Glean, leave corn, उड् <sup>1.c.</sup> Cast skin, as a serpent.

उह् <sup>1.p.</sup> Search, inquire, examine. एष् <sup>1.p.</sup> Go, with a few others less in use. Also अय् Go, आस् Sit, and दय् Go, &c. and every other kind of root included in the above rule.

The following roots take two forms, according to rule 319.

काम् <sup>1.p.</sup> Cough, shine. 1. चकासे, चकासाने, चकासिरे;—2. चकासिषे, चकासाथे, चकासिध्वे or द्वे;—3. चकासे, चकासिवहि, चकासिमहि; Or—कासां बभूव, &c. &c.

काश् <sup>4.p.</sup> Shine. 1. चकाशे, चकाशाने, चकाशिरे, &c. Or—काशांबभूव, काशामास, काशां चकार, &c. &c.

दरिद्रा <sup>2.c.</sup> Be poor. 1. ददरिद्र, ददरिद्रतुः, ददरिद्रुः; Or—दरिद्रां बभूव, आस or चकार, &c.

विद् <sup>2.c.</sup> Know. 1. विवेद, विवेदतुः, विवेदुः, &c. Or—विदां बभूव, &c. &c.

जागृ <sup>2.c.</sup> Awake. 1. जजागार, जजागरतुः, जजागरुः, &c. Or—जागरां बभूव, आस, चकार, &c.

उष् <sup>1.c.</sup> Burn, heat. 1. उवोष, उषतुः, उषुः, &c. Or—ओषां बभूव, आस—चकार, &c.

*Of the first future Tense.*

320. THE first future tense is defined to denote time to come, commencing with to-morrow, whence it is, in *Sanskrita*, called श्वस्तनी, from श्वः To-morrow. It is formed by subjoining to the root the following terminations, which do not differ from those already given in the technical table, p. 127, except that the final स् is every where reduced to ः.

*Common Form.**Proper Form.*

Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. ना	नारौ	नारः	ना	नारौ	नारः
2. नासि	नास्थः	नास्थ	नासे	नासाथे	नास्थे
3. नास्मि	नास्वः	नास्मः	नाहे	नास्वहे	नास्महे

*Obs.* There are not any servile and redundant letters in these terminations.

321. IN conjugating the five tenses which yet remain to be treated of, it may be received as a general rule, that most roots require इ to be prefixed to every termination which has for its initial either न् or स्. The exceptions and anomalies will appear in due order.

*Roots ending in Vowels in the first Future, and four following Tenses.*

322. THE final of a root of one syllable being आ, undergoes no change before न् or स् in the last five tenses, nor is the prefix इ required (except in the *proper* form of the third preterit); as दा

*I.C.P.* Give, which in the first future is thus inflected: *Common Form.* 1. दाना, दानारौ, दानारः; 2. दातासि, दातास्थः, दातास्थ; 3. दातास्मि, दातास्वः, दातास्मः. *Proper Form.*

1. दाना,

1. दाना, दानारौ, दानारः; 2. दानासे, दानासाथे, दानाध्वे;  
3. दानाहे, दानास्वहे, दानास्महे. He, &c. shall or will give. But  
if the root be of more than one syllable, like दरिद्रा Be poor, it drops its  
final, and takes इ before न् and स्; as दरिद्रिता, दरिद्रितारौ, &c. &c.

323. ROOTS in इ and ई of one syllable change those letters to ए  
before any termination of the last five tenses, beginning with न् or स्, and  
for the most part do not require the prefix इ before those letters; as  
इ <sup>2.c.</sup> Go, एता एतारौ, &c. भी <sup>2.c.</sup> Fear, मेता मेतारौ, &c. The ex-  
ceptions which take इ are, शिव <sup>1.c.</sup> Go, increase, श्वयिता, &c. शी <sup>1.c.</sup>  
Sleep, शयिता, &c. उी <sup>1.p.</sup> Fly, उयिता, &c. and श्रि <sup>1.c.p.</sup> Serve,  
श्रयिता, &c. The following are anomalous, substituting आ for their  
radical vowels इ or ई, and do not take इ; as दी <sup>4.p.</sup> Decay, which  
makes दाना, &c. instead of देना, मी <sup>9.c.p.</sup> Kill, माना, instead of मेता,  
and मि <sup>5.c.p.</sup> Throw away, scatter, माना instead of मेता. If the radical  
contain more than one syllable, it takes इ, and drops its own final; as  
दीधी and वेवी Shine, which make दीधिना and वेविना.

324. ROOTS of one syllable in उ short, for the most part do  
not require the prefix इ before न् and स् in the five last tenses  
as श्रु <sup>5.c.</sup> Hear, श्रोता, &c. The exceptions are — क्षु <sup>2.c.</sup> Sneeze,  
क्षविता, &c. यु <sup>2.c.</sup> Mix, यविता, &c. क्षणु <sup>2.c.</sup> Sharpen, क्षणविता,  
&c. षणु or स्नु <sup>2.c.</sup> Ooze, leak, स्नविता, &c. The following take  
either form occasionally:—रु <sup>2.p.</sup> Make a noise, रोता or रविता, &c.  
तु <sup>2.c.</sup> Injure, तोता or तविता, &c. क्षु <sup>5.c.p.</sup> Bring forth, सोता or  
सविता, &c. पु <sup>2.c.</sup> Praise. नोता or नविता, &c. दु <sup>5.c.</sup> Pain, दोता  
or दविता, &c. क्षु Praise, and तु Injure, may optionally take इ, or not,  
before ना नारौ, &c. All derivatives take इ.

325. ALL roots of one syllable ending in उ long, take the prefix

इ

इ before न् and स्, in the last five tenses; as भू<sup>1.c.</sup> Become. *Common Form.* 1. भविता, भवितारौ, भवितारः; 2. भवितासि, भवितास्थः, भवितास्थ; 3. भवितास्मि, भवितास्वः, भवितास्मः. धू Bring forth, and ध्रू Shake, take both forms; as सोता, सविता; धोता, धविता.

326. ROOTS of one syllable terminating in ऋ short, for the most part do not take the prefix इ in the first future before ता, तारौ, &c. as कृ<sup>8.c.p.</sup> Do, make. *Common Form.* 1. कर्ता, कर्तारौ, कर्तारः; 2. कर्तासि, कर्तास्थः, कर्तास्थ; 3. कर्तास्मि, कर्तास्वः, कर्तास्मः; *Proper Form.* 1. कर्ता, कर्तारौ, कर्तारः; 2. कर्तामे, कर्तासाथे, कर्ताध्वे; 3. कर्ताहे, कर्तास्वहे, कर्तास्महे. जागृ<sup>2.c.</sup> Awake, being of more than one syllable, admits of the prefix इ, and makes जागरिता, &c. वृ<sup>1.c.p.</sup> Shut, and वृ<sup>9.p.</sup> Serve, make वरिता, &c. or वरीता, &c. in the common form. स्वृ<sup>1.c.</sup> Sound, makes स्वरिता, &c. or स्वर्ता, &c. भृ Support, nourish, takes इ or not before the न् of a termination; as भरिता or भर्ता, &c. Roots in ऋ short, in the second future, and conditional tense, all take इ, as will be seen hereafter.

327. ROOTS of one syllable in ॠ long do all take इ before the न् and स् of the terminations of the five last tenses; as नृ<sup>1.c.</sup> Pass over, नरिता, &c. दृ<sup>1.c.</sup> Tear, दरिता, &c. In the *common* form of the first and second future, and of the conditional, the prefix इ may be made long; as नरीता, &c. नरीथनि, &c. अन्तरीथन्, &c.

328. ROOTS in ए and ऐ change those letters to आ, and do not require the prefix इ before न् and स् in the last five tenses; as धे<sup>1.c.</sup> Drink, धाना, &c. गे<sup>1.c.</sup> Sing, गाना, &c.

329. ROOTS in औ do not require इ before the न् and स् of the last five tenses; as शो Whet, शोना, &c.

There are not any roots in औ.

*Roots ending in Consonants in the first Future.*

330. ROOTS ending in a single consonant, require the preceding vowel, if a short इ, उ, or ऋ, to be changed to ए, ओ or अर् before the terminations of the first future; but if the final be double, or the vowel long, no alteration takes place. The roots कृष् ६.८.२. Draw, मृष ४.८.२. Suffer, permit, स्पृश् ६.८. Touch, तृप् ५.८. Satisfy, दृप् ४.८. Be proud, and सृप् १.२. Move, change ऋ to अर् or र्; and दृश् १.८. See, with सृज् ६.१. Create, to र् only.

331. MOST roots ending in a consonant take इ before the त् and स् of the terminations of the first future and following tenses. Those which do not are generally marked with a servile औ in the popular lists; but will here be enumerated. Some have two forms, and then are distinguished by a servile उ.

332. OF roots in क्, शक् ५.८. Be able, does not take इ, as शक्ता He shall be able; but शक्ति १.८. Doubt, does, making शंकिता, &c.

333. OF roots in ख्, ग्, घ्, झ्, ढ्, द्, इ, ह्, ण्, त्, थ्, फ्, ब्, य्, र्, ल्, and व्, all take इ before the त् or स् of a termination in the last five tenses.

334. OF roots in च्, all require इ before त् and स्, except पच् १.८.२. Dress food, मुच् ६.८.२. Release, रिच् ७.८.२. Separate, वच् १.८. Speak, सिच् ६.८.२. (for षिच्) Sprinkle, विच् ७.८.२. Separate; as पक्ता, मोक्ता, रेक्ता, वक्ता, मेक्ता, वेक्ता. शुच् १.८. Grieve, takes इ or not before the त् of a termination; as शोचिता or शोक्ता, &c.

335. ALL roots in ह् take इ before त् and स् except प्रच्छ् ६.८. Ask, प्रष्टा He will ask.

336. OF roots in ज्, all take इ before त् and स् in the first future, &c. but the following :—त्यज्, <sup>1.c.p.</sup> Quit, leave, निज् <sup>3.c.p.</sup> Drefs, make clean, भज् <sup>1.c.p.</sup> Serve, share, भञ्ज् <sup>7.c.</sup> Break, भुज् <sup>6.7.c.</sup> Eat, enjoy, possess. भृज् or भृञ्ज् <sup>6.c.</sup> Fry, मज्ज् or मञ्ज् <sup>6.c.</sup> Dive, sink, यज् <sup>1.c.p.</sup> Worship, युज् <sup>7.4.c.p.</sup> Join, unite, meditate, रंज् <sup>4.c.p.</sup> Stain, colour, dye, have affection for, रुज् <sup>7.c.</sup> Break, विज् <sup>3.c.p.</sup> Examine, संज् <sup>1.c.</sup> Accompany, सृज् <sup>4.7.c.p.</sup> Create, सृञ्ज् <sup>1.p.</sup> for षृञ्ज् Embrace; as त्यक्ता, नेक्ता, भक्ता, भंक्ता, भोक्ता, भृष्टा, भष्टा, यष्टा, योक्ता, रंक्ता, रोक्ता, वेक्ता, संक्ता, षष्टा, and स्वंक्ता. *Obs.* The first of the conjunct consonants is dropped in भृज्ज् and मज्ज् before ता, तारौ, &c. मृज् <sup>2.c.</sup> Purify, make clean, sweep, makes मार्ष्टा or मार्ज्जिता.

337. OF roots in द्, all but the following take इ before त् and स् in the first future, &c.; अद् <sup>2.c.</sup> Eat, क्षुद् <sup>7.c.p.</sup> Pound, खिद् <sup>7.p.</sup> Grieve, छिद् <sup>7.c.p.</sup> Split, तुद् <sup>6.c.p.</sup> Give pain, goad, नुद् <sup>6.c.p.</sup> (for णुद्), Send forth, पद् <sup>4.c.</sup> Go, भिद् <sup>7.c.p.</sup> Divide, separate, विद् <sup>6.c.p.</sup> Obtain, find, विद् <sup>6.c.p.4.p.7.p.</sup> Obtain, examine, be, exist, शद् Go, सद् <sup>1.c.</sup> (for षद्), Go, yield, give way, स्विद् <sup>4.c.</sup> (for ष्विद्) Sweat, perspire, स्कन्द Dry, wither, go, and हद् <sup>1.p.</sup> Void excrement; as अत्ता, शोत्ता, खेत्ता, हेत्ता, तोत्ता, &c. &c.

338. OF roots in ध् the following do not require इ before त् and स् in the first future, &c. क्रुध् <sup>4.c.</sup> Grow angry, सुध् <sup>4.c.</sup> Grow hungry, बन्ध् <sup>9.c.</sup> Bind, बुध् <sup>1.c.4.p.</sup> Learn, know, युध् <sup>4.c.</sup> Fight, रुध् <sup>7.c.</sup> Confine, राध् <sup>4.c.</sup> Finish, perfect, वध् <sup>1.c.</sup> Kill, slay, व्यध् <sup>1.c.</sup> Injure, kill, catch game, शुध् <sup>4.c.</sup> Purify, सिध् <sup>4.1.</sup> (for षिध्) Perfect, finish, साध् <sup>4.1.</sup> Make, finish; as क्रोद्धा, क्षोद्धा, बंद्धा, बोद्धा, &c. &c. रध् <sup>4.c.</sup> Injure, makes रधिना or रद्धा.

339. IN न there are but two roots which do not require इ before त् and स् in the terminations of the first future, &c.: हन <sup>2.1.</sup> Strike, smite,

kill

kill, and मन <sup>4.P.</sup> Know, mind, respect; as हन्ता He will strike, मन्ता He will mind. When मन् is of the eighth conjugation, *proper* form, it takes इ, making मनिता, &c. But हन् Strike, takes इ in the second future, and the conditional, as will be seen hereafter.

340. OF roots in प्, the following do not take इ before न् and म् in the last five tenses:—आप् <sup>5.C.</sup> Find, obtain, fit, क्षिप् <sup>4.C.7.C.P.</sup> Throw, क्षुप् <sup>7.1.</sup> Touch, तप् <sup>1.C.4.P.</sup> Shine, तिप् <sup>1.P.</sup> Leak, लिप् <sup>6.C.P.</sup> Plaster, smear, daub, write with ink, लुप् <sup>6.C.P.</sup> Cut off, वप् <sup>1.C.</sup> Sow seed, weave, शप् <sup>1.C.P.</sup> Curse, स्वप् <sup>2.C.</sup> Sleep, सृप् <sup>1.C.</sup> Go, move, glide; as आप्ता, क्षेप्ता, क्षोप्ता, तप्ता, नेप्ता, &c. These two, तृप् <sup>4.1.</sup> Satisfy, and दृप् <sup>4.C.</sup> Show pride, make त्रप्ता, तृप्ती or तर्पिता; द्रप्ता, दृप्ती or दर्पिता. कृप् <sup>1.C.</sup> (sometimes written क्लृप्,) is inflected without इ in both forms, except in the person नाम्ने, where it makes कल्पिताम्ने. In other places कल्प्ता, कल्प्तारौ, &c.

341. OF roots in भ्, the following do not take इ before न् and म्:—यम् <sup>1.P.</sup> Crying out with pleasure, रम् <sup>1.P.</sup> Be engaged in pleasure, and लम् <sup>1.P.</sup> Obtain, gain; as यब्धा, रब्धा, लब्धा. लुम् <sup>6.C.</sup> Deprive of sense, takes इ or not before the न् of a termination; as लोभिता or लुब्धा; &c.

342. OF roots in म्, the following do not take इ before न् (though they do before म्):—गम् <sup>1.C.</sup> Go, नम् <sup>1.C.</sup> (for णम्) Bend, bow, salute, यम् <sup>1.P.</sup> Refrain, restrain, and रम् <sup>1.P.</sup> Play, sport, amuse one's self, rest; as गन्ता, नन्ता, यन्ता, रन्ता. क्रम् <sup>1.4.C.P.</sup> Go, walk, step, takes इ in the *common* form, but not in the *proper*; as क्रमिता, क्रमितारौ, &c.

343. OF roots in श्, the following do not take इ before न् or म्:—क्रोश <sup>1.C.</sup> Call, call out, दंश <sup>1.C.</sup> Bite, दिश <sup>6.P.</sup> Point out, shew, direct, दृश <sup>1.C.</sup> See, मश <sup>6.C.</sup> Make a noise, मिश <sup>1.C.</sup> Make a noise, मृश <sup>6.C.\*</sup> Consult, advise, रिश <sup>6.C.</sup> Injure, रुश <sup>6.C.</sup> Injure, लिश <sup>4.P.</sup> Grow less, shrink, विश



विश् <sup>6.c.</sup> Enter, go in, and स्पृश् <sup>6.c.</sup> \* Touch; as क्रोष्टा, दंष्टा, देष्टा, द्रष्टा\*, मष्टा, मेष्टा, मृष्टा\*, रेष्टा, रोष्टा, लेष्टा, वेष्टा, and स्पृष्टा.\* *Observe* that the ऋ of those marked \* is changed to र् instead of अर्, which is anomalous. नश् Perish, has two forms; as नष्टा or नशिना, &c. अश् Eat, take इ or not before the त् of a termination; as अशिना or अष्टा, &c.

344. OF roots in ष्, the following do not take इ before त् and स् in the five last tenses:—कृष् <sup>1.c.6.c.p.</sup> Draw, pull, drag, attract, plough, तुष् <sup>4.c.</sup> Please, make glad, त्विष् <sup>1.c.p.</sup> Shine, दुष् Spoil, grow bad, द्विष् <sup>2.c.</sup> Hate, पिष् <sup>3.c.</sup> Pound, पुष् <sup>4.c.</sup> Feed, nourish, cherish, विष् <sup>3.c.p.9.c.</sup> Envelop, entwine, surround, शिष् <sup>7.c.</sup> Distinguish, celebrate, शुष् <sup>4.c.</sup> Dry, and श्लिष् <sup>4.c.</sup> Embrace; as कर्ष्, तोष्टा, त्वेष्टा, दोष्टा, द्वेष्टा, पेष्टा, पोष्टा, वेष्टा, शेष्टा, शोष्टा and श्लेष्टा. त्वक्ष <sup>1.c.</sup> and नक्ष <sup>3.c.</sup> Make less by hewing or turning, takes इ or not; as त्वक्षिना or त्वक्षटा, नक्षिना or नक्षटा. कुष् <sup>9.c.</sup> Draw, when preceded by the preposition निर् Out, without, takes both forms; as निष्क्रोष्टा or निष्क्रोषिना, &c. रुष् Be angry, रिष् Injure, kill, and इष् Desire, may occasionally take इ or not before the त् of a termination; as रोषिना, &c. or रोष्टा, &c. रेषिना, &c. or रेष्टा, &c. एषिना, &c. or एष्टा, &c.

345. OF roots in स्, the two following only do not take इ before the त् and स् of the five last tenses:—घस् <sup>1.c.</sup> Eat, eat grass, and, वस् <sup>1.c.</sup> Dwell, reside, stay, inhabit; as घस्ना and वस्ना. Before the स् of a termination, the radical स् is changed to त्. वस् May occasionally take इ before the त् of a termination; as वसिना, &c.

346. OF roots in ह्, the following do not take इ before the त् and स् of the five last tenses; दह <sup>1.c.</sup> Burn, दिह <sup>2.c.p.</sup> Smear, soil, taint, pollute, दुह <sup>2.c.p.</sup> Milk, नह <sup>4.c.p.</sup> (for णह) Tie, bind, fasten, मिह <sup>1.c.</sup> Make water,

water, रुह् 1.c. Grow, mount, लिह् 2.c.p. Lick, लुह् 1.c. Covet, वह् 1.c.p. Bear, carry, and मह् 1.p. (for षह्) Bear, suffer, be patient of; as दग्धा, दिग्धा, दोग्धा, नद्धा, मिढा, रोढा, लेढा, लोढा, वोढा, सोढा, and also सहिना. The following, marked उ in the lists, have two forms:— गाह् 1.c. Stir up, make thick or turbid, द्रुह् 4.c. Hate, want to injure, द्राह् 1.p. Awake, *intrans.* मुह् 4.c.p. Become stupid or insensible, स्नुह् 4.c. (for ष्नुह्) Ooze, leak, and स्निह् 4.c. (for ष्णिह्) Be kind; as गाढा or गाहिना, द्रोग्धा or द्रोहिना, मोढा or मोहिना, स्नोग्धा or स्नोहिना, and स्नेग्धा or स्नेहिना. Observe that such roots in ह as begin with द्र, नृ, or स्नृ, uniformly change that letter to घृ before the consonant of a termination, as before the नृ of ना, तारौ, &c. and by the rules of permutation forms with it ग्धृ, as in दग्धा, and स्नेग्धा, while those with other initials change ह to इ, and drop the initial consonant of the termination; as रोढा, लेढा, &c. Observe also that वह् and मह् change the radical अ to ओ; as वोढा and सोढा, which is anomalous.

347. ROOTS of more than one syllable, whether simple or derivative, with those of the tenth conjugation, whatever may be their final letter, require इ before such terminations of the five last tenses as open with नृ or स्.

*Obs.* The terminations opening with नृ and स्, to which the foregoing rules generally apply, comprise every person in the five last tenses, except those of the precativè in the *common* form, which begin with यृ and which never admit of the prefix इ; but more particularly to the first and second future, and the conditional, the third preterit admitting of many deviations.

*Of the second future Tense.*

349. THE second future tense, by some called the future of To-day (अद्यतनी), answers to the future indefinite and imperfect; as भविष्यति He is about to become, or shall or will become, indefinitely hereafter. The following are the terminations suited to this tense, when deprived of the fervile प्, the final स् reduced to :, and स्येते, स्येथे substituted for स्याते, स्याथे. See p. 127.

*7. Second Future.*

Common Form.			Proper Form.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. स्यति	स्यतः	स्यन्ति	स्यते	स्येते	स्यन्ते
2. स्यसि	स्यथः	स्यथ	स्यसे	स्येथे	स्यध्वे
3. स्यामि	स्यावः	स्यामः	स्ये	स्यावहे	स्यामहे

*Obs.* If you take away the prefix स्य् from these terminations, they are the same as those adapted to the present tense of the first conjugation.

350. MOST roots in the second, as in the first future, require the insertion of इ before the terminations; and the same rules will, in most cases, serve for both these tenses. See p. 278, r. 330 to 347.

*Roots ending in Vowels in the second Future.*

351. ROOTS in आ of one syllable do not require इ in the second future, and are inflected like दा <sup>3.c.p.</sup>. Give; as 1. दास्यति, दास्यतः; दास्यन्ति; 2. दास्यसि, दास्यथः, दास्यथ; 3. दास्यामि, दास्यावः, दास्यामः. So 1. दास्यते, दास्येते, दास्यन्ते; 2. दास्यसे, दास्येथे, दास्यध्वे;

दास्यध्वे ; ३. दास्ये, दास्यावहे, दास्यामहे. But being of more than one syllable, it takes इ ; as दरिद्रिष्यति, &c. &c. See rule ३२२, p. २७८.

३५२. ROOTS in इ or ई of one syllable, for the most part take इ in the second future, and the exceptions are the same as in the first future. इ <sup>२.८</sup>. Go, makes एष्यति, &c. भो <sup>३.८</sup>. Fear, भेष्यति, &c. जि <sup>१.८</sup> Conquer, जेष्यति ; and so of others which do not require इ. Of those which do require इ, शिव <sup>१.८</sup> Go, increase, makes श्वयिष्यति, &c. शी <sup>२.२</sup> Sleep, makes शयिष्यते, &c. and उी <sup>४.२</sup> Fly, उयिष्यते, &c. See rule ३२३, p. २७९.

३५३. OF roots in उ short, none require इ in the second future but those excepted in rule ३२४, p. २७९ ; namely झु <sup>२.८</sup> Sneeze, झविष्यति ; यु <sup>२.८</sup> Mix, join, यविष्यति ; क्षु <sup>२.८</sup> Sharpen, क्षविष्यति ; षु <sup>२.८</sup> Ooze, leak, स्नविष्यति. रु, तु, षु, णु, and डु, indifferently take इ or not ; as रविष्यति or रोष्यति, नविष्यति or नोष्यति, &c. See rule ३२४, p. २७९.

३५४. ALL roots in उ long require इ in the second future, as in the first. भू <sup>१.८</sup> Be, become. *Common Form.* १. भविष्यति, भविष्यतः, भविष्यन्ति ; २. भविष्यसि, भविष्यथः, भविष्यथ ; ३. भविष्यामि, भविष्यावः, भविष्यामः. भू Bring forth, and धू Shake, as before seen, takes both forms. See rule ३२५, p. २८०.

३५५. ALL roots in ऋ or ॠ require इ to be prefixed to the terminations of the second future, though those in short ऋ do not generally in the first. कृ <sup>३.८.२</sup> Make, do. *Common Form.* १. करिष्यति, करिष्यतः, करिष्यन्ति ; २. करिष्यसि, करिष्यथः, करिष्यथ, ३. करिष्यामि, करिष्यावः, करिष्यामः. *Proper Form.* १. करिष्यते, करिष्येते, करिष्यन्ते ; २. करिष्यसे, करिष्येथे, करिष्यध्वे ; ३. करिष्ये, करिष्यावहे, करिष्यामहे. See rules ३२६, ३२७, p. २८०.

All other roots in ऋ short are inflected like कृ; as हृ <sup>1.c.p.</sup> Seize, take, हरिष्यति or हरिष्यते, &c. धृ <sup>1.c.p.</sup> धरिष्यति or धरिष्यते, &c. वृ <sup>1.c.p.</sup> Shut, make clove, and वृ <sup>9.c.</sup> Serve, वरिष्यति or वरिष्यते, &c. and occasionally in the *common* form, वरीष्यति, &c. See rule 327, p. 280. The final of a root being ऋ, may require the prefix इ to be long in the *proper* form; as दृ Tear, दरीष्यति. See rule 327, p. 280.

356. ROOTS in ए and ऐ make आ, and do not take इ in the second future. धे <sup>1.c.</sup> Drink, धास्यति; गे <sup>1.c.</sup> Sing, गास्यति. See rule 328, p. 280.

357. ROOTS in ओ do not take इ in the second future. शो <sup>4.c.</sup> Whet, शोष्यति. See rule 329, p. 280.

*Roots ending in Consonants in the second Future.*

358. ALL the rules and exceptions applicable to roots ending in consonants in the first future, are equally so in the second future. See p. 281, rule 330 to 347.

359. OF such roots terminating in consonants as do not take इ in the second future, पच् <sup>1.c.p.</sup> may serve as an example. The final of a root being a palatal, is, for the most part, changed to a guttural, and thus च् to क्; and स् after क् becomes ष्. *Common Form.* 1. पक्ष्यति, पक्ष्यतः, पक्ष्यन्ति, &c. *Proper Form.* 1. पक्ष्यते, पक्ष्येते, पक्ष्यन्ते; &c. See rule 334, p. 281.

360. OF roots terminating in consonants which do take इ in the second future, याच् <sup>1.c.p.</sup> Seek, may be given as an example: *Common Form.* 1. याचिष्यति, याचिष्यतः, याचिष्यन्ति; &c. *Proper Form.* 1. याचिष्यते, याचिष्येते, याचिष्यन्ते; &c.

361. ROOTS

361. ROOTS ending in स्, change that letter to न् before the स् of any termination of the four last tenses; as वस् <sup>1.c.</sup> Dwell, tarry, वत्स्यति, वत्स्यतः, &c.

362. हन् <sup>2.1.</sup> Strike, takes इ in the second future, though not in the first; as हनिष्यति, &c.

363. द being the initial of a root, is changed to ध्; as दह् <sup>1.c.</sup> Burn, धक्ष्यति, &c. दुह् <sup>2.c.p.</sup> Milk, धोक्ष्यति, &c.

364. THE following roots may optionally take इ before स् in the second future, the conditional, and the *proper* form of the precativè :—  
नृन् Dance, कृन् Cut, चृन् Injure, छृद् Sport, play, नृद् Dishonour, offend; as नर्त्तिष्यति, कर्त्तिष्यति, &c. &c. or नत्स्यति, कत्स्यति, &c. &c.

365. THE roots वृन् <sup>1.c.p.</sup> Turn, come to pass, वृध् <sup>1.c.p.</sup> Grow, prosper, शुध् <sup>1.c.p.</sup> Make a disagreeable noise, स्यद् <sup>1.c.p.</sup> Leak, ooze out, and कृप् or कृप् <sup>1.c.p.</sup> Form, imagine, take इ before स्य in the *proper* form; as वर्त्तिष्यते, वर्धिष्यते, शर्धिष्यते, &c. &c.

366. गम् Go, takes इ in the common form, but not when used in the *proper* of the second future; as गमिष्यति, गंस्यते. He shall or will go.

*Obs.* It would be needless to multiply rules for conjugating this tense, as it is, comparatively, very easy, if due attention be paid to those given for the insertion or omission of the prefix इ, and the permutation of letters.

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### Of the Precative Tense.

367. THE tense which it has been thought proper to call *precative*, from its use in praying for, and blessing, and which, in point of time, is

indefinitely future, is formed by the application of the following terminations, which are the same as those given in the technical scheme, p. 127, except that the final स् in the first person plural, and second person singular of each form, is reduced to ः. There are no servile letters.

### 8. The Precative.

Common Form.			Proper Form.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. यात्	यास्तां	यासुः	मीष्ट	मीयास्तां	मीरन्
2. याः	यास्तं	यास्त	मीष्टाः	मीयास्थां	मीध्वं or द्वं
3. यासं	यास्व	यास्म	मीय	मीवहि	मीमहि

368. IN conjugating a root in the *proper* form, such as require the prefix इ before स्, are pointed out by the rules given for forming the first future. See p. 278, r. 328 to 347. *Observe* that the prefix इ is inadmissible before य.

### Roots ending in Vowels in the Precative.

369. THE final of a root being आ, is changed to ए before the terminations of the precative in the *common* form, but not in the *proper*; but if the initial be a double consonant, it makes also occasionally का; the root स्ता excepted, which is always changed to स्ते. Roots in आ do not take इ before स्. See rule 322, p. 278.

दा <sup>s.c.p.</sup> Give.

### 8. The Precative.

*Common Form.* 1. देयात्, देयास्तां, देयासुः;—2. देयाः, देयास्तं, देयास्त;—3. देयासं, देयास्व, देयास्म, May he, &c. &c. give!

*Proper*

*Proper Form.* 1. दासिष्ट, दासीयास्तां, दासीरन्;—2. दासीष्ठाः, दासीयास्थां, दासीध्वं or द्वं;—3. दासीय, दासीवहि, दासीमहि.

In like manner गा, धा, पा, भा, मा, या, रा, ला, वा, हा, and स्था; also ख्या, घ्रा, ज्या, ज्ञा, द्रा, ध्मा, प्मा, प्रा, म्ना, श्रा, and स्ना. But these last, ख्या, &c. having a double consonant, may also not change their vowel; as स्ना Bathe, स्नेयान् or स्नायान् May he bathe. दरिद्रा makes दरिद्रयान् &c. and, according to some authors, या makes यायान्, &c.

370. THE final of a root of one syllable being इ or ई, makes ई long before the terminations of the precativ in the *common* form, (except when preceded by a preposition), and is changed to ए in the *proper* form.

#### Examples.

जि <sup>1.c.</sup> Conquer. 1. जीयान्, जीयास्तां, जीयासुः; &c.

स्मि <sup>1.c.</sup> Smile. 1. स्मेषीष्ट, स्मेषीयास्तां, स्मेषीरन्, &c.

नी <sup>1.c.</sup> Conduct. *Common Form.* 1. नीयान्, नीयास्तां, नीयासुः; &c.

*Proper Form.* 1. नेषीष्ट, नेषीयास्तां, नेषीरन्; &c.

The following require the prefix इ in the *proper* form, by rule 323, p. 279.

त्रि <sup>1.c.</sup> Serve, attend. *Common Form.* 1. त्रियान्, त्रियास्तां, त्रियासुः; &c. *Proper Form.* 1. त्रयिषीष्ट, त्रयिषीयास्तां, त्रयिषीरन्; &c.

उ <sup>2.c.</sup> Fly. *Proper Form.* 1. उयिषीष्ट, उयिषीयास्तां, उयिषीरन्; &c.

शी <sup>2.c.</sup> Sleep, repose. *Proper Form.* 1. शयिषीष्ट, शयिषीयास्तां, शयिषीरन्; &c. So दीदी <sup>2.c.</sup> Shine, and वेवी <sup>2.c.</sup> Shine.

दी <sup>4.c.</sup> Decay, (दी is changed to दा). *Proper Form.* दासीष्ट, &c.



371. THE final of a root of one syllable being उ or ऊ, becomes उ long before the terminations of the precative in the *common* form, and ओ in the *proper*.

372. SUCH roots in उ short as are conjugated in the *proper* form of this tense, do not admit of the prefix इ; but all roots in उ long require it. See r. 324, 325, p. 279.

#### Examples.

श्रु <sup>1.c.</sup> Run out, leak, and श्रु <sup>5.c.</sup> Hear. 1. श्रूयान्, श्रूयास्तां, श्रूयासुः.

यु <sup>2.c.</sup> Mix. 1. यूयान्, यूयास्तां, यूयासुः; &c.

रु <sup>2.c.</sup> Make a noise. 1. रूयान्, रूयास्तां, रूयासुः, &c.

सु <sup>5.c.</sup> (for षु) Bring forth, produce. 1. सूयान्, सूयास्तां, सूयासुः; &c.

स्तु <sup>2.c.p.</sup> (for ष्टु) Praise. *Common* Form. स्तूयान्, &c. *Proper* Form. स्तोषीष्ट, &c.

पू <sup>2.c.p.</sup> Purify. *Common* Form. 1. पूयान्, &c. *Proper* Form. पविषीष्ट, &c.

भू <sup>2.c.</sup> Be, become. 1. भूयान्, भूयास्तां, भूयासुः; 2. भूयाः, भूयास्तं, भूयास्त; 3. भूयाम्, भूयास्व, भूयास्म.

The following roots take इ or not before the terminations of the *proper* form of the precative.

सू <sup>2.4.p.</sup> (for षू) Bring forth, produce. *Proper* Form. सविषीष्ट, &c. or सोषीष्ट, &c.

धू <sup>5.c.p.</sup> Shake, agitate. *Common* Form. 1. धूयान्, &c. *Proper* Form. धविषीष्ट, &c. or धोषीष्ट, &c.

373. THE root ब्रू <sup>2.c.p.</sup> Speak, is defective in the precative, and is supplied by the *common* form of वच् of the same meaning; as 1. उच्यान्, उच्यास्तां, उच्यासुः, &c. See under roots ending in consonants in the precative, r. 381, p. 295.

374. ROOTS in ऋ short of one syllable, preceded by a double consonant, such as धृ <sup>1.c.</sup> Describe, kill, bend, हृ <sup>1.c.</sup> Choose, accept, स्तृ <sup>1.c.p.</sup> Spread, स्मृ <sup>1.c.</sup> Remember, स्वं <sup>1.c.</sup> Sound, and हूं <sup>1.c.</sup> Bend; with ऋ Go, change their finals to अर् in the *common* form of the precativ; but स्तृ, the only one of this class that may be used in the *proper* form, there has two forms.

स्तृ <sup>5.c.p.</sup> Spread. *Common* Form. स्तर्यान्, &c. *Proper* Form, स्तरिषीष्ट, &c. or स्तृषीष्ट, &c.

धृ <sup>1.c.</sup> Describe, kill, bend. 1. ध्वर्यान्, ध्वर्यास्तां, ध्वर्यासुः, &c.

So for the rest.

375. ROOTS in ऋ short, the initial being a single consonant, like कृ <sup>8.c.p.</sup> substitute रि in the *common* form of the precativ. If the root require इ in the *proper* form, ऋ becomes अर्, but not else.

कृ <sup>8.c.p.</sup> Make, do. *Common* Form 1. क्रियान्, क्रियास्तां, क्रियासुः; 2. क्रियाः, क्रियास्तं, क्रियास्त; 3. क्रियासं, क्रियास्व, क्रियास्म; *Proper* Form (does not require इ). 1. कृषीष्ट, कृषीयास्तां, कृषीरन्; 2. कृषीष्टाः, कृषीयास्थां, कृषीध्वं or इं; 3. कृषीय, कृषीवहि, कृषीमहि.

वृ <sup>1.c.p.</sup> Shut, close, cover. *Common* Form. 1. व्रियान्, व्रियास्तां; व्रियासुः; &c. *Proper* Form, (may take इ or not). 1. वरिषीष्ट, &c. वृषीष्ट, &c.

वृ <sup>9.c.p.</sup> Serve, worship. *Proper* Form (may take इ or not). 1. वरिषीष्ट, \* &c. or वृषीष्ट, &c.

जागृ <sup>2.c.</sup> Awake. 1. जाग्रियान्, जाग्रियास्तां, जाग्रियासुः; &c.

So all others in ऋ.

376. ROOTS in ऋ long, like तृ, substitute ईर in the *common* and *proper* forms of the precativē. Such as are inflected in the *proper* form, and take इ, change the radical vowel to अर. The prefix इ may be made long.

तृ <sup>1.c.</sup> Cross, pass over, traverse. 1. नीर्यान्, नीर्यास्तां, नीर्यासुः, &c.  
 कृ <sup>9.c.p.</sup> Hurt, kill. *Common Form.* 1. कीर्यान्, &c. *Proper Form.*  
 (takes इ or not). 1. करिषीष्ट, &c. करीषीष्ट, &c. or कीषीष्ट, &c.  
 स्तृ <sup>9.c.p.</sup> Spread. *Common Form.* 1. स्तीर्यान्, &c. *Proper Form.*  
 स्तरिषीष्ट, or स्तरीषीष्ट, &c.

377. ROOTS in ए and ऐ, such as धे and गै, change their vowels to आ, and are afterwards governed by the same rules as roots in आ in the precativē. The substitute आ is sometimes changed to ए in the *common* form.

धे <sup>1.c.</sup> Drink. 1. धेयान्, धेयास्तां, धेयासुः, &c.  
 गै <sup>1.c.</sup> Sing. 1. गेयान्, गेयास्तां, गेयासुः, &c.  
 ग्लै <sup>1.c.</sup> Be sad. 1. ग्लायान्, ग्लयास्तां, ग्लयासुः, &c. Or—1. ग्लेयान्, &c.

378. THE following roots in ए substitute a vowel for a femivowel in the *common* form of the precativē :

वे <sup>1.c.p.</sup> Weave, sew. *Common Form.* 1. उयान्, उयास्तां, उयासुः;  
 &c. *Proper Form.* 1. वासीष्ट, वासीयास्तां, वासीरन्; &c.  
 वे <sup>1.c.</sup> Cover, conceal. 1. वीयान्, वीयास्तां, वीयासुः, &c.  
 ह्वै <sup>1.c.</sup> Call names, threaten, dare. 1. ह्वयान्, ह्वयास्तां, ह्वयासुः, &c.

379. ROOTS in ओ suffer no change in the precativē; as शो <sup>1.c.</sup> Whet.  
 1. शोयान्, शोयास्तां, शोयासुः, &c. See r. 329, p. 280.

*Roots ending in Consonants in the Precative.*

380. A ROOT ending in a consonant, whose penultimate vowel is अ or आ, suffers no change in its vowel before the terminations of the precative, and may be inflected like the two following examples :

पच् 1.c.p. Drefs food. *Common Form.* 1. पच्यान्, पच्यास्तां, पच्यासुः; &c.

*Proper Form* (without इ). 1. पक्षीष्ट, पक्षीयास्तां, पक्षीरन्; &c.

याच् 1.c.p. Seek. *Common Form.* 1. याच्यान्, याच्यास्तां, याच्यासुः; &c.

*Proper Form* (with इ). 1. याचिषीष्ट, याचिषीयास्तां, याचिषीरन्; &c.

381. THE following roots change their radical semi-vowels to their corresponding vowels, in the *common* form of the precative.

प्रच्छ 6.c. Ask. 1. पृच्छ्यान्, पृच्छ्यास्तां, पृच्छ्यासुः; &c.

यज् 1.c.p. Worship, make offerings. *Common Form.* 1. इज्यान्, इज्यास्तां, इज्यासुः; &c. *Proper Form.* यजीष्ट, यजीयास्तां, यजीरन्; &c.

वच् 2.c. Speak. 1. उच्यान्, उच्यास्तां, उच्यासुः; &c. See r. 373, p. 292.

वप् 1.c.p. Sow seed, weave. *Common Form.* 1. उप्यान्, &c. *Proper Form* (without इ). 1. वपीष्ट, &c.

वह् 1.c.p. Bear, carry, transport. *Common Form.* 1. उव्यान्, &c. *Proper Form* (without इ). 1. वहीष्ट, &c.

वस् 1.c. Stay, dwell. 1. उथान्, उथास्तां, उथासुः; &c.

वंश् 1.c. With, will. 1. उश्यान्, उश्यास्तां, उश्यासुः; &c.

382. ROOTS ending in a double consonant, the first member of which is a nasal; as दंश् Bite, drop that nasal in the *common* form of the precative ;

precative ; but not in the *proper*. *Obs.* This rule does not extend to that class of roots in the popular lists distinguished by a servile इ, which assume a nasal, and never drop it. See rule 180, p. 151, and rule 161, p. 130. The following, among others, may serve as examples :

दंश् 1.c. Bite. 1. दश्यान्, दश्यास्तां, दश्यासुः ; &c.

स्वञ्ज् 1.b. (for ष्वञ्ज्), Embrace. *Proper* Form (without इ). 1. स्वञ्जीष्ट, स्वञ्जीयास्तां, स्वञ्जीरन् ; &c.

मन्थ् 9.c. Churn, stir up. 1. मथ्यान्, मथ्यास्तां, मथ्यासुः ; &c.

383. THE penultimate vowel being any other than अ or आ, suffers no change in the *common* or *proper* form of the precative, unless the root require the prefix इ in the *proper* form, when it suffers the usual conversion of इ and ई to ए, उ and ऊ to ओ, and ऋ and ॠ to अर्.

Examples.

क्षिद् 7.c.p. Divide, split. *Common* Form. 1. क्षिद्यान्, क्षिद्यास्तां, क्षिद्यासुः. *Proper* Form (does not require इ). 1. क्षित्सीष्ट, क्षित्सीयास्तां, क्षित्सीरन् ; &c.

सृज् 6.c. Create, make, let go. 1. सृज्यान्, सृज्यास्तां, सृज्यासुः ; &c.

कृष् 6.c.p. Draw, drag, plough. *Common* Form. 1. कृथ्यान्, कृथ्यास्तां, कृथ्यासुः ; &c. *Proper* Form (does not take इ). 1. कृषीष्ट, कृषीयास्तां, कृषीरन् ; &c.

निज् 1.b. Sharpen. *Proper* Form (takes इ). 1. नेजिषीष्ट, नेजिषीयास्तां, नेजिषीरन् ; &c.

384. THE root हन् Strike, smite, kill, is conjugated by substitute in the precative. *Common* Form. 1. बध्यान्, बध्यास्तां, बध्यासुः ; &c. *Proper* Form (with इ). 1. बधिषीष्ट, बधिषीयास्तां, बधिषीरन् ; &c.

Of

*Of the conditional Mood.*

385. THE conditional mood has sometimes a past, and sometimes a future signification, and, as before observed, (p. 125. r. 9), is seldom used singly, being usually accompanied by another verb in the same tense, and in construction with some particle denoting contingency, such as यदि If, चेत् If, and यदा When; but which are sometimes omitted. यदि शिला कोमलाभविथन् तदा शृगलैरेवाभक्षिथन्. If a stone were soft, it would then be certainly eaten by the jackals.

386. THE terminations suited to the conditional are the same as those given in the technical scheme, p. 127, which are here repeated with the final स्, as usual, reduced to :. In conjugating this tense, अ is required to be every where prefixed to the root, as observed p. 128, rule 157.

*9. Conditional Mood.*

<i>Common Form.</i>			<i>Proper Form.</i>		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. स्यन्	स्यतां	स्यन्	स्यत	स्येतां	स्यन्त
2. स्यः	स्यतं	स्यत	स्यथाः	स्येथां	स्यध्वं
3. स्यं	स्याव	स्याम	स्ये	स्यावहि	स्यामहि

*Obs.* As every termination of the conditional opens with the same letters as those of the second future, namely स्य, so this tense is governed by the same rules, with respect to the permutation of the radical letters and the prefix इ. It will therefore be unnecessary to repeat those rules in this place; they will be found page 286, rules 349 to 366. The few examples which follow, will be sufficient to shew how this tense is conjugated.

9. *Conditional.*दा <sup>3.c.p.</sup> Give.

*Common Form.* 1. अदास्यन्, अदास्यतां, अदास्यन्; 2. अदास्यः, अदास्यन्तं, अदास्यन्त; 3. अदास्यं, अदास्याव, अदास्याम.

*Proper Form.* 1. अदास्यन्त, अदास्येतां, अदास्यन्त; 2. अदास्यथाः, अदास्येथां, अदास्यध्वं; 3. अदास्ये, अदास्यावहि, अदास्यामहि.

So other roots in आ. See rule 351, page 286.

त्रि <sup>1.c.p.</sup> Serve, attend.

This root requires इ.

*Common Form.* 1. अत्रयिष्यन्, अत्रयिष्यतां, अत्रयिष्यन्, &c.

*Proper Form.* 1. अत्रयिष्यन्त, अत्रयिष्येतां, अत्रयिष्यन्त, &c.

भू <sup>1.c.</sup> Be, become.

*Common Form.* 1. अभविष्यन्, अभविष्यतां, अभविष्यन्; 2. अभविष्यः, अभविष्यन्तं, अभविष्यन्त; 3. अभविष्यं अभविष्याव, अभविष्याम.

कृ <sup>3.c.p.</sup> Make, do.

*Common Form.* 1. अकरिष्यन्, अकरिष्यतां, अकरिष्यन्, &c.

*Proper Form.* 1. अकरिष्यन्त, अकरिष्येतां, अकरिष्यन्त; &c.

अद् <sup>2.c.</sup> Eat.

*Common Form.* 1. आत्स्यन्, आत्स्यतां, आत्स्यन्; &c.

पच् <sup>1.c.p.</sup> Drefs food, cook.

*Common Form.* 1. अपक्ष्यन्, अपक्ष्यतां, अपक्ष्यन्; &c.

*Proper Form.* 1. अपक्ष्यन्त, अपक्ष्येतां, अपक्ष्यन्त, &c.

It will be needless to multiply examples. See all the rules for conjugating the first and second futures.

*Of the third Preterit Tense.*

387. THE third preterit, defined to be the preterit of to-day, is used to denote, that the act has been recently, or indefinitely, passed; and in *Sanškṛita* is called अद्यतनी. By rule 157, page 128, the vowel अ is required to be prefixed to the root in conjugating this tense. The terminations to be used in the third, are essentially the same as those suited to the first preterit, as given page 156, subject, however, to several, seemingly capricious, modifications, by means of certain letters occasionally to be prefixed to them, the chief of which is the consonant स्, as will be presently explained. All the rules given for the introduction of the vowel इ after certain verbs in pages 278 to 285, are generally applicable to this tense.

388. FOR the sake of reference, the several modes of conjugating verbal roots in each of the active forms of the third preterit, are here exhibited in a table numerically arranged according to the prefix required.

*Common Form.*

	Sing.	Dual.	Plur.
<i>Mode I.</i> The most simple, but least used, the same as for the first preterit. }	1. न्	तां	अन् or उः
	2. :	तं	त
	3. अं	व	म

<i>Mode II.</i> The prefix अ before	1. अन्	अनां	अन्
<i>Mode I.</i> Obs. अ is dropped before अन् and अं, and made आ	2. अः	अतं	अत
before व and म.	3. अं	आव	आम

*Common*



*Common Form continued.*

	Sing.	Dual.	Plur.
<b>Mode III.</b> The same as <i>Mode II</i> , with a modified repetition of the root to be explained.	1. अन्	अनां	अन्
	2. अः	अनं	अन
	3. अं	आव	आम
<b>Mode IV.</b> The letter स्, convertible to ष, prefixed to <i>Mode II</i> .	1. सन्	सनां	सुः for सन्
	2. सः	सनं	सन
	3. सं	साव	साम
<b>Mode V.</b> सी prefixed to त् and ः of <i>Mode I</i> , and स् only to every other person of that <i>Mode</i> . <i>Obs.</i> The स् of स्तां, स्तं, and स्त, is subject to elision after a short vowel, any consonant but a nasal, a femivowel, or ह.	1. सीत्	स्तां	सुः for सन्
	2. सीः	स्तं	स्त
	3. सं	स्व	स्म
<b>Mode VI.</b> The prefix इ before <i>Mode V</i> , the स् of सीत् and सीः being dropped, and the short इ left in the long.	1. ईत्	इष्टां	इषुः
	2. ईः	इष्टं	इष्ट
	3. इषं	इष्व	इष्म
<b>Mode VII.</b> Another स् put before <i>Mode VI</i> .	1. सीत्	सिष्टां	सिषुः
	2. सीः	सिष्टं	सिष्ट
	3. सिषं	सिष्व	सिष्म

*Proper Form.*

*Mode VIII.* The same terminations as for the first preterit, *proper* form, with स prefixed to a dental, and स् to every other letter.

Sing.	Dual.	Plur.
1. सन	सानां	सन्त
2. सथाः	साथां	सध्वं
3. सि	स्वहि	स्महि

*Mode IX.* The vowel अ prefixed and adjusted according to rule 163 and 166, p. 131, q. v.

1. अन	एतां	अन्त or अन
2. अथाः	एथां	अध्व
3. ए	आवहि	आमहि

*Mode X.* स् prefixed to each person except ध्वं. *Obs.* The स् of स्त and स्थाः is dropped after a short vowel or any consonant but a nafal, a femi-vowel, or ह्.

1. स्त	सानां	सन्त
2. स्थाः	साथां	ध्वं
3. सि	स्वहि	स्महि

*Mode XI.* The prefix इ put before *Mode X*.

1. इष्ट	इषातां	इषन्त
2. इष्ठाः	इषाथां	इध्वं or इव्
3. इषि	इष्वहि	इष्महि

389. THE letter स्, being the initial of a termination immediately followed by any other consonant than a nafal, a femi-vowel, or ह्, and preceded by a short vowel, or any consonant but a nafal, a femi-vowel, or ह्, must be dropped. This rule applies particularly to every termination

beginning

beginning with स्त and स्थ in *Modes* V, and X, which are reduced to न and थ.

390. IN those *Modes* which prefix स्, सुः is substituted for सन्.

391. ROOTS in आ substitute उः for अन् in the third preterit, and drop आ.

392. अन्त becomes अन् unless preceded by अ. *Obs.* This applies particularly to *Modes* VIII. and IX.

*Of Roots ending in Vowels in the third Preterit.*

393. OF roots in आ in the third preterit, दा <sup>1.c.p.</sup> Give, धा <sup>1.c.p.</sup> Hold, keep, मा <sup>2.c.</sup> Measure, found, पा <sup>1.c.</sup> Drink, (but not पा <sup>2.c.</sup> Preserve) ष्टा <sup>1.c.</sup> Stand, are conjugated according to *Mode* I. in the *common* form, dropping आ before उः in the third person plural, by the above rule 391. धा <sup>1.c.p.</sup> and दा <sup>1.c.p.</sup> which, by the small \* are indicated to be occasionally of the *proper* form also, change आ to इ, making दि and धि, after which they are inflected with the terminations in *Mode* X. q. v.

दा <sup>1.c.p.</sup> Give.

*Common Form.* 1. अदान्, अदानां, अदुः; 2. अदाः, अदानं, अदान; 3. अदां, अदाव, अदाम. He gave, they two gave, they gave; &c. &c.

*Proper Form.* 1. अदिन\*, अदिषानां, अदिषत; 2. अदिथाः\*, अदिषाथां, अदिष्वं or अदिद्वं; 3. अदिषि, अदिषूहि, अदिष्महि. \* See rule 389.

So धा; and fo मा, पा, ष्टा, as above, in the *common* form. घ्रा <sup>1.c.</sup> Smell, is also conjugated in *Mode* I. making अघ्रात्, &c. but it may occasionally follow *Mode* VII, according to the following rule:

394. ALL roots in आ, except दा <sup>1.c.p.</sup> Give, धा <sup>1.c.p.</sup> Hold, keep, मा <sup>2.c.</sup> Measure, found, पा <sup>1.c.</sup> Drink, and ष्टा <sup>1.c.</sup> Stand, as in rule 393, are, in the *common* form, conjugated after *Mode* VII. q. v.

या <sup>2.c.</sup> Go.

*Common Form.* 1. अयासीत्, अयासिष्टां, अयासिषुः; 2. अयासीः, अयासिष्टं, अयासिष्ट; 3. अयासिषं, अयासिषू, अयासिष्म. See *Mode* VII.

After this example are conjugated, among others, the following roots in आ;—ध्रा <sup>1.c.</sup> Smell, ज्या <sup>2.c.</sup> Wax old, decay, ज्ञा <sup>2.c.</sup> Know, ध्मा <sup>1.c.</sup> Blow (a trumpet, or the fire), प्सा <sup>2.c.</sup> Eat, प्रा <sup>2.c.</sup> Fill, पा <sup>2.c.</sup> Preserve, protect, भा <sup>2.c.</sup> Shine, म्ना <sup>2.c.</sup> Study, learn by heart, स्ना <sup>2.c.</sup> Bathe, हा <sup>3.c.</sup> Quit, leave, &c.

395. ख्या <sup>2.c.</sup> Tell, relate, recount, in the *common* form is conjugated in *Mode* II, and in the *proper* (if ever so used, as according to some it may,) in *Mode* IX, in both forms dropping the radical आ.

Example.

ख्या <sup>2.c.p.</sup> Tell, relate, recount.

*Common Form.* 1. अख्यत्, अख्यतां, अख्यन्; &c.

*Proper Form.* 1. अख्यत, अख्येतां, अख्यत; &c. See *Modes* II. and IX.

There are only four verbs in आ (except as above दा and धा,) which may be conjugated in the *proper* form, and those are, गा <sup>1.p.</sup> Go, and मा

मा ३.२. Sound, मा ४.२. Measure, and हा ३.२. Go, which follow *Mode IX*, like दा and मा, but do not, like them, change the radical आ to इ.

मा ३.२. मा ४.२. Measure, found.

*Proper Form.* 1. अमास्त, अमासानां, अमासत; 2. अमास्थाः, अमासायां, अमाध्वं; 3. अमासि, अमास्वहि, अमास्महि.

396. दरिद्रा Be poor, in the *common* form, makes अदरिद्रामीन्, अदरिद्रामिष्टां, &c. according to *Mode VII.*; or, dropping its own final, अदरिद्रोन्, अदरिद्रिष्टां, &c. according to *Mode VI.* In the *proper* form this root makes अदरिद्रिष्ठ, अदरिद्रिष्टानां, &c. according to *Mode XI.*

397. ROOTS in इ or ई in the third preterit, for the most part change those letters to ऐ in the *common* form of the third preterit, and to ए in the *proper*.

398. SUCH roots in इ or ई as do not require the prefix इ according to rule 323, p. 279, are conjugated according to *Mode V*, in the *common* form, and to *Mode X*, in the *proper*. Examples.

नी १.६.२. (for णी) Conduct, lead.

*Common Form.* अनैषीन्, अनैष्टां, अनैषुः; 2. अनैषीः, अनैष्टं, अनैष्ट; 3. अनैषं, अनैषु, अनैष्म.

*Proper Form.* 1. अनेष्ट, अनेष्टानां, अनेषत; 2. अनेष्टाः, अनेष्टायां, अनेध्वं or द्वं; 3. अनेषि, अनेष्वहि, अनेष्महि.

So (according to their respective forms)—जि १.६. Conquer, क्षि १.६.२.६. Waste, decay, चि ३.६.२. Gather, pick, जि १.६. Conquer, &c. क्री २.६.२. Buy, क्षी

ह्री १.८.१. Injure, प्री १.१.४.८.१. Satisfy, content, please, gratify, ह्री ३.८. Be ashamed, &c.

399. शिव १.८. Increase, is conjugated in three ways in the third preterit, viz.

After *Mode II*, dropping the radical इ:

*Common Form.* 1. अश्वन्, अश्वतां, अश्वन्; &c.

After *Mode VI*, converting the radical इ, i. e. changing it to ए, which before the vowel of the termination becomes अय् by the rules of orthography.

*Common Form.* 1. अश्वयीन्, अश्वयिष्ठां, अश्वयिषुः; &c.

After *Mode III*, and a reduplication of the radical, the vowel of which is changed to इय्.

*Common Form.* 1. अशिष्वियन्, अशिष्वियतां, अशिष्वियन्;  
2. अशिष्वियः, अशिष्वियन्तं, अशिष्वियन्तः; 3. अशिष्वियं,  
अशिष्वियाव, अशिष्वियाम.

400. THE roots शी २.२. Sleep, and डी ४.२. Fly, requiring the prefix इ, are conjugated according to *Mode XI*.

*Proper Form.* 1. अशयिष्ठ, अशयिष्ठानां, अशयिष्ठन्तः; 2. अशयिष्ठाः,  
अशयिष्ठायां, अशयिष्ठाव or इवः; 3. अशयिषि, अशयिष्वहि,  
अशयिष्महि.

So डी Fly. अडयिष्ठ, अडयिष्ठानां, अडयिष्ठन्तः; &c.

401. त्रि १.८. Serve, attend, is conjugated according to *Mode III*, with a reduplication of the root in the *common form*.

Example.

*Common Form.* 1. अशिश्रियन्, अशिश्रियतां, अशिश्रियन्; &c.

402. THE following roots in इ and ई are anomalous, changing those letters to आ in the third preterit, after which they are conjugated according to *Mode VI*, in the *common* form, and *Mode IX*, in the *proper*, like roots in आ.

मी १.८.१. Kill.

*Common Form.* 1. अमासीन्, अमासिष्टां, अमासिषुः; 2. अमासीः, अमासिष्टं, अमासिष्ट; 3. अमासिषं, अमासिषू, अमासिष्म.

*Proper Form.* 1. अमास्त, अमासातां, अमासत; 2. अमास्थाः, अमासाथां, अमाध्वं; 3. अमासि, अमास्वहि, अमास्महि.

मि ५.८.१. Scatter, throw about.

*Common Form.* अमासीन्, अमासिष्टां, अमासिषुः; &c.

*Proper Form.* 1. अमास्त, अमासातां, अमासत; &c.

दी 4.१. Waite, decay.

*Proper Form.* 1. अदास्त; अदासातां, अदासत; &c.

403. दीधी 2.१. Shine, is conjugated according to *Mode X*, dropping its final, making—1. अदीधिष्ट, अदीधिषातां, अदीधिषत; &c. So वेवी 2.१. Shine.

404. इ 2.८. Go, move, becomes गा in the third preterit, and is then conjugated in *Mode I*, like दा Give, making—1. अगान्, अगानां, अगुः; &c.

405. WHEN **इ** Go, is conjugated with the preposition **अधि** Over, and which then means, *go over, study, get by heart*, it is conjugated two ways in the third preterit, *proper* form. In the first, the radical **इ**, with the usual prefix **अ**, becomes **ऐ**, after which the terminations of *Mode X* are added, thus making with **अधि**—1. **अध्यैष्ट**, **अध्यैषातां**, **अध्यैषत**; &c. In the second way the radical **इ** is changed to **गी**, and with the prefix **अ** and **अधि** is conjugated with the terminations of *Mode X*, as follows:—1. **अध्यगीष्ट**, **अध्यगीषातां**, **अध्यगीषत**; &c.

406. ROOTS in **उ** short, in the third preterit, for the most part, change that letter to **औ** in the *common* form, which before a vowel becomes **आव्**; and in the *proper* form to **ओ**, which becomes **अव्** before a vowel. If the root do not require the prefix **इ**, *Mode IV* is generally used in the *common* form, and *Mode IX* in the *proper*; but if it require **इ**, *Modes VI* and *XI* are used.

407. OF roots in **उ**, the following, all of the *common* form, requiring **इ**, are conjugated with *Mode VI*; as

यु <sup>2.c.</sup> Mix. 1. **अयावीत्**, **अयाविष्टां**, **अयाविषुः**; &c.

क्षु <sup>2.c.</sup> Sharpen, whet. 1. **अक्ष्णावीत्**, **अक्ष्णाविष्टां**, **अक्ष्णाविषुः**; &c.

सु <sup>2.c.</sup> (for षु) Ooze, leak. 1. **अस्नावीत्**, **अस्नाविष्टां**, **अस्नाविषुः**; &c.

क्षु <sup>2.c.</sup> Sneeze. 1. **अक्षावीत्**, **अक्षाविष्टां**, **अक्षाविषुः**; &c.

408. THE following roots in **उ** are conjugated either with or without **इ**, and follow *Mode VI*, or *V*, in the *common* form.

तु <sup>2.c.</sup> Injure. 1. **अतावीत्** or **अतौषीत्**, **अताविष्टां** or **अतौष्टां**, **अताविषुः** or **अतौषुः**; &c.



र २<sup>c.</sup> Make a noise. 1. अरावीन् or अरौषीन्, अराविष्टां or अरौष्टां, अराविषुः or अरौषुः; &c.

नु २<sup>c.</sup> (for णु) Praise. 1. अनावीन् or अनौषीन्, अनाविष्टां or अनौष्टां, अनाविषुः or अनौषुः; &c.

दु ३<sup>c.</sup> Pain. 1. अदावीन् or अदौषीन्, अदाविष्टां or अदौष्टां, अदाविषुः or अदौषुः; &c.

409. THE roots धु, षु, and ष्टु take इ in the *common* form of the third preterit; but not in the *proper* form. They follow *Modes* VI. and X.

धु ५<sup>c.p.</sup> Shake, tremble.

*Common Form.* 1. अधावीन्, अधाविष्टां, अधाविषुः; &c.

*Proper Form.* 1. अधोष्ट, अधोषातां, अधोषत; &c.

सु ५<sup>c.p.</sup> (for षु) Move, go, bring forth.

*Common Form.* 1. असावीन्, असाविष्टां, असाविषुः; &c.

*Proper Form.* 1. असोष्ट, असोषातां, असोषत; &c.

*Obs.* This root, according to some, may also follow *Mode* XI, in the *proper* form, making—1. असविष्ट, असविषातां, असविषत; &c.

स्तु ९<sup>c.p.</sup> (for ष्टु) Praise.

*Common Form.* 1. अस्तावीन्, अस्ताविष्टां, अस्ताविषुः; &c.

*Proper Form.* 1. अस्तोष्ट, अस्तोषातां, अस्तोषत; &c.

410. THE roots द्रु and क्षु require to be doubled, and are then conjugated according to *Mode* III.

दु<sup>1.c.</sup> Run, move.

*Common Form.* 1. अदुद्रुवन्, अदुद्रुवतां, अदुद्रुवन्; 2. अदुद्रुवः, अदुद्रुवन्तं, अदुद्रुवन्त; 3. अदुद्रुवं, अदुद्रुवाव, अदुद्रुवाम्.

So स्तु<sup>1.c.</sup> Run, move. अस्तुवन्, &c. &c.

411. उर्णु<sup>2.c.</sup> Cover, veil, makes और्णवीन्, &c. &c. according to *Mode VI*.

Other roots in उ, not requiring इ before the terminations of the third preterit, are conjugated according to *Mode V*, in the *common* form, and *Mode X*, in the *proper*.

शु<sup>5.c.</sup> Hear, leak.

*Common Form.* 1. अश्रौषीन्, अश्रौषां, अश्रौषुः; &c.

*Obs.* According to some, this root may occasionally be conjugated after *Mode III*, and so make—अशुश्रुवन्, &c.; but this does not seem to be the practice.

412. MOST roots in उ long make औ before a consonant, and आव् before a vowel, in the third preterit, *common* form, and ओ and अव् in the *proper* form. But भू<sup>1.c.</sup> Be, become, suffers no alteration in its vowel; and नू<sup>6.c.</sup> (for णू) Praise, धू<sup>6.c.</sup> Shake, agitate, गू<sup>6.c.</sup> Void excrement, धू<sup>6.c.</sup> Be steady, remain fixed, and कू<sup>6.c.</sup> Make a certain noise, (all of the class, called कुटादि,) change their finals to उव्, and are conjugated according to *Mode VI*.

413. ALL roots in उ long take the prefix इ in the third preterit, except भूः but धू<sup>5.c.</sup> Agitate, shake, and धू Bring forth, produce, indifferently take इ or not. Those roots which require इ follow *Mode VI*,

in

in the *common* form, and XI, in the *proper*. भू is conjugated according to *Mode I*. The following examples accord with these rules.

पू <sup>१०.१.</sup> Purify. See *Modes VI* and *XI*.

*Common Form.* 1. अपावीन्, अपाविष्टां, अपाविषुः; &c.

*Proper Form.* 1. अपविष्ट, अपविषातां, अपविषत; &c.

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धू <sup>५.१.</sup> Agitate, Shake. See *Modes V, VI, IX, and X*.

*Common Form.* 1. अधावीन् or अधोषीत, अधाविषातां or अधोष्टां, अधाविषुः or अधोषुः, &c.

*Proper Form.* 1. अधवित or अधोष्ट, अधविषातां or अधोषातां, अधविषत or अधोषत; &c.

In like manner षू Bring forth; as—असावीन् or असौषीन्, &c.

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नू <sup>६.०.</sup> Praise (for णू).

*Common Form.* 1. अनुवीन्, अनुविष्टां, अनुविषुः; &c.

So धू <sup>६.०.</sup>, गू <sup>६.०.</sup>, and धू <sup>६.१.</sup> as before, r. 412. See *Mode VI*.

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क्वू <sup>६.१.</sup> Make a certain noise. See *Mode XI*.

*Proper Form.* 1. अकुविष्ट, अकुविषातां, अकुविषत; &c.

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भू <sup>१.०.</sup> Be, become. See *Mode I*.

*Common Form.* 1. अभून्, अभूतां, अभूवन्, 2. अभूः, अभूतं, अभूत; 3. अभूवं, अभूव, अभूम.

414. ऋ or ॠ being the termination of a root of one syllable, is changed to आर् in the *common* form of the third preterit; but no alteration takes place in the *proper* form, unless before the prefix इ in *Mode XI*, when it is changed to अर्. It is also changed to अर् when *Mode II*, is used.

415. OF roots in ऋ short, none take इ in the third preterit but वृ <sup>1.c.p.</sup> and वृ <sup>2.p.</sup> with जागृ <sup>3.c.</sup>; except the preceding consonant be double, when, in the *proper* form only, they may indifferently take इ or not. But स्मृ <sup>1.c.</sup>, may take इ in the *common* form. The root स्मृ never takes इ. वृ <sup>1.c.p.</sup> and वृ <sup>2.p.</sup> also occasionally may not take इ in the *proper* form.

416. ALL roots in ॠ long require इ in the *common* form of the third preterit; but in the *proper* form इ, or not.

417. ROOTS in ॠ long with वृ <sup>1.c.p.</sup> and वृ <sup>2.p.</sup> may indifferently use इ short or ई long before the terminations of the third preterit, *proper* form, *Mode XI*.

418. ॠ final, when the root is conjugated without इ in the *proper* form, according to rule 417, is changed to ईर्, and if preceded by a labial letter, to उर्.

419. स्मृ <sup>1.c.</sup> Move, and ॠ <sup>3.c.</sup> Move, may be conjugated in the *proper* form either according to *Mode XI*, or *Mode X*.

420. जृ <sup>1.c.</sup> Grow old, decay, may be conjugated in the *common* form either according to *Mode VI*, or *Mode II*.

Examples in ऋ and ॠ.

कृ <sup>3.c.p.</sup> Make, do. See *Modes V.* and *X*.

*Common Form.* 1. अकाषीन्, अकाषीं, अकाषुः; 2. अकाषीः, अकाषिं, अकाषि; 3. अकाषि, अकाष्वि, अकाष्वि.

*Proper*

*Proper Form.* 1. अकृत, अकृषातां, अकृषत; 2. अकृथाः, अकृषाथां, अकृध्वं or द्वं; 3. अकृषि, अकृषूहि, अकृष्महि.

See rules 414 and 415.

After this example most other roots in ऋ may be inflected.

वृ <sup>1.c.p.</sup> Cover, and वृ <sup>9.p.</sup> Serve.

*Obs.* These roots requiring इ in the *common* form, and indifferently fo in the *proper*, are conjugated upon the principles of rules 414 and 415; see also rule 417. They are conjugated after *Mode VI*, in the *common* form, and *Modes XI* or *X* in the *proper*.

*Common Form.* 1. अवारोन्, अवारिष्ठां, अवारिषुः; 2. अवारीः, अवारिष्टं, अवारिष्ट; 3. अवारिषं, अवारिषू, अवारिष्म.

*Proper Form.* 1. अवरिष्ट, अवरीष्ट or अवृत,—अवरिषातां, अवरीषातां or अवृषातां,—अवरिषत, अवरीषत or अवृषत; 2. अवरिष्ठाः, अवरीष्ठाः or अवृष्ठाः,—अवरिषाथां, अवरोषाथां or अवृषाथां,—अवरिध्वं or द्वं, अवरीध्वं or द्वं, or अवृध्वं or द्वं; 3. अवरिषि, अवरीषि, or अवृषि,—अवरिषूहि, अवरीषूहि or अवृषूहि,—अवरिष्महि, अवरीष्महि or अवृष्महि.

जागृ <sup>2.c.</sup> Awake. See rule 415, and *Mode VI*.

*Common Form.* 1. अजागरीन्, अजागरिष्ठां, अजागरिषुः; &c.

स्तृ <sup>5.c.p.</sup> Spread. See rules 414 and 415, and *Modes V*, *XI*, and *X*.

*Common Form.* 1. अस्ताषीन्, अस्ताष्टिं, &c. like अकाषीन्; &c.

*Proper Form.* 1. अस्तरिष्ट or अस्तृत, अस्तरिषातां or अस्तृषातां; &c. &c.

स्व <sup>1.c.</sup> Sound. See *Modes* VI and V.

*Common Form.* 1. अस्वारीन् or अस्वाधीन्, अस्वारिष्ठां or अस्वाष्टिं, अस्वारिषुः or अस्वार्षुः; &c. See preceding rules 414 and 415.

ऋ <sup>1.c.</sup> Move. See *Modes* II and V.

*Common Form.* 1. आरन् or आधीन्, आरतां or आष्टिं, आरन् or आर्षुः; &c. See rules 414, 415, and 419.

सृ <sup>1.c.</sup> Move. See *Modes* II and V.

*Common Form.* 1. असरन् or असाधीन्, असरतां or असाष्टिं, असरन् or असार्षुः; &c. See rules 414, 416, and 419.

कृ <sup>9.c.f.</sup> Injure, and कृ <sup>6.c.</sup> Scatter. See *Modes* VI, X, and XI.

*Common Form.* 1. अकारीन्, अकारिष्ठां, अकारिषुः; &c.

*Proper Form.* 1. अकरिष्ट, &c. or अकरीष्ट, &c. or अकीष्ट, अकीर्षाणां, अकीर्षन्; &c. See rules 414, 416, 417, and 418.

जृ <sup>1.c.</sup> Waste, decay, grow old.

This root may be conjugated either according to *Mode* VI or *Mode* II, by rule 420.

*Common Form.* 1. अजारीन्, अजारिष्ठां, अजारिषुः; &c.

Or, 1. अजीरन्, अजीरतां, अजीरन्; &c.

See rules 414, 416, 417, 418, and 420.

421. THE final of a root being ए, ऐ, or ओ, is, for the most part, changed to आ before the terminations of the third preterit.

422. MOST roots in ए, ऐ, and ओ, after changing their finals to

आ, according to foregoing rule, follow *Mode VII* in the *common* form, and *Mode X* in the *proper*, as in the following example. There are several anomalies which will afterwards be noticed.

वे <sup>1.c.p.</sup> Sew. See *Modes VII* and *X*.

*Common Form.* 1. अवासीन्, अवासिष्टां, अवासिषुः; 2. अवासीः, अवासिष्टं, अवासिष्ट; 3. अवासिषं, अवासिषू, अवासिष्म.

*Proper Form.* 1. अवास्त, अवासानां, अवास्त; 2. अवास्थाः, अवासाथां, अवाध्वं; 3. अवासि, अवास्वहि, अवास्महि.

So most others in ए, ऐ, and ओ. But the following, धे, द्वे, षो, छो, शो, and दो, are anomalous.

423. धे <sup>1.c.</sup> Drink, is conjugated in three ways in the *common* form: According to *Mode VII*; as—अधासीन्, अधासिष्टां, &c. According to *Mode I*; as—अधान्, अधानां, &c. and according to *Mode I*, changing the radical ए to अ instead of आ; as—अधन्, अधनां, &c.

424. द्वे Dare, brave, revile, is conjugated according to *Mode I*, changing ए to अ instead of आ; as—1. अद्वन्, अद्वनां, अद्वन्; &c.

425. षो <sup>4.c.</sup> Destroy, छो <sup>4.c.</sup> Cut off, and शो <sup>4.c.</sup> Whet, grind, file, are conjugated either like वे, according to *Mode VII*, or else follow *Mode I*.

Example.

सो <sup>4.c.</sup> (for षो) Destroy.

*Common Form.* 1. असासीन्, असासिष्टां, असासिषुः; &c.

Or, 1. असान्, असानां, असुः; &c.

426. दो <sup>4.c.</sup> Cut, makes दा, and is then conjugated after *Mode I*; as—अदान्, अदानां, अदुः; &c.

*Of Roots terminating in Consonants in the third Preterit.*

427. ALL the rules respecting the infertion and omission of the prefix इ, given in rules 331 to 347, page 281, &c. are generally applicable to this tense also.

428. MOST roots ending in consonants, requiring the prefix इ, are conjugated after *Mode VI* in the *common*, and *XI* in the *proper* form of the third preterit; but a few follow *Mode VII* in the *common* form.

429. OF roots which are conjugated with the prefix इ, such as are composed of the vowel अ between two consonants, the last not being double, as पढ़ <sup>1.c.</sup> Read, do for the most part change that vowel to आ, or not, in the *common* form of the third preterit; but not in the *proper*. But if a root in the popular lists be designated by a servile ए, or end in ह, म्, or य्, no change takes place; nor do the roots क्षण् and श्वस् alter their vowels. The अ of वद् <sup>1.c.</sup> Say, tell, वज् <sup>1.c.</sup> Go, and of any root ending in अर् or अल्, is constantly changed to आ in the *common* form. Examples.

पढ़ <sup>1.c.</sup> Read.

*Common Form.* 1. अपाठीन् or अपठीन्, अपाठिष्ठां or अपठिष्ठां, अपाठिषुः or अपठिषुः; &c. See *Mode VI*.

So may any other root within the description of the first part of this rule be conjugated.

भक्ष् <sup>1.c.p.</sup> Eat. *Modes VI and XI.*

As this root ends in a double consonant, no change is required in the vowel by this rule.

*Common Form.* 1. अभक्षीन्, अभक्षिष्ठां, अभक्षिषुः; &c.

*Proper Form.* 1. अभक्षिष्ट, अभक्षिषानां, अभक्षिषन्; &c.



लग् १.८. Attach, adhere. *Mode VI.*

This root is distinguished in the lifts by a fervile ए. See rule 429.

*Common Form.* 1. अलगीन्, अलगिष्ठां, अलगिषुः; &c.

ग्रह् १.८. Take. *Mode VI.*

As this root ends in ह्, it does not change its vowel. See rule 429.

*Common Form.* 1. अग्रहीन्, अग्रहिष्ठां, अग्रहिषुः; &c.

भ्रम् १.८. Go about, wander. *Mode VI.*

This root ending in म्, does not alter its vowel. See rule 429.

*Common Form.* 1. अभ्रमीन्, अभ्रमिष्ठां, अभ्रमिषुः; &c.

व्य १.८.२. Spend, decline. *Modes VI and XI.*

Ending in य्, this root does not alter its vowel. See rule 429.

*Common Form.* 1. अव्ययीन्, अव्ययिष्ठां, अव्ययिषुः; &c.

*Proper Form.* 1 अव्ययिष्ट, अव्ययिष्ठानां, अव्ययिष्ठन; &c.

क्षण् ३.८. Hurt, wound.

This root is another exception to rule 429.

*Common Form.* 1. अक्षणीन्, अक्षणिष्ठां, अक्षणिषुः; &c.

श्वस् २.४.८. Breathe. *Mode VI.*

This root is also an exception in the above rule.

*Common Form.* अश्वसीन्, अश्वसिष्ठां, अश्वसिषुः; &c.

वद् १.८. Say, tell. *Mode VI.*

This root constantly changes its अ to आ by this rule in the *common form.*

*Common Form.* 1. अवादीन्, अवादिष्ठां, अवादिषुः; &c.

ब्रज् <sup>1.c.</sup> Go. *Mode VI.*

This root also uniformly changes its अ to आ in the *common* form of this tense.

*Common Form.* 1. अब्राजीन्, अब्राजिष्ठां, अब्राजिषुः; &c.

चर <sup>1.c.</sup> Go, move. *Mode VI.*

This root ending in अर्, by the above rule, always changes अ to आ in the *common* form of this tense.

*Common Form.* 1. अचारीन्, अचारिष्ठां, अचारिषुः; &c.

फल <sup>1.c.</sup> Produce fruit, prosper. *Mode VI.*

This root ending in अल्, constantly augments its vowel by the above rule in the *common* form.

*Common Form* 1. अफालीन्, अफालिष्ठां, अफालिषुः; &c.

*Obs.* If any root, within the above rule, should require to be conjugated in the *proper* form of this tense, no change takes place in the radical vowel.

430. IF a root requiring the prefix इ end in a single consonant, its penultimate, being any short vowel but अ, is changed—if इ to ए, if उ to ओ, if ऋ to अर्, and if लृ to अल्, both in the *proper* and *common* forms of the third preterit. But if the final be a double consonant, or the medial a long vowel, no change takes place; nor is the class of roots of the sixth conjugation, called from the first कुटादि, and marked with a redundant शि, subject to this rule.

Examples.

विद् <sup>2.c.</sup> Know, understand. *Mode VI.*

*Common Form.* 1. अवेदीन्, अवेदिष्ठां, अवेदिषुः; &c.

चिन्

चिन् १.० Know, revive. *Mode VI.*

*Common Form.* 1. अचेतीन्, अचेतिष्ठां, अचेतिषुः; &c.

निज् १.० Sharpen. *Mode XI.*

*Proper Form.* 1. अनेजिष्ट, अनेजिषातां, अनेजिषन्; &c.

कुष् १.० Draw forth. *Mode VI.*

*Common Form.* 1. अकोषीन्, अकोषिष्ठां, अकोषिषुः; &c.

नृन् ४.० Dance. *Mode VI.*

*Common Form.* 1. अनतीन्, अनतिष्ठां, अनतिषुः; &c.

कृन् ०.० Cut. *Mode VI.*

*Common Form.* 1. अकतीन्, अकतिष्ठां, अकतिषुः; &c.

The following are examples of the exceptions to the foregoing rule.

कुद् ०.० Crook, bend. *Mode VI.*

*Common Form.* 1. अकुटीन्, अकुटिष्ठां, अकुटिषुः; &c.

So, त्रुद् ०.० Cut, स्फुर् ०.० Expand, कुक् ०.० Shrink, जुड् ०.० Join, pair, तुड् ०.० Tear, &c. &c. in all about twenty-seven roots of the class कुटादि.

पुष्प् ४.० Flower, blossom. *Mode VI.*

This root ending in a double consonant, its vowel being long by position, undergoes no change by the foregoing rule.

*Common Form.* 1. अपुष्पीन्, अपुष्पिष्ठां, अपुष्पिषुः; &c.

दीप् ४.० Shine, enlighten. *Mode XI.*

This root having a long vowel does not change it. See rule 430.

*Proper Form.* 1. अदीपिष्ट, अदीपिषातां, अदीपिषन्; &c.

*Obs.* This root makes also अदीपि in the first person singular.

431. THE roots यम् १. Stop, cease, refrain from, रम् १. Sport, play, and नम् १. (for णम्) Bend, bow in saluting, take इ with स् prefixed,

and

and consequently are conjugated in the *common* form after *Mode VII*. Their vowels suffer no change by rule 429.

यम् <sup>1.</sup> Stop, cease, refrain from. *Mode VII*.

*Common Form.* 1. अयंसीन्, अयंमिषानां, अयंमिषुः; &c.

So रम् and नम्.

432. IF a root, which does not admit of the prefix इ in the third preterit, end in a consonant, single or double, its penultimate vowel is *augmented*; अ to आ, इ or ई to ऐ, उ or ऊ to औ, ऋ or ॠ to आर्, &c. when conjugated in the *common* form after *Mode V*, with the terminations सीन्, स्तां, सुः, &c. &c. but no change takes place before *Modes II, III, IV, IX, X*. If the penultimate be ऋ, it may be changed also to र्.

433. THOSE roots in the popular lists marked औ, do not require the prefix इ in the third preterit, of which the following are conjugated according to *Mode V* in the *common* form, and *Mode X* in the *proper*.

पच् <sup>4.</sup> Drefs food.

*Common Form.* 1. अपाक्षीन्, अपाक्षां, अपाक्षुः; 2. अपाक्षीः, अपाक्षं, अपाक्षः; 3. अपाक्षं, अपाक्ष्व, अपाक्ष्म.

*Proper Form.* 1. अपक्त, अपक्षानां, अपक्षन्; 2. अपक्थाः, अपक्षाथां, अपग्ध्वं; 3. अपक्षि, अपक्ष्वहि, अपक्ष्महि.

प्रच्छ् <sup>6.</sup> Ask.

*Common Form.* 1. अप्राक्षीन्, अप्राक्षां, अप्राक्षुः; &c.

त्यज् <sup>1.</sup> Quit, leave, forsake.

*Common Form.* 1. अत्याक्षीन्, अत्याक्षां, अत्याक्षुः; &c.

So भज् <sup>7.</sup> Divide, ferve, भंज् <sup>7.</sup> Break.

भृञ् <sup>6.c.p.</sup> Fry. This root makes अभ्राक्षीन् and अभ्राक्षीन् in the *common* form, and अभ्रष्ट, अभ्रक्षानां, &c. in the *proper*.

भुञ् <sup>7.c.</sup> Eat, devour, enjoy, अभौक्षीन्, &c.

मञ्ज् or मज्ज् <sup>6.c.</sup> Dive, immerge, bathe, अमाक्षीन्, &c.

यञ् <sup>1.c.</sup> Worship, अयाक्षीन्, &c.

युञ् <sup>4.p.</sup> Unite mentally, अयुक्त, अयुक्षानां, &c.

रञ्ज् <sup>4.c.p.</sup> Colour, dye, अरांक्षीन्, &c.

रुञ्ज् <sup>6.c.</sup> Break, अरौक्षीन्, &c.

संग् for षंग् <sup>1.c.</sup> Accompany, असांक्षीन्, &c.

स्वञ्ज् for ष्वञ्ज् <sup>1.p.</sup> Embrace, अस्वङ्ग, अस्वङ्गानां, &c.

मृञ्ज् <sup>4.p.6.c.</sup> Create, let go, अमर्क्षीन् or अमृक्षीन्, &c. अमृक्त, अमृक्षानां, &c.

नुद् <sup>6.c.p.</sup> Teaze, vex, goad.

*Common Form.* 1. अतौत्सीन्, अतौतां, अतौत्सुः; &c.

*Proper Form.* 1. अनुत्त, अनुत्सानां, अनुत्सन्; &c.

So नुद् for णुद् <sup>6.c.p.</sup> Send, अनौत्सीन् &c. अनुत्त, अनुत्सानां, &c.

हृद् <sup>1.c.</sup> Void excrement, अहात्सीन्, &c.

विद् <sup>4.p.</sup> Be, become, अवित्त, अवित्तानां, &c.

बध् <sup>1.c.</sup> Bind, fasten. The initial ब् being a third letter, is changed to a fourth, or its proper aspirate, when म् is dropped, and the final ध् with the न् of the termination, forms इ. अभात्सीन्, अबाडां, अभात्सुः; &c.

बन्ध् <sup>9.c.</sup> Bind, fasten, अभात्सीन्; &c.

राध् <sup>4.c.</sup> Finish, accomplish, perfect, makes अरात्सीन्, अरातां, अरात्सुः; &c.

बध् <sup>4.c.</sup> Kill, hunt game, अयात्सीन्, अयातां, &c.

बुध् ४.० This root in the first person has two forms ; as अबोधि or अबुद्ध, अभुत्सतां, अभुत्सन् ; *Obs.* Some authors make the radical vowel long when an initial third letter is changed to the fourth of its own class, thus making अभूत्सतां, &c.

युध् ४.० Fight, makes अयुद्ध, अयुत्सतां, अयुत्सन् ; &c.

रुध् ४.० Defire. अरुद्ध, अरुत्सतां, अरुत्सन् ; &c.

शुध् ४.० Cleanse, purify, अशुद्ध, अशुत्सतां, अशुत्सन् ; &c.

सिध् for विध् ४.० Finish, complete, अस्मैत्सीन्, &c. &c.

साध् ४.० for वाध् ४.० Finish, accomplish, असात्सीन्, &c.

मन् ३.० Mind, understand, makes अमन्सन्, अमन्सतां, अमन्सन् ; &c.

क्षिप् ६.०.१.४.० Throw, fling, अक्षैप्सीन्, अक्षैप्तां, &c. अक्षिप्स, अक्षिप्सतां, अक्षिप्सन् ; &c.

कुप् ६.० Touch, अकुप्सीन्, &c.

वप् १.०.१. Sow seed, weave. अवाप्सीन्, &c. अवप्सन् ; &c.

शप् १.०.१. Curse, अशाप्सीन्, &c. अशप्स, अशप्सतां ; &c.

स्वप् for शृप् २.० Sleep, अस्वाप्सीन्, &c.

सृप् १.० Slip, slide, glide, असार्प्सीन् or अस्त्राप्सीन् ; &c.

रभ् १.० Be engaged, amused, अरब्ध, अरब्सतां, अरब्सन्, &c.

लभ् १.० Obtain, attain, get, अलब्ध, अलब्सतां, अलब्सन् ; &c.

कृश् ४.० Lessen, make thin, अकाक्षीन् or अक्राक्षीन्, &c. This root may also follow *Mode IV*, and make अकृक्षन्, अकृक्षतां, अकृक्षन्.

दंश् १.० Bite, अदांक्षीन्, अदांक्तां, अदांक्षुः ; &c.

मश् २.० Make a noise, be angry. अमक्षन्, अमक्षतां, अमक्षन् ; &c.

मृश् ६.० Advise, counsel, अमाक्षीन् or अम्राक्षीन्, &c. This root may also be conjugated after *Mode IV*, making अमृक्षन्, &c.

स्पृश् ६.० Touch, अस्प्राक्षीन् or अस्पाक्षीन्, &c. *Obs.* This root may be also conjugated after *Mode IV*, and thus make अस्पृक्षन्, अस्पृक्षतां, अस्पृक्षन् ; &c.

वस् <sup>1.c.</sup> Stay, remain, dwell, अवात्सीन्, अवास्तां, &c. *Obs.* This root changes स् to न् before स्.

दह् <sup>1.c.</sup> Burn. The final ह् of this root is changed to क्, subject to the changes of orthography, and the initial ह् being a third letter, is changed to its fourth ध्, when स् is not dropped. अधाक्षीन्, अदाग्धां, अधाक्षुः; &c. अदग्ध, अधक्षातां, अधक्षन्; &c.

नह् <sup>4.c.p.</sup> Tie, bind. The radical ह् is changed to ध्, still subject to other changes, अनात्सीन्, अनाद्धां, अनात्सुः; &c. अनद्ध, अनत्सातां, अनत्सन्; &c.

वह् <sup>1.c.p.</sup> Bear, carry. The final ह् of this root is changed to ह्, subject to other mutations. When स् is dropped, the radical अ is changed to ओ instead of आ. अवाक्षीन्, अवोढां, अवाक्षुः; &c. अवोढ, अवाक्षातां, अवाक्षन्; &c.

435. OF roots which do not require the affix ई, such as end in ह्, श्, or ष्, whose penultimate is any vowel but अ or आ, follow *Mode IV* in the *common* form, and *Mode VIII* or *X* in the *proper*. शिल्ष, when it means *embrace*, is included in this rule; but when it means *cling* (as lac about a twig,) it is conjugated after *Mode II*. दृश् See, is also excluded from this rule; it is conjugated after *Mode V* or *II*. गुह् Hide, दुह् Milk, दिह् Stain, pollute, defile, taint, and लिह् Lick, are conjugated in the *proper* form, either after *Mode X*, or *VIII*.

क्रुश् <sup>1.c.</sup> Cry out, make a loud noise. अक्रुक्षन्, &c.

कृश् <sup>4.c.</sup> Make less, or thin, अकृक्षन्, अकृक्षतां; &c. *Obs.* This root, as before fhewn, may also follow *Mode V*.

दिश् <sup>6.c.p.</sup> Show, direct, point out, अदिक्षन्, अदिक्षतां, &c. अदिष्ट, अदिक्षतां, अदिक्षन्; &c. *IV* and *X*.

मृश् ६.८. Counfel, advife, अमृक्षन्, अमृक्षतां, अमृक्षन्; &c. *Obs.* This root may likewise follow *Mode V*, as before feen.

रृश् ६.८. Injure, hurt, अरृक्षन्, अरृक्षतां, अरृक्षन्; &c.

रिश् ६.८. Injure, hurt, अरिक्षन्, अरिक्षतां, अरिक्षन्; &c.

लिश् ४.२. Make left, अलिक्षन्, अलिक्षतां, अलिक्षन्; &c.

विश् ६.८. Enter, अविक्षन्, अविक्षतां, अविक्षन्; &c.

स्पृश् ६.८. Touch. अस्पृक्षन्; अस्पृक्षतां, अस्पृक्षन्, &c. *Obs.* This root may also be conjugated after *Mode V*, as before feen.

कृष् १.८. Draw, plough, अकृक्षन्, अकृक्षतां, अकृक्षन्; &c.

त्विष् १.८.२. Turn, shine, अत्विक्षन्, अत्विक्षतां, अत्विक्षन्; &c.

अत्विक्षन्, अत्विक्षतां, अत्विक्षन्; &c.

द्विष् २.८.२. Hate, अद्विक्षन्, अद्विक्षतां, अद्विक्षन्; &c. अद्विष्ट, अद्विष्टानां, अद्विष्टन्; &c. IV and X.

पिष् ३.८. Pound, अपिक्षन्, अपिक्षतां, अपिक्षन्; &c.

विष् १.८. Poifon, अविक्षन्, अविक्षतां, अविक्षन्; &c.

श्लिष् ४.८. Embrace, अश्लिक्षन्, अश्लिक्षतां, अश्लिक्षन्, &c. v. r. 435.

गृह् १.८.२. Hide, अघृक्षन्, अघृक्षतां, अघृक्षन्; &c. अगूढ or अघृक्षन्, अघृक्षतां, अघृक्षन्; &c. See rule 425.

दिह् २.८.२. Taint, stain, pollute, defile, अधिक्षन्, अधिक्षतां, अधिक्षन्; &c. अधिक्षन् or अदिग्ध, अधिक्षतां, अधिक्षन्; &c. v. r. 435.

दुह् २.८.२. Milk a cow, अधृक्षन्, अधृक्षतां, अधृक्षन्; &c. अदुग्ध or अधृक्षन्, अधृक्षतां, अधृक्षन्; &c. See rule 425.

मिह् १.८. Make water, अमिक्षन्, अमिक्षतां, अमिक्षन्; &c.

रृह् १.८. Grow, mount, अरृक्षन्, अरृक्षतां, अरृक्षन्; &c.

लिह् २.८.२. Lick, अलिक्षन्, अलिक्षतां, अलिक्षन्; &c. अलिक्षन् or अलीढ, अलिक्षतां, अलिक्षन्; See rule 425.

लुह् १.८. Covet, अलुक्षन्, अलुक्षतां, अलुक्षन्; &c.



436. OF roots terminating in silent consonants the undermentioned are conjugated according to *Mode II* in the *common* form of the third preterit, and in the *proper* form *Modes IX* or *X* :

—The class of roots of the fourth conjugation called **पुषादि**, already enumerated in pages 218, 219, and 220 of this work, the first of which is **पुष्**, and the last **गृध्**.

—The class of roots of the first conjugation, called, from **द्युन्** Shine, **द्युनादि**, of which the following is a list:—**द्युन्** Shine, **शुम्** Shine, **रुच्** Shine, be pleasing or agreeable, **श्वित्** Grow white, **मिद्** Grow liquid, or unctuous, melt with affection, **ष्विद्** Become moist, sweat, **घुद्** Turn about, return, exchange, barter, **रुद्** Strike again, resist, oppose, **लुट्** or **लुट्** Tumble or roll on the ground with pain or affliction, **क्षुम्** Be agitated, confused, disquieted, disturbed, **णम्** Injure, hurt, **तुम्** Injure, hurt, **लंस्**, **अंस्**, or **भंश्**, Fall from, **ध्वंस्** Depart, fall from, **लंम्** Trust, confide, have confidence, **वृन्** Circulate, be current, come to pass, **वृध्** Increase, grow large, **शृध्** Break wind, **स्यद्** Leak, ooze, run out, and **कृप्** or **क्लृप्** Have power, be formed. *Obs.* These roots (**द्युनादि**), in every other tense, but the third preterit, are confined to the *proper* form, take **इ**, and are conjugated after *Mode XI*, as **अद्योनिष्ट**, &c.

—All roots in the popular lists distinguished by a servile **लृ**, such as—**सृप्** <sup>1.c.</sup> Go, slip, slide, **गम्** <sup>1.c.</sup> Go, **षद्** or **सद्** <sup>1.6.c.</sup> Sink, fail, give way, yield, **शद्** <sup>1.6.c.</sup> Wither, perish, **आप्** <sup>5.c.</sup> Find, obtain, get, **शक्** Be able **मुच्** <sup>6.c.p.</sup> Quit, leave, get free, **विद्** <sup>6.c.p.</sup> Find, get, obtain, **शिष्** <sup>7.c.</sup> Distinguish, describe, **पिष्** <sup>7.c.</sup> Pound, **पन्** <sup>1.c.</sup> Fall, move, **लृप्** <sup>6.c.p.</sup> Cut off, &c.

—**शास्** <sup>3.c.</sup> Govern; also, in the active voice, **वच्** <sup>2.c.</sup> Speak (used for **ब्रू** of the same signification, which wants the third preterit), **अश्** <sup>4.c.</sup> Hurl, throw, **लिप्** <sup>6.c.p.</sup> Plaster, smear, daub, write, **षिच्** <sup>6.c.p.</sup> Shed water, sprinkle.

Of the above mentioned roots, पत् <sup>1.c.</sup> Fall, becomes पप्त्, णश् <sup>4.c.</sup> Perish, becomes नश् or नेश्, रध् <sup>4.c.</sup> Injure, becomes रन्ध्, and शास् <sup>2.c.</sup> Govern, becomes शिष्, वच् <sup>2.c.</sup> Speak, becomes वोच्, अस् <sup>4.c.</sup> Hurl, throw, becomes स्थ्, and such roots as have a nasal before the final, drop it before the terminations of *Mode II*, after which they, with all the others, may be conjugated after the following example, in the *common* form of the third preterit.

पुष् <sup>4.c.</sup> Nourish, cherish, feed.

- Common Form.* 1. अपुषत्, अपुषतां, अपुषन्;  
2. अपुषः, अपुषन्, अपुषन्;  
3. अपुषं, अपुषाव, अपुषाम.

मुच् <sup>6.c.f.</sup> Release. *Modes II and X.*

- Common Form.* 1. अमुचत्, अमुचतां, अमुचन्; &c.  
*Proper Form.* 1. अमुक्त, अमुक्षतां, अमुक्षन्; &c.

पत् <sup>1.c.</sup> Fall.

- Common Form.* 1. अपपत्, अपपतां, अपपन्; &c.

नश् <sup>4.c.</sup> (for णश्), Perish.

- Common Form.* 1. अनशत्, अनशतां, अनशन्; &c.  
Or, 1. अनेशत्, अनेशतां, अनेशन्; &c.

रध् <sup>4.c.</sup> Injure.

- Common Form.* 1. अरन्धत्, अरन्धतां, अरन्धन्; &c.

वच् <sup>2.c.</sup> Speak.

- Common Form.* 1. अवोचत्, अवोचतां, अवोचन्; &c.

*Obs.* The root ब्रू being defective in this tense, अवोचत्, &c. is substituted for it.

अस्

अस् 4.c. Throw, hurl.

*Common Form.* 1. आस्थन्, आस्थतां, आस्थन्; &c.

लिप् 6.c.p. Plaster, &c. *Mode II, IX, and X.*

*Common Form.* 1. अलिपन्, अलिपतां, अलिपन्; &c.

*Proper Form.* 1. अलिपत, अलिपेतां, अलिपन्त; &c.

Or. 1. अलिप्, अलिप्तां, अलिप्तन्; &c.

So सिच् 6.c.p. (for षिच्) Sprinkle, shed water, &c.

437. IN the popular lists will be found certain roots marked with a redundant इर्, which serves to denote that they may be conjugated after two *modes* in the *common* form of the third preterit, one of which is *Mode II*. If such roots be also distinguished by a servile औ, denoting that the prefix इ is not required, the other *mode* will be V; but if there be no औ, it should be *Mode VI*. With respect to the *proper* form of such roots, if the root do not take इ, *Mode X* should be followed; but if it do, *Mode XI*. The following examples will explain this rule:

रुध् 7.c.p. (इर् औ,) Stop, oppose, shut up. *Modes II, V, and X.*

*Common Form.* 1. अरुधन्, अरुधतां, अरुधन्; &c.

Or. 1. अरौत्सीन् अरौतां, अरौत्सुः; &c.

*Proper Form.* 1. अरुद्ध, अरुत्सातां, अरुत्सन्त; &c.

After this example are conjugated the following, and perhaps a few other roots, all marked इर्, औ:—भिद् 7.c.p. Divide, break asunder, छिद् 7.c.p. Divide, split, cut asunder, विच् 7.c.p. Separate, divide, रिच् 7.c.p. Go to stool often, युज् 7.c.p. Join, form a spiritual union, use, apply, निज्

निज् ३.८.२. Wash, make clean, विज् ३.८.२. Separate, *intr.* क्षुद् ७.८.२. Pound, स्कन्द् १.८. Dry up, go, विज् ३.८.२. Separate, divide, &c.

दृश् १.८. (इद्, औ.) See *Modes* II and V.

This root changes its vowel to अर् in *Mode* II, and to रा in *Mode* V.

*Common Form.* १. अदर्शन्, अदर्शनां, अदर्शन्; &c.

Or, १. अद्राक्षीन्, अद्राक्षां, अद्राक्षुः; &c.

बुध् १.८.२. (इद्) Understand. *Modes* II, VI, and XI.

*Common Form.* १. अबुधन्, अबुधनां, अबुधन्; &c.

Or, १. अबोधीन्, अबोधिष्ठां, अबोधिषुः; &c.

*Proper Form.* १. अबोधिष्ठ, अबोधिषातां, अबोधिषत; &c.

After this example are conjugated the following:—घुष् १.८. Proclaim, च्युत् १.८. Drop, distil, श्च्युत् १.८. Drop, distil, तुह् १.८. Give pain, hurt, kill, दुह् १.८. Give pain, hurt, kill, कृद् ७.८.२. Shine, play, नृद् ७.८.२. Injure, hurt, offend, dishonour, रुद् २.८. Weep, cry, shed tears, शुच् ४.८.२. Become pure, mourn, स्फुद् १.८. Burst open (as a flower), मुच् १.८. म्लुच् १.८. मुञ्च् १.८. म्लुञ्च् १.८. मञ्च् १.८. or मुञ्च् १.८. Go, move, युच् १.८. or ग्लुच् Steal, go, &c. &c.

438. A FEW roots in the popular lists marked उ (see page 281, rule 331), may indifferently take इ in the third preterit. The following are nearly the whole of that class:

षिध् १.८. (उ) Make perfect. *Mode* V or VI. अमैत्सीन्, अमैद्वां, अमैत्सुः; &c. or अमेधीन्, अमेधिष्ठां, अमेधिषुः; &c.

गप् १.८. (उ) Hide, conceal. *Mode* V or VI. अगौप्सीन्, &c. or अगोपीन्; &c.

अक्ष १.० (उ) Heap up, accumulate. *Mode* V or VI. आक्षीत्, आक्षां, आक्षुः; &c. or आक्षीत्, आक्षिष्ठां, आक्षिषुः; &c.

त्रप १.० (उ) Be ashamed. *Modes* X or XI. अत्रप्, अत्रप्सतां, अत्रप्सन्; or अत्रपिष्ट, अत्रपिषातां, अत्रपिषन्; &c.

क्षम १.० (उ) Bear, suffer, bear with. *Mode* X or XI. अक्षंस्त, अक्षंसातां, अक्षंसन्; &c. or अक्षमिष्ट, अक्षमिषातां, अक्षमिषन्; &c.

गृह् १.० (उ) Take, receive, accept. *Mode* VIII or XI. अगृक्षन्, अगृक्षतां, अगृक्षन्; or अगाहिष्ट, अगाहिषातां, अगाहिषन्; &c.

तक्ष् १.० (उ) Pare, make small or thin by cutting. *Mode* V or VI. अताक्षीत्, अताक्षां, अताक्षुः; &c. or अतक्षीत्, अतक्षिष्ठां, अतक्षिषुः; &c.

त्वक्ष् १.० (उ). The same as तक्ष्.

कृप् or क्लृप् १.० (उ). Be able, capable, designed, intended. *Mode* X or XI; and being of the class द्युतादि, *Mode* II also, v. p. 324, r. 436. अकृप्, अकृप्सतां, अकृप्सन्; &c. or अकल्पिष्ट, अकल्पिषातां, अकल्पिषन्; &c. *Common Form.* अकृपत्, अकृपतां, अकृपन्; &c.

स्यन्द् १.० (उ). Leak, run out. *Mode* X or XI. अस्यन्त, अस्यन्त्सातां, अस्यन्त्सन्; &c. or अस्यन्दिष्ट, अस्यन्दिषातां, अस्यन्दिषन्; &c.

*Obs.* This root being of the class द्युतादि, may be conjugated also in the *common* form of this tense, according to *Mode* II. See p. 324, r. 436.

गृह् १.० (उ). Hide, conceal. *Mode* V or VI in the *common* form, and *Mode* VIII, X, or XI in the *proper*.

*Mode* IV. अगृक्षन्, अगृक्षतां, अगृक्षन्; &c.

*Mode* VI. अगूहीत्, अगूहिष्ठां, अगूहिषुः; &c.

*Mode* VIII. अगृक्षन्, अगृक्षतां, अगृक्षन्; &c.

*Mode* X. अगूढ, अगृक्षतां, अगृक्षन्; &c.

*Mode* XI. अगूहिष्ट, अगूहिषातां, अगूहिषन्; &c.

मृज् ३.८ (उ). Make clean, sweep, wipe. *Mode* V or VI.

*Mode* V. अमाक्षीन्, अमाक्षीं, अमाक्षुः; &c.

*Mode* VI. अमाजीन्, अमाजिष्टां, अमाजिषुः; &c.

तृप् ४.८ (उ लृ). Satisfy, please, content. *Modes* V or VI, also *Mode* II, as denoted by the mark लृ. See p. 324, r. 436.

*Mode* V. अताप्सीन्, अताप्सीं, अताप्सुः; &c.

Or, अत्राप्सीन्, अत्राप्सीं, अत्राप्सुः; &c.

*Mode* VI. अतपीन्, अतपिष्टां, अतपिषुः; &c.

*Mode* II. अतृपन्, अतृपतां, अतृपन्; &c.

So हृप् ४.८ (उ लृ), Be proud.

अंज् ७.८ (उ). Make clear, manifest, evident; anoint. *Mode* VI. This root though marked with उ, follows only one *mode* in the third preterit, though it does in other tenses. अंजीन्, अंजिष्टां, अंजिषुः; &c.

*Obs.* A few more of this description of roots appear in some lists, but they seem to be obsolete, or disputed; such as वृह् ६.१ Labour, exert strength, स्तृह् ६.१, तृह् १.६ or तृह् ६.१ Kill, injure, &c.

439. THE roots तन् ८.८.५ and nine others, all of the eighth conjugation (v. p. 238, r. 266), require इ before the terminations of the third preterit, (v. p. 281, r. 333, and p. 282, r. 339); but in the first and second persons, *proper* form, they occasionally may follow *Mode* X also, dropping their finals before स्त and स्थाः, which are changed to त and थाः.

तन् ८.८.५ Stretch, extend. *Modes* VI and XI.

*Common Form.* 1. अतनीन्, अतनिष्टां, अतनिषुः; &c.

Or, 1. अतानीन्, &c. See p. 315, r. 429.

- Proper Form.* 1. अतनीष्ट, अतनिषातां, अतनिषत ; &c.  
 Or, अतत  
 2. अतनिष्ठाः, अतनिषाथां, अतनिध्वं ; &c.  
 Or, अतथाः

After the example of तन्, may be conjugated every other root of the eighth conjugation, except कृ. See page 238, rule 266.

हन् <sup>2.c.</sup> Kill, smite, strike, wanting the *common* form of the third preterit, is supplied by वध् of the same meaning, which requiring the prefix इ, follows *Mode VI*; as—अवधीन्, अवधिष्ठां, अवधिषुः ; &c. But if the *proper* form be required (as it may with a preposition), it requires no substitute, and follows *Mode X*, the radical न् being dropped before every person, and the स् of स्त and स्थाः omitted ; as—आहन्, आहसातां, आहसन् ; आहथाः, आहसाथां, आहध्वं ; आहमि, आहस्वहि, अहस्महि. *Obs.* The preposition here prefixed is आ, To, at. See page 176, rule 199 ; also page 270, rule 311, page 282, rule 339, page 289, rule 362, page 296, rule 384.

440. ALL roots of the tenth conjugation are conjugated after *Mode II* or *III* in the *common* form, and *IX* in the *proper*, of the third preterit, with a modified doubling of the radical letters, chiefly according to rule 158, pages 128, 129, and 130, subject however to certain special deviations. *Obs.* As the rules for forming and conjugating causals are about to be given, it will not be necessary to say more in this place of the third preterit as applicable to the tenth conjugations, the rules for both being the same.

## OF DERIVATIVE VERBS

## CAUSALS.

441. CAUSALS are derivative verbs, formed from their primitive roots by adding, by way of affix, the vowel इ (by different authors technically called इञ्, इन्, णिच्, जि, &c.), which इ becomes अय् before the vowel of a termination, while the primitive is subject to occasional modifications. A verb, in a causal sense, differs not in the form of its inflections from a primitive verb of the tenth conjugation. See page 248.

442. THE syllable अय् being affixed to a primitive root, the new verb is inflected in the first four tenses of the two active forms, according to the terminations adapted to roots of the first conjugation, as given in page 132.

443. IN the second preterit, the affix आं or आम् is put after the causal root, and the indeclinable word, so formed, is used with an auxiliary verb, as explained in page 275, rules 317, 318.

444. THE third preterit is formed without the affix अय्. The primitive root is modified and doubled, according to certain rules, and, thus prepared, is conjugated after *Modes* III and IX. See p. 299, rule 387, 388, and following table.

445. The first and second future, with the conditional and *proper* form of the precativè, are conjugated with the prefix इ, according to rule 347, page 285; but as इ is not admissible before य्, the affix अय् is dropped before the terminations of the *common* form of the precativè.

446. THE primitive root याच् <sup>1.c.p.</sup> Seek, being put into a causal form by the addition of the affix अय्, presents itself as a fit example to explain the principles of the above rules.



याचि or याचय् Cause to seek.

1. *Present Tense.*

<i>Common Form.</i>	1. याचयन्ति, याचयतः, याचयन्ति; &c.
<i>Proper Form.</i>	1. याचयन्ते, याचयेते, याचयन्ते; &c.

2. *Potential.*

<i>Common Form.</i>	1. याचयेत्, याचयेतां, याचयेयुः; &c.
<i>Proper Form.</i>	1. याचयेत, याचयेयानां, याचयेरन्; &c.

3. *Imperative.*

<i>Common Form.</i>	1. याचयन्तु, याचयतां, याचयन्तु &c.
<i>Proper Form.</i>	1. याचयतां, याचयेतां, याचयन्तां; &c.

4. *First Preterit.*

<i>Common Form.</i>	1. अयाचयन्, अयाचयतां, अयाचयन्; &c.
<i>Proper Form.</i>	1. अयाचयत, अयाचयेतां, अयाचयन्त;

5. *Second Preterit.* See p. 275, r. 318. Also page 187.

<i>Common Form.</i>	1. याचयामास, याचयामासन्तु, याचयामासुः; 2. याचयामासिथ, याचयामासथुः, याचयामास; 3. याचयामास, याचयामासिव, कारयामासिम.
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6. *First Future.*

<i>Common Form.</i>	1. याचयिता, याचयितारौ, याचयितारः; &c.
<i>Proper Form.</i>	1. याचयिता, याचयितारौ, याचयितारः; 2. याचयितासे, याचयितासाथे, याचयिताध्वे; 3. याचयिताहे, याचयितास्वहे, याचयितास्महे.

7. *Second Future.*

- Common Form.* 1. याचयिष्यति, याचयिष्यतः, याचयिष्यन्ति ; &c.  
*Proper Form.* 1. याचयिष्यते, याचयिष्येते, याचयिष्यन्ते ; &c.

8. *The Precative.*

- Common Form.* 1. याच्यान्, याच्यास्तां, याच्यासुः ; &c.  
*Proper Form.* 1. याचयिषीष्ट, याचयिषीयास्तां, याचयिषीरन् ; &c.

9. *The Conditional.*

- Common Form.* 1. अयाचयिष्यन्, अयाचयिष्यतां, अयाचयिष्यन् ; &c.  
*Proper Form.* 1. अयाचयिष्यत, अयाचयिष्येतां, अयाचयिष्यन्त ; &c.

10. *Third Preterit.*

- Common Form.* 1. अययाचत्. अययाचतां, अययाचन् ;  
 2. अययाचः, अययाचतं, अययाचत ;  
 3. अययाचं, अययाचाव, अययाचाम.  
*Proper Form.* 1. अययाचत, अययाचेतां, अययाचन्त ;  
 2. अययाचथाः, अययाचेथां, अययाचध्वं ;  
 3. अययाचे, अययाचावहि, अययाचामहि.

As far as respects the affix and the usual terminations, all other causal (as well as roots of the tenth conjugation) are inflected after this example ; but previous to conjugation, it is necessary to learn what modifications the primitive root is subject to in forming the causal derivative ; and also the peculiar changes which take place in the third preterit, with respect to the reduplication.

447. THE verb produced by the addition of the causal इ to a primitive root, is to be considered as a new root. Thus the primitive याच्  
 Seek,

Seek, by the addition of इ, becomes the causal root याचि *Causing to seek*. The इ, as before observed, ultimately becomes अय् before the vowel of any termination, but that of the third preterit, *Modes III and IX*, before which, and the terminations of the precative singular number, it is dropped, as in the instances of याच्यान्, &c. and अययाचन्, &c.

448. AS the primitive root occasionally requires some addition or alteration in its formation to accommodate it to the causal form, due attention is necessary to be paid to the following rules:

449. A DIPHTHONG being the final of a primitive root, is uniformly changed to आ, and the root conjugated like roots in आ.

450. ROOTS in आ, or a diphthong, require the addition of a consonant before the causal इ, to obviate the hiatus which might otherwise occur. Thus पा Drink, शो Grind, छो Cut, मो Destroy, बे Cover, हू Challenge, call, and वे Weave, require the insertion of य्, and so are formed the causal roots पायि Cause to drink, पाययति He causes to drink, शा (for शो) Grind, शायि Cause grind, शाययति He causes to grind, &c. &c. पा Preserve, takes ल्, and makes पालि Cause preserve, पालयति He causes to preserve. All other roots in आ, or a diphthong, take प् before the causal इ; as दा Give, दापि Cause give, दापयति He causes to give, धा Hold, keep, धापि Cause to hold, keep, धापयति He causes to hold, keep, &c. &c. ज्ञा Know, takes प्, and makes ज्ञापि; as ज्ञापयति He makes known. ज्ञा, when used in the causal form, for *killing, giving satisfaction, sharpening*, has the vowel short; as ज्ञपयति पशून् याज्ञिकः The sacrificer kills the animal. ज्ञपयति गुरुं He satisfies the master. ज्ञपयति शस्त्रं He sharpens the weapon. ग्ल (for ग्लै) Be dull, melancholy, and स्ना (for ष्णा) Bathe, make ग्लापयति or गपयति He makes dull or melancholy, स्नापयति or स्नपयति He makes bathe.

With

With a preposition these two roots make गुप्पयति and मृप्पयति. वा, when signifying *agitate*, makes वाजि Agitate as the wind, cause to move ; as वाजयति दुमान् पक्षैः He moves or fans the trees with the wings. But when वा means *perfume, scent*, it makes वापि ; as वापयति केशान् He perfumes the hair.

451. OF roots in इ, जि Conquer, स्मि Smile, and इ Go, make जापि, स्मापि, and आपि for their causal roots ; as जापयति He causes to conquer, स्मापयति He causes to smile ; (with a preposition) अध्यापयति He causes to study, read, peruse, go over. चि Collect, makes चायि or चापि, चयि or चपि ; as चाययति or चापयति, चययति or चपयति He causes to collect. श्वि Go, makes श्वायि, as श्वाययति He goes. हि Move, makes हायि ; as हाययति He causes to move. Other roots in इ all make आयि .

452. OF roots in ई, ह्री Be affamed, makes ह्रेपि, री Kill, waste, go, makes रेपि, वृी Go, hold, makes व्लेपि ; as ह्रेपयति He makes affamed, रेपयति He makes kill, waste, go, व्लेपयति He makes go, hold. प्री Please, satisfy, makes either प्रीणि or प्रायि ; as प्रीणयति or प्राययति He causes to be pleased. ली, signifying *melting* or *dissolving* butter, and the like, makes लीलि, लीनि, or लायि ; as लीलयति, लीनयति or लाययति वह्निना घृतं होता The priest who attends the making burnt offerings causes the butter to melt by the fire. In the sense of *melting*, *smelting*, or *fusing* metals, and other hard substances, according to some, ली makes लापि or लायि ; as (with a preposition) विलापयति or विलायति लोहं He causes metal to melt or fuse. The causal root of क्री Buy, is क्रापि ; as क्रापयति He causes to buy. भी Fear, makes भायि, भापि or भीषि, in the *proper* form, and only भायि in the *common* ; as भाययते, भापयते, or भीषयते ; भाययति He affrights, frightens, terrifies,

terrifies, or causes to fear. *Obs.* भापि and भीषि are used when the agent himself is the object of fear; as मुंडोभीषयने or भापयने The evil spirit *Munda* causes to fear. If the object of the fear caused by another be a third person or thing, भायि should be used.

वो, in the sense of *conceiving* as an animal, in its causal form, makes वापि; as प्रवापयति. Other roots in ई, in the causal form, make आयि.

453. ALL roots in उ make their causal roots in आवि; as श्रु Hear, श्रावि Cause to hear, श्रावयति He causes to hear.

454. OF roots in उ, धू Shake, makes its causal either धावि or धूनि, as धावयति or धूनयति वायुः The wind causes to shake. All other roots in उ make आवि in the causal; as भू Be, become, भावि Cause to be, भावयति He causes to be, भावयितुं To cause to be.

455. OF roots in ऋ or ॠ, all change their finals to आर् before the causal इ, except ऋ Go, whose causal root is अर्पि; as अर्पयति He causes to go,—जृ Grow old, which makes अरि; as जरयति He causes to grow old or be feeble, and जागृ Awake, which makes either जागरि or जागारि; as जागरयति or जागारयति He causes to awake. All other roots change their finals, being ऋ or ॠ to आर्, and follow the form of कृ Make, do, कारयति He causes or makes do. So दृ Tear, दारयति He causes to tear, स्तृ Spread, स्तारयति He causes to spread, स्मृ Remember, स्मारयति He causes to remember.

456. ROOTS terminating in diphthongs, as has already been observed, substitute आ for their finals, and afterwards form their causals like roots in आ. See rule 449, 450.

457. IN forming a causal root from a primitive ending in a consonant, it may be received as a general rule, that if the final consonant be single, the

the preceding vowel, being अ, is changed to आ. Thus पच Cook, whose causal form is पाचि, makes पाचयति He causes to cook. If under the same circumstances the vowel be इ, उ, or ऋ, it must in due order be changed to ए, ओ, or अरू. Thus पिद् Pound, makes पेटि Cause to pound, पेटयति He causes to pound; बुध् Understand, बोधि Cause to understand, बोधयति He causes to understand; घृष् Rub, घर्षि Cause to rub, घर्षयति He causes to rub. But if either of these short vowels, by its position before two or more consonants combined, make a long syllable, or be long by nature, no change is required. See page 146, rule 175. *Obs.* There are some exceptions to this rule, and a few anomalies, which the following will explain.

458. THE class of roots called घटादि do not change the penultimate अ to आ before the causal इ. It consists of fourteen primitives of the first conjugation, namely—धट् Seek, endeavour, बथ् Suffer pain or trouble, प्रथ् Be famous, प्रस् Spread, म्रट् Trample upon, स्वट् Eat, tear asunder, क्षज् Go, give, दक्ष् Smite, kill, क्रप् Pity, कट् (इ), क्रट् (इ), कट्, and क्लट् (इ), Cry, mourn, weep, lament, and त्वट् Make haste; as घटयति, बथयति, प्रथयति, &c. &c. In the lists these roots are sometimes distinguished by a servile म्. There are a few others also marked म्, all of which follow this rule; such as—जन् Generate, क्स् Shine, appear, which make जनयति He causes to generate, क्मयति He causes to shine, &c.

459. रंज्, In the sense of hunting the deer, drops its nasal in forming its causal; as रजयति मृगं बाधः The sportsman hunts the deer. But when रंज् has any other meaning, it preserves it; as राजा जनां रंजयति The king causes the people to be attached.

460. ROOTS ending in अम्, such as गम् Go, शम् Quiet, &c. do

not change their vowels; as गमयति He causes to go, शमयति He causes to be quiet. But अम् Go, makes आमयति, कम् Desire, कामयति, चम् Sip water, चामयति, or, with a preposition आचामयति.

461. THE following roots make their vowels short or long before the causal इ: इल् Move, makes इलयति or ह्वालयति, ज्वल् Shine, flame, ज्वलयति or ज्वालयति, सल् Move, सलयति or लालयति, नम् Bow, नमयति or नामयति. But when these roots are preceded by a preposition, the first form only is used; as प्रज्वलयति, प्रणमयति. &c.

462. वन् Search, seek, and वम् Vomit, have also two forms; as वनयति or वानयति, वमयति or वामयति; but with a preposition the former makes प्रवानयति, and the latter उदमयति.

463. THE vowel of शम् Quiet, यम् Restrain, stop, फण् Go, and स्खद् Eat, may be long or short before the causal इ, when used with a preposition; as नियमयति or नियामयति, &c.

464. THE primitive root स्फाय् Grow large, swell, changes its final य् to व् before the causal इ; as स्फावयति He causes to swell.

465. क्नुय् Stink, be painful or difficult, sound, changes its final य् to प् before the causal इ; as क्त्रोपयति He causes to stink, &c. The य् of क्ष्माय् Shake, is also changed to प्; as क्ष्मापयति He causes to shake.

466. हन् Strike, kill, becomes घान् before the causal इ; as घानयति He causes to strike or kill.

467. रुह् Grow, before the causal इ, makes रोह् or रोप्; as रोहयति or रोपयति He causes to grow.

468. दुष् Signifying—corrupt the heart, mind, and the like, makes दूषि or दोषि for its causal root; as दूषयति and दोषयति; but when it simply means—grow corrupt, evil, or wicked, the first form only is used; as दूषयति He causes, or attributes evil or blame.

469. स्फुर् Start, spring, bound, has for its causal root स्फोरि or स्फारि; as स्फोरयति or स्फारयति He causes to start, &c.

470. WHEN शद् means *fall*, it takes शानि for its causal root; as फलानि शानयति वृक्षान् He causes the fruit to fall from the tree. But when it signifies *gô*, the causal radical will be शादि; as गां शादयति गोपः The cow-keeper causes the cow to go, i. e. Drives it.

*Obs.* The foregoing rules relate chiefly to the first four tenses, the second preterit, and the two futures, in both the active forms; and also to the *common* form of the precativè. The *proper* form of the precativè is formed by simply dropping the affix इ of the causal root, and joining the latter to the terminations यान्, &c. as कृ Do, कारि Cause to do, कार्यीन् May he cause to do!

471. A CAUSAL root having been formed according to the preceding rules, the affix इ is dropped before the terminations of the third preterit (*Modes III and IX with reduplication*), and afterwards modified and inflected according to the following rules. *Obs.* These rules apply equally to roots of the tenth conjugation.

472. THE penultimate vowel of a causal root beginning with a consonant, being long, is, with some exceptions, and a few anomalies, reduced to its corresponding short power: If आ, it becomes अ; as कारि Cause to do, अचीकरन् He caused to do: If ई, ए, or ऐ, it becomes इ; as प्री Please, प्रीणि Cause to please, अपिप्रिणन् He caused to please; ह्री Be ashamed, हेरि Cause to be ashamed, अजिह्रियन् He caused to be ashamed: If उ, ओ, or औ, it becomes उ; as धू Shake, धूनि Cause to shake, अदधुनन् He caused to shake; रुद् Grow, रोपि or रोहि Cause to grow, अरुरुपन् or अरुरुहन् He caused to grow. The exceptions to this general rule are—शाम् Govern, शामि Cause to govern, अशशासन् He caused



caused to govern ;—A class of roots in the lists distinguished by a servile ऋ ; as याच् Seek, याचि Cause seek, अययाचन् He caused to seek ; दौक् Go, दौकि Cause go, अडुदौक् He caused to go ; चकाम् Shine, appear, चकामि Cause to shine or appear, अचचकामन् or अचीचकामन् He caused to shine, &c. But, of this class, the following seventeen roots may also occasionally have the vowel short :—भ्राज् Appear, shine, भ्राम् Shine, appear, भाष् Speak ; भास् Shine, दीप् Shine, जीव् Live, मील् Close the eyes, wink, पीड् Suffer pain, कण् Cry out with pain ; रण्, वण्, भण् Make a noise, शण् Give, लप् Speak, लुप् Cut off, लुट् Tumble, and हेट् Oppose, prevent ; as भ्राजि Cause to shine, अबिभ्राजन् or अबिभ्रजन् ; भाषि Cause to speak, अबिभाषन् or अबीभषन् He caused to speak ; दीपि Cause to shine, अदिदीपन् or अदोदिपन् He caused to shine, &c. &c.—Roots in the lists distinguished by a servile अ, subject to elision, and sometimes marked with a servile न्, all of the tenth conjugation. *Obs.* Some authors do not seem to agree to this exception ; and as all roots of this description are of the tenth conjugation, some are of opinion that it relates only to causals formed from such roots, by subjoining the syllable आप् ; as from कथ् <sup>1-c.</sup> Speak, tell, is formed कथापि Cause to tell or speak, कथापयति He causes to tell or speak, अचिकथापयन् He caused to speak or tell.—The roots चेष्ट् Seek, endeavour, and वेष्ट् Entwine, which make वेष्टि Cause seek, अचिवेष्टन् or अचवेष्टन् He caused to seek ; वेष्टि Cause entwine, अविवेष्टन् or अववेष्टन् He caused to entwine, do not make their long vowel short.

473. ROOTS with a penultimate ऋ, such as वृन् Revolve, pass away, turn, may indifferently change that letter to अर् in the causal third preterit ; as वर्ति Cause to turn, अवीवृन् or अववर्तन् He caused to turn, revolve, &c.

474. स्वप् (for ष्वप्) Sleep, स्वापि Cause to sleep, makes असूषुपन् He caused to sleep.

475. पा Drink, पायि Cause drink, makes अपीय्यन् He caused to drink.

476. इ Go, with अधि Over, prefixed, making the causal root अध्यापि Cause to go over, read, has two forms in the third preterit, namely अध्यापिपन् or अध्यजोगपन् He caused to read.

477. स्था (for ष्ठा) Stand, स्थापि Cause to stand, makes अतिष्ठिपन् He caused to stand, in the third preterit.

478. घ्रा Smell, घ्रापि Cause smell, makes अजिघ्रिपन् or अजिघ्रपन् He caused to smell, in the third preterit.

479. हन् Kill, strike, घानि Cause strike, makes अजीघनन् He caused to kill or strike.

The following rules relate chiefly to the reduplication required in forming the causal third preterit, as well as that of the tenth conjugation.

480. IF the root begins with a vowel, that, together with the following consonant or consonants, is included in the reduplication; as अद् Travel about, अटि Cause to travel about, आटिटन् He caused to travel about; उन्द् Moisten, wet, उन्दि Cause to moisten, औन्दिदन् He caused to moisten. *Obs.* The last letter only is left in the place of the root.

481. WHEN the root begins with a consonant, double or single, one only is taken for the reduplication, and which will be one of those pointed out in the table given in page 129, according to the nature of the radical letter it is intended to represent; as च् for क्, ख्, च् or छ्, &c. and the vowel to be used with this consonant, will be either अ, इ, ई, उ, or ऊ, according to the following rules:

482. अ is used as the reduplicated vowel when the penultimate of the radical

radical, modified for conjugation, be **अ** followed by a double consonant, so as to make what in profody they call a *heavy* syllable; as **रम्** Make a noise, **रम्भि** Cause to make a noise, **अररम्भन्** He caused to make a noise; **लम्** Get, obtain, **लम्भि** Cause to obtain, **अललम्भन्** He caused to obtain; **वृन्** Pass away, revolve, **वृत्ति** Cause to pass away, **अववर्तन्** He caused to pass away. It is also used in the reduplicated syllable of the following verbs: **स्मृ** Remember, **स्मारि** Cause to remember, **असस्मरन्** He caused to remember; **स्तृ** Spread, **स्तारि** Cause to spread, **असस्तरन्** He caused to spread; **दृ** Tear, **दारि** Cause to tear, **अददरन्** He caused to tear; **त्वृ** Make haste, **त्वरि** Cause to make haste, **अनत्वरन्** He caused to make haste; **प्रथृ** Celebrate, **प्रथि** Cause to celebrate, **अपप्रथन्** He caused to celebrate; **स्पशृ** Tie, oppose, **स्पाशि** Cause to tie or oppose, **असस्पशन्** He caused to tie or oppose; **मृद्** Tread or trample upon, **मृदि** Cause to tread or trample upon, **अममृदन्** He caused to tread or trample upon. **अ** may also be used in the reduplication of roots, which in the causal, modified for inflecting, in this tense, preserve a long **आ**; as **शास्** Govern, **शासि** Cause to govern, **अशशासन्** He caused to govern; **कास्** Cough, **कासि** Cause to cough, **अचकासन्** He caused to cough; **दास्** Give, **दासि** Cause to give, **अददासन्** He caused to give; **भास्** Shine, **भासि** Cause to shine, **अबभासन्** He caused to shine; **याच्** Seek, **याचि** Cause to seek, **अययाचन्** He caused to seek. So **चकास्** Shine, and others of this description. *Obs.* According to some authors, **इ** may be the reduplicated vowel of **शास्**, &c.

483. **इ**, subject to be changed to **ई** long, according to rule 485, is used as the reduplicated vowel as follows:—In the first place, it is used when the penultimate of a causal root, with an initial consonant, modified for conjugating in the third preterit, be **आ**, or **अ** not followed by a double consonant,

consonant, so as to make the syllable long, and deduced from a primitive root ending in a consonant, having a penultimate अ or आ; as पच Drefs food, पाचि Cause to drefs food, अपीपचन् He caused to drefs food; क्षमाय् Shake, क्षमापि Cause to shake, अचिक्षमपन् He caused to shake. It is also used in most cases where the causal root has been formed from a primitive ending in इ or ई, or any other vowel but उ or ऊ, (and also in a few instances, which will be mentioned, where the primitives ended in those vowels); as कृ Do, make, कारि Cause to make, अचीकरन् He caused to make; स्था Stand, स्थापि Cause to stand, अतिष्ठिपन् He caused to stand; पा Feed, cherish, पालि Cause to feed or cherish, अपीपलन् He caused to cherish; जि Conquer, जापि Cause to conquer, अजीजपन् He caused to conquer. इ is also used in the following instances, where the primitive roots ended in उ or ऊ, and the preceding consonant being single, was either ज्, य्, र्, ल्, व्, प्, फ्, ब्, भ्, or म्, which उ or ऊ are changed to आव् in the causal root; as जु Make haste, जावि Cause to make haste, अजीजवन् He caused to make haste; यु Mix, यावि Cause to mix, अयीयवन् He caused to mix; रु Sound, रावि Cause to sound, अरीरवन् He caused to sound; लु Cut off, लावि Cause to cut off, अलीलवन् He caused to cut off; (none with व्); पू Purify, पावि Cause to purify, अपीपवन् He caused to purify; (none with फ् or ब्); भू Be, become, भावि Cause to be or become, अबीभवन् He caused to be or become; मू Bind. मावि Cause bind, अमीमवन् Cause to bind. When the primitive ends in उ or ऊ, preceded by a double consonant, the last of which is one of the above, the causal third preterit may take indifferently इ or उ; श्रु Hear, leak, श्रावि Cause to hear or leak, अशिश्रवन् or जशिश्रवन् He caused to hear or leak; द्रु Run or leak, द्रावि Cause to run or leak, अदिद्रवन्

or अद्भुवन् He caused to run or leak; and fo प्लु Float, प्लावि Cause to float; चु Laugh, go, चावि Cause to laugh. All other primitive roots in उ or उ should take उ or उ for the vowel of reduplication; as नु for गु Praise, नावि Cause to praise, अनूणवन् He caused to praise; धु or धू Shake, धावि Cause to shake, अदूधवन् He caused to shake, &c. इ is also used in most instances where the penultimate of the primitive was इ, ई, ए, or ऐ; as विद् Know, वेदि Cause know, अवीविदन् He caused to know; निज् Sharpen, नेजि Cause sharpen, अनीतिजन् He caused to sharpen; चेष्ट Seek, चेष्टि Cause seek, अचिचेष्टन् He caused to seek; वेष्ट Entwine, वेष्टि Cause to entwine, अविवेष्टन् He caused to entwine. These two roots may also make अचचेष्टन् and अववेष्टन्. It is also used when a root with a penultimate ऋ does not change that letter to अर् in the causal third preterit, which it may occasionally do, and then take अ for the vowel of the reduplicate; as वृन् Pass away, revolve, वर्त्ति Cause to pass away or revolve, अवीवृन् or अववर्त्तन् He caused to pass away, or revolve. See r. 484.

483. उ, or उ, is used, as the reduplicated vowel, where the penultimate of a primitive root, with an initial consonant, is उ, उ, ओ or औ; as रुह Grow, रोपि or रोहि Cause to grow, अरुरुपन् or अरुरुहन् He caused to grow; दुष् Grow bad, spoil. दोषि Cause to grow bad or spoil, अदूदुषन् He caused to grow bad or spoil; दौक् Go, दौकि Cause go, अडुदौकन् He caused to go. उ, or उ, is also used when the final of the primitive is उ or उ; except in the several instances where इ has been pointed out as the vowel. See the preceding rule. धू Shake, धूनि or धावि Cause shake, takes उ or ई; as अदूदुनन् or अदोधवन्. So स्फुर् Start, bound, takes उ or इ; as अपुष्फुरन् or अपिष्फरन्. श्वि, Go, increase, takes उ or इ; as श्वायि Cause to go or increase, अशूशवन्

or अशिश्वयन् He caused to go, or increafe; अशुशवन् or अशिश्वयन् He caused to grow or increafe; also स्वप् for ष्वप् Sleep, असूषुपन् He causes to sleep. See next rule.

484. THE length of the vowel to be used, according to the two preceding rules, depends upon the following circumstances: इ and उ are used before a double consonant, and also before a single, when the following syllable be long; as in the instances of अशिश्वयन् and अशुशवन्; but when followed by a single consonant, the succeeding syllable being short, ई and ऊ are preferred, as अनीनिजन् and अरुरूपन्.

485. IN forming a causal in the third preterit, from a primitive opening with a vowel, and ending with a consonant, इ is put after the root, and the last consonant repeated, and placed as the final. Thus अद् Go, wander, अटि Cause to wander, आटिटन् He caused to wander. See page 149, rule 177. इल् Send, एलि Cause to send, ऐलिलन् He caused to send; उन् Grow less, उनि Cause to grow less, औनिनन् He caused to grow less; अर्द् Give pain, अर्दि Cause to give pain, आर्दिदन् He caused to give pain. *Obs.* These last three roots may also be inflected after *Mode VI*; as ऐलयीन्, औनयीन्, आर्दयीन्. Upon the principles of this rule, any other roots, opening with a vowel, may be conjugated in the third preterit causal.

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REITERATIVES.

486. A VERB when used in a reiterative form to denote repetition or intenseness, is derived from its primitive by a peculiar modification, and reduplication of the radical letters.

Y y

487. IN

487. IN the *proper* form of the active voice, the femivowel य् (called यङ्) is required as an affix to the root; but not in the *common*. Reiteratives are conjugated like roots of the first conjugation in the *proper* form, and second in the *common*. *Obs.* The *proper* form seems to be more generally used than the *common*, with verbs of this description.

*Of the Reduplication.*

488. A PRIMITIVE root containing but one vowel, having a consonant for its initial, such as भू Be, or विद् Know, doubles the first consonant according to the rules given in page 129, and then subjoins to it the radical vowel, changed to a diphthong, or otherwise, according to circumstances, which the following three rules will serve to illustrate, wherein the primitive root is supposed to have been already modified according to rules which will be given hereafter.

489. IF the radical vowel be अ or आ, it is for the most part changed to आ in the reduplicated syllable; as पापच्यते from पच्, and यायाच्यते, from याच्. In certain instances, to be mentioned, अ will be changed to अं and अनी.

490. IF the primitive root, when modified, contain इ or ई, either of those vowels will be changed to ए in the reduplicate; as विद् Know, वेदिद्यते; नी for णी Conduct, नेणीयते:—If उ or ऊ, it will be ओ; as भू Be, बोभूयते; तुद् Vex, give pain, तोतुद्यते:—If ऋ or ॠ Medial, it will be changed to अरी; as नृन् Dance, नरीनृत्यते.

*Obs.* There are some exceptions to the last two rules, which will be duly noticed.

491. IF the primitive root open with a vowel, as अद् Go about, wander,

wander, the whole root is repeated, and the second अ changed to आ; as अटाटयते He wanders about continually or exceedingly. So अश् Eat, makes अशाशयते, &c. and ग Go, makes अराय्यते, &c.

*Of reiterative Derivatives in the proper active Form.*

492. आ, or a diphthong, being the final of a primitive root, is changed to ई in the reiterative *proper* form. Thus दा Give, changed to दी by this rule, and reduplicated according to rule 490, becomes देदी; and with the addition of य्, rule 487, देदीय्, which may be considered as a new root to be conjugated, as a primitive verb of the first conjugation, *proper* form, in the first four tenses, with the terminations अने, एने, अन्ते, &c. (See page 132); in the second preterit, with the affix आम् or आं subjoined, and the auxiliary चक्रे, &c. and in every other tense with the prefix इ before the usual terminations; as in the following example.

दा Give, देदीय् Give often, *proper* form.

- |                 |                   |                    |                      |
|-----------------|-------------------|--------------------|----------------------|
| 1. Present      | 1. देदीयने,       | देदीयेने,          | देदीयन्ते, &c.       |
| 2. Potential    | 1. देदीयेन,       | देदीयेयानां,       | देदीयेरन्; &c.       |
| 3. Imperative   | 1. देदीयतां,      | देदीयेतां,         | देदीयन्तां; &c.      |
| 4. First Pret.  | 1. अदेदीयत्,      | अदेदीयेतां,        | अदेदीयन्त; &c.       |
| 5. Sec. Pret.   | 1. देदीयां चक्रे, | देदीयां चक्रान्ते, | देदीयां चक्रिरे; &c. |
| 6. First Fut.   | 1. देदीयिष्ये,    | देदीयिष्यन्ते,     | देदीयिष्यन्ते; &c.   |
| 7. Sec. Fut.    | 1. देदीयिष्ये,    | देदीयिष्येते,      | देदीयिष्यन्ते; &c.   |
| 8. Presative    | 1. देदीयिष्ये,    | देदीयिष्येतां,     | देदीयिष्यन्ते; &c.   |
| 9. Conditional  | 1. अदेदीयिष्ये,   | अदेदीयिष्येतां,    | अदेदीयिष्यन्ते; &c.  |
| 10. Third Pret. | 1. अदेदीयिष्ट,    | अदेदीयिष्यन्तां,   | अदेदीयिष्यन्त; &c.   |



493. **MOST** of the other primitive roots of one syllable, ending in आ, or a diphthong, may be inflected according to the last rule and example; as धा Keep, guard, देधीय् Keep or guard with earnestness, गै Sing, जेगीय् Sing much, or often, &c. &c.

494. इ or ई being the final of the primitive, is, for the most part, long in the reiterated derivative, *proper* form. Thus चि Gather, becomes चेचीय् Gather often or much, चेचीयने, &c. He gathers often or much. नी (for णी) Conduct, नेणीय्, नेणीयने, &c. like दा. But शी Repose, makes शाशय् Repose much, शाशयने He reposes much. श्वि Go, augment, is anomalous, making its reiterative root either शोशूय्, as if the primitive ended in उ, or श्वेश्वीय्, after which it is conjugated like देदीय्; as शोशूयने or श्वेश्वीयने.

495. उ or ऊ being the final of the primitive, is long in this derivative *proper* form, as भू Be, बोभूयने He often is or becomes. रु Make a noise, cry aloud, रोरूयने He cries aloud continually. कु Make a noise, makes either चोकूयने or कोकूयने He cries *ku* continually.

496. ऋ or ॠ Being the final of a primitive root of one syllable, with a single consonant for its initial, is changed to री in the *proper* form of the reiterative. Thus कृ Make, do, becomes चेक्रीय्, and thence चेक्रीयने, &c. like देदीयने, &c. So दृ Tear, becomes देद्रीय् and देद्रीयने, &c. If the initial be a double consonant, ऋ final is changed to अर in the *proper* form of the derivative; as स्मृ Remember, सास्मर्यने He remembers, or recollects often. So स्तृ, स्तृ, &c.

497. **WHEN** the final of a primitive root is a diphthong, it is first changed to आ, and then to ई in the derivative, as before seen. Thus गै Sing, makes जेगीयने, &c.

498. अ or आ being the medial of a primitive root, with an initial and

and a final consonant, suffers no change in the *proper* form of the reiterative derivative. For example :—पच् Drefs food, makes पापच्यते He drefses food continually, and याच् Seek, makes यायाच्यते He seeks often.

499. IF a root, having a medial अ, end in a nafal, the vowel of the reduplication will also be अ, followed by a nafal, in the reiterative *proper* form; as गम् Go, जंगम्यते He goes violently, or very fast. जंगम्यते तुरगः The horse goes very fast. भ्रम् Wander, बभ्रम्यते He wanders exceedingly. The following primitives ending in a nafal follow two forms : जन् Produce, जंजन्यते or जाजायते He produces exceedingly; खन् Dig, चंखन्यते or चाखायते He digs much, चन् Give, चंचन्यते or चाचन्यते He gives much, हन् Strike, smite, kill, जंहम्यते or जेघ्रीयते He strikes violently; and sometimes जंघन्यते.

500. THE following roots, though they do not end in a nafal, require one in the reduplication: जप् Mutter, जंजप्यते He mutters exceedingly; जम् Meet, join carnally, जंजम्यते He unites often; जल्प Speak, जंजल्प्यते He speaks much; दह Reduce to ashes, burn, दंदह्यते He burns exceedingly; पश् Bind with a cord, पंपश्यते He binds hard, शप् Curfe, शंशप्यते He curfes exceedingly. To these may be added primitives in य्, ल्, and व्, which, according to some authors, may be conjugated either with or without a nafal in the reduplication; such as चल Move, चंचल्यते or चाचल्यते He moves exceedingly; मय् Bind, मम्मयते or मामयते He binds exceedingly; दय Take, kill, give, move, दन्दय्यते or दादय्यते He takes, &c. exceedingly.

501. दंश् Bite, and भंज् Break, require a nafal in the reduplication, and drop that in the radical; as दंदश्यते He bites exceedingly; बभज्यते He breaks.

502. THE following primitives require अनी to be put after the reduplicated

reduplicated consonant in the reiterative *proper* form, and such as have nafals in the root drop them : श्रंस्, ध्वंस्, भ्रंस् Fall ; as शनीश्रस्यते दनीध्वस्यते, बनीभ्रस्यते, He falls often ; पन् Move, fall, पनीपत्यते He moves or falls often ; पद् Go, step, पनीपद्यते He goes or steps often ; स्कन्द Jump, leap, चनीस्कद्यते He jumps or leaps often ; वञ् Deceive, वणीवच्यते He deceives often or greatly ; कस् Go, move, चनीकस्यते He moves often.

503. चर् Go, move, act, and फल् Produce, be fruitful, require a nafal in the reduplicated syllable of the reiterative, *proper* form, and change the अ of the primitive to उ and उ; as चंचूर्यते He moves often ; पंपुल्यते He is very productive.

504. इ or ई being the medial of a primitive root, is changed to ए in the reduplicated syllable of the reiterative *proper* form ; as विद् Know, वेविद्यते He knows exceedingly ; सिच् Sprinkle, सेसिच्यते He sprinkles often.

505. उ or ऊ being the medial of a primitive root, is changed to ओ in the reiterative *proper* form ; as सूच् Slander, सोसूच्यते He slanders much ; मूत्र Make water, मोमूत्रयते He makes water often ; सूत्र Place in a line, or due order, सोसूत्र्यते He places in order repeatedly ; लुप् Cut off, लोलुप्यते He cuts off repeatedly ; रुद् Cry, रोरुद्यते He cries exceedingly.

506. WHEN the medial vowel of the primitive root is ऋ, the syllable री is put after the reduplicated syllable in the *proper* form of the reiterative ; as नृन् Dance, नरीनृत्यते He dances continually ; वृन् Turn, revolve, वरीवृत्यते He turns continually ; मृज् Clean, मरीमृज्यते He cleans much or often.

507. THE following roots are affected by the rule called संप्रसारण

(See

(See p. 269, r. 310,) in the *proper* form of the reiterative : बे Hide, cover, conceal, changes the radical बे to वी ; as वेवीयते He hides repeatedly ; स्वप् for ष्वप् Sleep, changes the radical syllable व *va* to उ ; as सोषुष्यते He sleeps much. स्यम् Make a noise, changes the radical syllable य *ya* to इ ; as मेषिम्यते He makes a great noise. श्वि Go, increase, makes either शोशूयते or श्वेश्वीयते, as before seen, r. 494.

508. गृ Swallow, is anomalous, being changed to गिर्, and afterwards to गिल् in the *proper* form of the reiterative ; as जेगिल्यते He swallows in a hurry, or ungracefully.

*Of Reiteratives in the common active Form.*

509. IN the *common* form of the reiterative, the affix य् (called यङ्) is omitted, and the derivative root conjugated in the first four tenses, with the terminations suited to the second conjugation of primitives ; except that it drops the nasal of अन्ति and अन्तु, and changes अन् to उः.

510. THE reduplication is generally the same in the *common*, as seen in the *proper* form.

511. IN conjugating a reiterative, ई may optionally be prefixed to every termination distinguished in the technical table (p. 126, 127), by a servile प्, provided the initial be a consonant ; as तिप्, सिप्, मिप्, नुप्, &c.

512. *Obs.* Besides the above general rules, others will hereafter occur of a more special nature.

*Reiteratives ending in Vowels in the common Form.*

513. आ being the termination of a primitive, the reiterative is formed by doubling the root ; thus from दा Give, is formed the derivative दादा Give often ; धा Keep, guard, दाधा ; स्था Stand, नास्था ; &c.

514. ALL roots in आ drop that vowel before that of a termination ; as before अन्ति, अन्तु, &c.

515. MOST roots in आ change that letter to ई before the न्, थ्, व्, or म् of any termination not distinguished by a servile प्, such as नम्, थम्, वम्, मम्, &c. But दा Give, and धा Keep, guard, drop आ before those terminations. *Obs.* This rule seems to be confined to the first four tenses.

516. ACCORDING to different authors, ए may optionally be substituted for आ, before those terminations which begin with य्; such as यान्, यानां, &c. यान्, यास्तां, &c. in the second and eighth tenses.

517. WHEN the ई mentioned above, rule 511, is used, the radical आ coalescing with it, forms ए .

518. ई is substituted for आ in the imperative person हि .

#### Examples.

हा Quit, leave. जाहा Quit often. *Common Form.*

- |                        |                         |                        |                  |
|------------------------|-------------------------|------------------------|------------------|
| 1. <i>Present</i>      | 1. जाहानि or जाहेनि     | जाहीनः                 | जाहनि            |
|                        | 2. जाहामि or जाहेमि     | जाहीथः                 | जाहीथ            |
|                        | 3. जाहामि or जाहेमि     | जाहीवः                 | जाहीमः           |
| 2. <i>Potential.</i>   | 1. जाहायान् or जाहेयान् | जाहायानां or जाहेयानां | &c.              |
| 3. <i>Imperative</i>   | 1. जाहानु or जाहेनु     | जाहीनां                | जाहनु            |
|                        | 2. जाही ह               | जाहीनं                 | जाहीन            |
|                        | 3. जाहानि               | जाहाव                  | जाहाम            |
| 4. <i>First Pret.</i>  | 1. अजाहान् or अजाहीन्   | अजाहीनां               | अजाहुः           |
|                        | 2. अजाहाः or अजाहेः     | अजाहीनं                | अजाहीन           |
|                        | 3. अजाहं                | अजाहीव                 | अजाहीम           |
| 5. <i>Second Pret.</i> | 1. जाहां चकार           | जाहां चक्रानुः         | जाहां चक्रुः &c. |
| 6. <i>First Fut.</i>   | 1. जाहाना               | जाहानारौ               | जाहानारः &c.     |

7. *Second*

7. *Second Fut.* 1. जाहास्यति जाहास्यतः जाहास्यन्ति &c.  
 8. *Precative.* 1. जाहायान् or जाहेयान् जाहायास्तां or जाहेयास्तां &c.  
 9. *Conditional.* 1. अजाहास्यन् अजाहास्यतां अजाहास्यन्, &c.  
 10. *Third Pret.* 1. अजाहासीन् अजाहास्तां अजाहासुः &c.

दा Give, दादा Give often. Common Form. See rule 512.

- |                       |                             |        |        |
|-----------------------|-----------------------------|--------|--------|
| 1. <i>Present</i>     | 1. दादानि or दादेति         | दातः   | दादति  |
|                       | 2. दादासि or दादेसि         | दात्थः | दात्थ  |
|                       | 3. दादामि or दादेमि         | दावः   | दावः   |
| 2. <i>Potential</i>   | 1. दादायान् or दादेयान् &c. |        |        |
| 3. <i>Imperative</i>  | 1. दादानु or दादेतु         | दातां  | दादतु  |
|                       | 2. दादीहि                   | दातं   | दात    |
|                       | 3. दादानि                   | दादाव  | दादाम  |
| 4. <i>First Pret.</i> | 1. अदादान् or अदादेत्       | अदातां | अदादुः |
|                       | 2. अदादाः or अदादेः         | अदातं  | अदात   |
|                       | 3. अदादं                    | अदाव   | अदाव   |

The rest like हा. So धा Keep, guard, दाधा Keep, guard often. स्था, पा, मा, and perhaps a few others, of which examples have not been found, are conjugated like हा.

518. घ्रा Smell, and ध्मा Blow a fire, or an instrument, make जेघ्री and देध्मी for their reiterative radicals in the common form, and are conjugated like roots in ड or ई. See rule 519

ध्मा Blow with the breath, देध्मी Blow often.

The final ई is changed to ए before a redundant प्, as निप्, सिप्, &c.

- |                |                            |                   |                      |
|----------------|----------------------------|-------------------|----------------------|
| 1. Present     | 1. देध्मेति or देध्मयीति   | देध्मीतः          | देध्मियति            |
|                | 2. देध्मेसि or देध्मयीसि   | देध्मीथः          | देध्मीथ              |
|                | 3. देध्मेमि or देध्मयीमि   | देध्मीवः          | देध्मीमः             |
| 2. Potential   | 1. देध्मीयात्              | देध्मीयातां       | देध्मीयुः &c.        |
| 3. Imper.      | 1. देध्मेतु or देध्मयीतु   | देध्मीतां         | देध्मियतु            |
|                | 2. देध्मीहि                | देध्मीतं          | देध्मीत              |
|                | 3. देध्मयानि               | देध्मयाव          | देध्मयाम             |
| 4. First Pret. | 1. अदेध्मेन् or अदेध्मयीन् | अदेध्मीतां        | अदेध्मियुः           |
|                | 2. अदेध्मेः or अदेध्मयीः   | अदेध्मीतं         | अदेध्मीत             |
|                | 3. अदेध्मयं                | अदेध्मीव          | अदेध्मीम             |
| 5. Sec. Pret.  | 1. देध्मियां चकार          | देध्मियां चक्रतुः | देध्मियां चक्रुः &c. |
| 6. First Fut.  | 1. देध्मीता                | देध्मीतारौ        | देध्मीतारः &c.       |
| 7. Sec. Fut.   | 1. देध्मीथति               | देध्मीथतः         | देध्मीथन्ति &c.      |
| 8. Precative   | 1. देध्मीयात्              | देध्मीयास्तां     | देध्मीयुः &c.        |
| 9. Condit.     | 1. अदेध्मीथत्              | अदेध्मीथतां       | अदेध्मीथन् &c.       |
| 10. Third Pr.  | 1. अदेध्मीषीत्             | अदेध्मीष्टां      | अदेध्मीषुः &c.       |

So घ्रा Smell, जेष्री Smell often.

519. इ or ई, as the final of the primitive root, is changed to ए before a termination distinguished by a servile प्, such as निप्, सिप्, मिप्, &c. and to यू before the vowel of a termination not so distinguished. In other persons it undergoes no change. Examples.

ली Melt, वास्ते, लेली Waite exceedingly. Common Form.

- |            |                     |        |             |
|------------|---------------------|--------|-------------|
| 1. Present | 1. लेलेति or लेलयति | लेलीतः | लेल्यति &c. |
|------------|---------------------|--------|-------------|

2. Potential

2. <i>Potential</i>	1. लेलीयान्	लेलीयानां	लेलीयुः &c.
3. <i>Imperative</i>	1. लेलेतु or लेलयीतु	लेलीनां	लेल्यतु
	2. लेलीहि	लेलीनं	लेलीन
	3. लेलयानि	लेलयाव	लेलयाम
4. <i>First Pret.</i>	1. अलेलेत् or अलेलयीत्	अलेलीनां	अलेल्युः
	2. अलेलेः or अलेलयीः	अलेलीनं	अलेलीन
	3. अलेलयं	अलेलीव	अलेलीम
5. <i>Sec. Pret.</i>	1. लेल्यां चकार	लेल्यां चक्रतुः	लेल्यां चक्रुः &c.
6. <i>First Fut.</i>	1. लेलीता	लेलीतारौ	लेलीतारः &c.
7. <i>Sec. Fut.</i>	1. लेलेथति or लेलयीथति	लेलीथतः	लेलीथन्ति &c.
8. <i>Precaative</i>	1. लेलीयान्	लेलीयास्तां	लेलीयासुः &c.
9. <i>Conditional</i>	1. अलेलीथन्	अलेलीथतां	अलेलीथन् &c.
10. <i>Third Pret.</i>	1. अलेलीषीत्	अलेलीष्टां	अलेलीषुः &c.

520. ह्री Be affamed, changes its final to इय् before the persons अन्ति, अन्तु, अन्, अतुस्, उस्, अथुस्, and अ; as जेह्रियति, जेह्रियतुः, &c. So जेह्रियां चकार, &c.

521. श्वि Increase, makes शोशु or शेश्वि for its reiterative root. The latter is conjugated like ह्री, and the former like roots in उ or ऊ. See next rule.

522. उ or ऊ being the final of a root, is changed to ओ before a termination distinguished by a servile प्, such as तिप्, सिप्, मिप्, तुप्, &c. and to उव् before the vowel of a termination not so distinguished. ओ of course becomes अव् before a vowel by the rules of orthography.

Example.



## Example.

भू Be, बोभू Be often. *Common Form.*

1. <i>Present</i>	1. बोभोति or बोभवीति	बोभूतः	बोभुवन्ति &c.
2. <i>Potential</i>	1. बोभूयात्	बोभूयातां	बोभूयुः &c.
3. <i>Imperative</i>	1. बोभोतु or बोभवीतु	बोभूतां	बोभुवतु
	2. बोभूहि	बोभूतं	बोभूत
	3. बोभवानि	बोभवाव	बोभवाम
4. <i>First Pret.</i>	1. अबोभोत् or अबोभवीत्	अबोभूतां	अबोभुवुः or अबोभुवुः &c.
5. <i>Sec. Pret.</i>	1. बोभुवां चकार	बोभुवां चक्रतुः	बोभुवां चक्रुः &c.
6. <i>First Future</i>	1. बोभवति	बोभवितारौ	बोभवितारः &c.
7. <i>Second Fut.</i>	1. बोभविष्यति or बोभवीष्यति	बोभविष्यतः	बोभविष्यन्ति &c.
8. <i>Precative</i>	1. बोभूयात्	बोभूयास्तां	बोभूयासुः &c.
9. <i>Conditional</i>	1. अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन् &c.
10. <i>Third Pret.</i>	1. अबोभोत् or अबोभवीत्	अबोभूतां	अबोभुवुः अबोभूवन् &c.

523. यु Mix, योयु Mix often, and other roots in उ, as उ, may be inflected like भू, बोभू; as योयोति or योयवीति, &c.

524. ऋ or ॠ being the final of a root to be conjugated as a reiterative in the *common form*, the derivative subjoins to the reduplicated consonant either अरो, अरि, or अर्. Thus the reiterative root, *common form*, from कृ Make, do, is either चरीक्, चरिक्, or चर्क्. Before a termination distinguished by the servile प्, ऋ or ॠ, of course, becomes अर्; and before

before the vowel of one not so distinguished रू. इ is prefixed to the यान्, &c. of the eighth tense, as well as to the sixth, seventh, ninth, and tenth.

कृ Make, do, चरीकृ, चरिकृ, or चर्कृ Make, or do often. *Common Form.*

1. *Present* 1. चरीकर्त्ति चरीकृतः चरीक्रानि &c.  
or चरीकरीनि

2. *Potential* 1. चरीकृत्यान् चरीकृत्यानां चरीकृत्युः &c.

3. *Imper.* 1. चरीकर्तुं चरीकृतां चरीक्रानु &c.  
or चरीकरीनु

4. *1st Pret.* 1. अचरीकः अचरीकृतां अचरीकरः &c.  
or अचरीकरीनु

2. अचरीकः अचरीकृतं अचरीकृत &c.  
or अचरीकरीः

3. अचरीकरं अचरीकृव अचरीकृम

5. *Sec. Pret.* 1. चरीक्रांचकार or चरीकरांचकार &c. &c.

6. *First Fut.* 1. चरीकरिना चरीकरितारौ चरीकरितारः &c.  
Or, चरीक्रिना चरीक्रितारौ चरीक्रितारः &c.

7. *Sec. Fut.* 1. चरीकरिथनि चरीकरिथनः चरीकरिथन्ति &c.  
Or, चरीक्रिथनि चरीक्रिथनः चरीक्रिथन्ति &c.

8. *Precative* 1. चरीक्रियान् चरीक्रियास्तां चरीक्रियासुः &c.

See p. 293, r. 375.

9. *Condit.* 1. अचरीकरिथन् अचरीकरिथतां अचरो रिथन् &c.  
Or, अचरीक्रिथन् अचरीक्रिथतां अचरीक्रिथन् &c.

10. *3d Pret.* 1. अचरीक्रीन् अचरीक्रिष्टां अचरीक्रिषुः  
2. अचरीक्रीः अचरीक्रिष्टं अचरीक्रिष्ट  
3. अचरीक्रिषं अचरीक्रिषु अचरीक्रिष्म

Or,

Or, according to some, अचरोकारोन्, अचरोकारिष्ठां, अचरोकारिषुः;  
&c.

*Obs.* The last tense is conjugated after *Mode VI*. See page 300.

चरिक् and चर्क् are inflected like चरीक् Above, the difference being in the reduplication only.

525. ॠ Go, becomes either अर्ऌ or अरियृ when reduplicated to make the reiterative root, *common* form; as

1. *Present* 1. अरर्ति or अररोति अर्ऌतः आरति &c.

Or, 1. अरियर्ति or अरियरोति अरियृतः अरियति &c.

526. कृ Scatter, makes चरीक्; as 1. चरीकर्ति or चरीकरोति, चरीकीर्तिः, चरीकिरति, &c.

527. नृ Pass over, makes नानृ as 1. नानर्ति or नानरोति, &c. नानीर्तिः, नानिरति; &c.

528. गृ Swallow, makes जागृ in the reiterative, signifying *eat in a hurry*, or *ungracefully*; and it is conjugated like नृ, नानृ, Above; as जागर्ति or जागरोति, जागीर्ति, जागिरति; &c.

529. ROOTS ending in diphthongs are conjugated in the *common* form of the reiterative derivative, like those in आ. Thus सो (for षो,) Destroy, kill, makes सासा Kill repeatedly, सासानि or सासेनि &c. See rule 513. But ये Cover, conceal, makes either वाया, which is regular, or वेवि, when it is conjugated like roots in इ or ई. See rule 519.

#### *Reiteratives ending in Consonants.*

530. THE same rules prevail for the reduplication in the *common* form, as in the *proper*.

The penultimate vowel of the primitive being अ or आ, or any other vowel, long by nature or position, suffers no change; but being इ, उ, or

ऋ short, followed by a single consonant, it is changed to ए, ओ, or अरू, before any termination having a fervile प्, such as निप्, सिप्, मिप्, &c. There are some exceptions and anomalies which will be noticed.

पच् Drefs food, पापच् Cook often. Common form.

1. Present	1. पापक्ति or पापचीति	पापक्तः	पापचति
	2. पापक्षि or पापचीषि	पापक्थः	पापक्थ
	3. पापच्मि or पापचीमि	पापच्चः	पापच्मः
2. Potential	1. पापचान्	पापचानां	पापच्युः &c.
3. Imperat.	1. पापक्तु	पापक्तां	पापचतु &c.
4. First Pret.	1. अपापक् or अपापचीन्	अपापक्तां	अपापचुः &c.
5. Sec. Pret.	1. पापचां चकार	पापचां चक्रतुः	पपचां चक्रुः &c.
6. First Fut.	1. पापक्ता Or, पापचिता	पापक्तारौ पापचितारौ	पापक्तारः &c. पापचितारः &c.
7. Sec. Fut.	1. पापक्ष्यति Or with इ पापचिथति	पापक्ष्यतः पापचिथतः	पापक्ष्यन्ति &c. पापचिथन्ति &c.
8. Precative	1. पापचान्	पापचास्तां	पापचासुः &c.
9. Condit.	1. अपापक्ष्यन्	अपापक्ष्यतां	अपापक्ष्यन् &c.
10. Third Pret.	1. अपापक्षीन् Or with इ अपापचीन्	अपापक्तां अपापचिष्ठां	अपापक्षुः &c. अपापचिषुः &c.

Most roots of the form of पच् are conjugated like it. The exceptions are as follow :

531. ROOTS with a medial अ, and a final nafal, take अं in the reduplicated

reduplicated syllable, instead of आ; as do others, though they do not end in a nasal. See rules 499, 500, and 501. Examples.

गम् Go, जंगम् Go often, or fast, जंगन्ति or जंगमीति &c.

भ्रम् Wander, बभ्रम् Wander exceedingly, बभ्रन्ति or बभ्रमीति &c.

So others of this description.

जन् Bring forth, जंजन् or जाजन् Bring forth often, जंजन्ति or जंजनीति, &c. जाजन्ति or जाजनीति, &c.

So खन् Dig, and चन् Give.

हन् Strike, जंहन् or जंघन् Strike violently, जंहन्ति or जंहनीति, &c. जंघन्ति or जंघनीति, &c. This root sometimes drops its own nasal, making जंहति, जंहनः, जंहति; &c.

जप् Mutter, जंजप् Mutter exceedingly, जंजप्ति or जंजपीति, &c.

So जभ् Copulate, जल्प् Speak, दह् Burn, पश् Bind with a cord, and शप् Curfe. See rule 500.

चल् Go, move, चंचल् or चाचल् Move much. चंचल्लि or चंचलीति, &c. चाचल्लि or चाचलीति, &c.

So other roots in य्, ल्, व्, according to rule 500.

मब् Bind, मम्मब् or मामब् Bind exceedingly, मम्मन्ति or मम्मवीति, मामन्ति or मामवीति. *Obs.* This root drops its final before a consonant, and changes it to व before a vowel.

दय् Move, take, kill, give, दन्दय् or दादय्, दन्दन्ति or दन्दयीति, &c. दादन्ति or दादयीति, &c. *Obs.* Here, too, the final य is dropped before a consonant.

532. चर् Go, move, act, and फल् Produce fruit, also take अं in the reduplication; but they change the primitive vowel to उ in the common form of the reiterative; as

चर्

चर Go, &c. चंचूर Go often, &c. चंचूर्ति or चंचूरीति, &c.

फल Produce fruit, पंफूल Produce exceedingly, पंफूलति or पंफूलीति

&c. See r. 503.

533. THE following roots (according to rule 502) take अनी after the reduplicated consonant; and such of them as contain a nasal may occasionally drop it in the *common*, as in the *proper* form.

श्रंस् Fall, शनीश्रस्, शनीश्रस्ति or शनीश्रसीति, &c.

Or, शनीश्रंस्, शनीश्रंस्ति or शनीश्रंसीति, &c.

ध्वंस् Fall, दनीध्वस्, दनीध्वसीति, &c.

भ्रंस् Fall, बनीभ्रस्, बनीभ्रस्ति or बनीभ्रसीति, &c.

पत् Move, fall, पनीपत्, पनीपत्ति or पनीपतीति, &c.

पद् Go, step, पनीपद्, पनीपत्ति or पनीपदीति, &c.

स्कद् Jump, leap, चनीस्कद्, चनीस्कत्ति or चनीस्कदीति, &c.

वंच् Deceive, वणीवच्, वणीवत्ति or वणीवचीति, &c.

Or, according to some, वणीवंच्, वणीवंत्ति or वणीवंचीति, &c.

कस् Go, move, चनीकस्, चनीकस्ति or चनीकसीति, &c.

534. दंश् Bite, and भंज Break, drop their nasals, and make दंदष्टि, or दंदशीति, &c. बंभक्ति or बंभजीति. See rule 501.

535. स्यम् Make a noise, makes सास्यम् or सेसिम् in the reiterative, *common* form; as सास्यन्ति, or सास्यमीति, &c. सेसेन्ति or सेसेमीति, &c.

536. चाय् Worship, makes चेक्कि; as चेचेति or चेकेनयाति, &c.

537. WHEN the medial of the primitive root is इ, उ, or ऋ short, followed by a single consonant, it must, in the usual places, be changed to ए, ओ, or अर्.

538. THE medial of the primitive root being इ or ई, is changed to

ए in the reduplicated syllable, and if उ or ऊ, to ओ, as in the *proper* form. But when the medial is ऋ or ॠ, the reduplication takes three forms, the same as when either of those letters is the final of the radical ; namely, the reduplicated consonant with अर्, अरि, or अरी. See rule 524.

## Examples.

भिद् Divide, separate,	वेभिद् Divide often.	Common form.
1. <i>Present</i>	1. वेभेति or वेभिदीति	वेभिः वेभिदति &c.
2. <i>Potential</i>	2. वेभिद्यान्	वेभिद्यानां वेभिद्युः &c.
3. <i>Imperative</i>	1. वेभेत्तु or वेभिदीतु	वेभितां वेभिद्यतु &c.
4. <i>First Pret.</i>	1. अवेभेत्* or अवेभिदीन्	अवेभितां अवेभिदुः &c.
5. <i>Sec. Pret.</i>	1. वेभिदां चकार	* See rule 197, page 175. वेभिदां चक्रतुः वेभिदां चक्रुः &c.
6. <i>First Fut.</i>	1. वेभेदिता	वेभेदिनारौ वेभेदिनारः &c.
7. <i>Second Fut.</i>	1. वेभेदिष्यति	वेभेदिष्यतः वेभेदिष्यन्ति &c.
8. <i>Precative</i>	1. वेभिद्यान्	वेभिद्यास्तां वेभिद्युः &c.
9. <i>Conditional</i>	1. अवेभेदिष्यत्	अवेभेदिष्यतां अवेभेदिष्यन् &c.
10. <i>Third Pret.</i>	1. अवेभेदीत्	अवेभेदिष्टां अवेभेदिषुः &c.

दिक् Play, देदिक् Play much. Common form.

539. THE final being व्, is changed to उ before any one of the four first letters of the five series of consonants.

1. <i>Present</i>	1. देद्योति or देदिवीति	देद्युतः देदिवति &c.
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2. *Potential*

2. <i>Potential</i>	1. देदिष्यान्	देदिष्यानां	देदिष्युः &c.
3. <i>Imperative</i>	1. देद्योतु or देदिवीतु	देद्योतां	देदिवन्तु &c.
4. <i>First Pret.</i>	1. अदेद्योन् or अदेदिवीन्	अदेद्युतां	अदेदिषुः &c.
5. <i>Sec. Pret.</i>	1. देदिवां चकार	देदिवां चक्रन्तुः	देदिवां चक्रुः &c.
6. <i>First Fut.</i>	1. देदेविना	देदेविनारौ	देदेविनारः &c.
7. <i>Second Fut.</i>	1. देदेविष्यन्ति	देदेविष्यन्तः	देदेविष्यन्ति &c.
8. <i>Precative</i>	1. देदिष्यान्	देदिष्यास्तां	देदिष्यासुः &c.
9. <i>Conditional</i>	1. अदेदेविष्यन्	अदेदेविष्यतां	अदेदेविष्यन् &c.
10. <i>Third Pret.</i>	1. अदेदेवीन्	अदेदेविषां	अदेदेविषुः &c.

So सिव् Serve, and others in व्.

भुज् Eat, enjoy. बोभुज् Eat, or enjoy much or often. Common Form.

1. <i>Present</i>	1. बोभोक्ति बोभुजीति	बोभुक्ताः	बोभुजन्ति &c.
2. <i>Potential</i>	1. बोभुज्यान्	बोभुज्यानां	बोभुज्युः &c.
3. <i>Imperative</i>	1. बोभोक्तु or बोभुजीतु	बोभुक्तां	बोभुजन्तु &c.
4. <i>First Pret.</i>	1. अबोभोक् अबोभुजीन्	अबोभुक्तां	अबोभुजुः &c.
5. <i>Sec. Pret.</i>	1. बोभुजां चकार	बोभुजां चक्रन्तुः	बोभुजां चक्रुः &c.
6. <i>First Fut.</i>	1. बोभोक्ता	बोभोक्तारौ	बोभोक्तारः &c.
7. <i>Second Fut.</i>	1. बोभोक्ष्यन्ति	बोभोक्ष्यन्तः	बोभोक्ष्यन्ति &c.
8. <i>Precative</i>	1. बोभुज्यान्	बोभुज्यास्तां	बोभुज्यासुः &c.
9. <i>Conditional</i>	1. अबोभोक्ष्यन्	अबोभोक्ष्यतां	अबोभोक्ष्यन् &c.
10. <i>Third Pret.</i>	1. अबोक्षीन्	अबोभोक्तां	अबोभोक्षुः &c.

वृत्



वृत् Turn, revolve. वरिवृत्, वरीवृत् or वर्वृत् Turn or revolve often.

- |                        |                    |                   |                       |
|------------------------|--------------------|-------------------|-----------------------|
| 1. <i>Present</i>      | 1. वरिवर्त्ति      | वरिवृत्तः         | वरिवृत्तनि &c.        |
|                        | or वरिवृतीति       |                   |                       |
| 2. <i>Potential</i>    | 1. वरिवृत्त्यान्   | वरिवृत्त्यानां    | वरिवृत्त्युः &c.      |
| 3. <i>Imperative</i>   | 1. वरिवृत्तु       | वरिवृत्तां        | वरिवृत्तु &c.         |
|                        | or वरिवृतीतु       |                   |                       |
| 4. <i>First Pret.</i>  | 1. अवरिवर्त्त      | अवरिवृत्तां       | अवरिवृत्तुः &c.       |
|                        | or अवरिवृतीन्      |                   |                       |
| 5. <i>Sec. Pret</i>    | 1. वरिवृत्तां चकार | वरिवृत्तां चक्रुः | वरिवृत्तां चक्रुः &c. |
| 6. <i>First Fut.</i>   | 1. वरिवर्त्तिता    | वरिवर्त्तितारौ    | वरिवर्त्तितारः &c.    |
| 7. <i>Sec. Fut.</i>    | 1. वरिवर्त्तिथान्  | वरिवर्त्तिथानः    | वरिवर्त्तिथन्ति &c.   |
| 8. <i>Precative</i>    | 1. वरिवृत्त्यान्   | वरिवृत्त्यास्तां  | वरिवृत्त्यासुः &c.    |
| 9. <i>Conditional</i>  | 1. अवरिवर्त्तिथन्  | अवरिवर्त्तिथानां  | अवरिवर्त्तिथन् &c.    |
| 10. <i>Third Pret.</i> | 1. अवरिवृतीन्      | अवरिवृत्तिष्ठां   | अवरिवृत्तिषुः &c.     |

So वरीवृत् and वर्वृत्.

*Obs.* It would be a needless waste of space to give more examples of the reiterative derivative in the *common* form, particularly as it is very little used, and authors do not always agree as to the precise mode of inflecting some of the tenses. It seems, however, to be a general rule, that the mode pursued in the first four tenses of the second conjugation, must be followed in inflecting roots of every conjugation, when they take the *common* form of the reiterative; and with respect to the other six tenses, that the derivative should follow the same rules as its primitive, so far as respects the insertion or omission of the prefix **इ**, the terminations of the two futures, the conditional, and the third preterit. It has been given as a general

a general rule, upon the authority of original works, that the prefix इ must be used after derivatives ; but the examples do not always confirm this. See page 285, rule 347.

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VOLITIVES.

540. VOLITIVE derivatives (as before observed, page 121) are formed upon their primitives by doubling and modifying the root, and affixing the letter स्; as बुभूष् Want, or wish, to be, or become, from भू Be, or become. Sometimes इ is required to be prefixed to स्; as मुमोदिष् With to rejoice, from मुद् Rejoice. Volitives are inflected with the terminations suited to verbs of the first conjugation, as given in page 132; and in the *common* or *proper* active form as the roots they are derived from.

541. THE reduplication, as far as respects the consonant, is the same as with any other description of verbs, and as pointed out in page 129; but the vowel will, according to circumstances, be either इ or उ. इ is generally used when the final or medial vowel is either अ, आ, इ, ई, ऋ, ॠ, ए or ऐ, and उ when the final or medial is उ, ऊ, ओ or औ. There are a few exceptions to this rule.

542. THE radical final vowel, if short, must be made long before the affix स्, when इ is not prefixed.

543. OF roots terminating in आ, most take the affix स् only, and may be conjugated like पा Drink, पिपास् Want to Drink, पिपासन्ति He wants to drink, So ज्ञा Know, जिज्ञासन्ति He wants to know, ज्ञा Stand, निष्ठासन्ति He is willing to stand, &c. &c. But दा Give, makes दित्सन्ति He wants to give, धा Hold, धित्सन्ति He wants to hold, and मा Measure, मित्सन्ति He wants to measure. दरिद्रा Be poor, makes दिदरिद्रिषन्ति or दिदरिद्रासन्ति He wishes to be poor.

544. OF roots ending in इ or ई, most are inflected with the affix सू only; as चि Gather, चिचोषति He wants to gather. *Obs.* This root makes also चिकोषति, changing the radical चू to क्. जि Conquer, changes its जू to गू, and is then conjugated like चि; as जिगीषति He wants to conquer. हि Bind, makes जिघीषति He wants to bind. दी Waste, makes either दिदोषति or दिदासति He wants to waste or decay. स्मि Smile, takes इ before the affix सू; as सिस्मयिषते He wants to smile. श्रि Rest, serve, attend, makes शिश्रीषति or शिश्रयिषति He wants to rest. इ Go, makes जिगमिषति He wants to go; but with अधि prefixed, it makes अधिजिगांसते He wants to go over, or read. मी Kill, and मि Scatter, both make मित्सति He wants to kill or scatter. श्वि Increase, prosper, makes, in the causal form शिश्वायिषति or शुशावयिषति He wishes to cause or make prosper.

545. OF roots in उ or ऊ, most take the affix सू only, and generally उ in the reduplication; as यु Mix, युयूषति He wants to mix; भू Be, बुभूषति He wants to be; हु Offer up, जुहुषति He wants to offer up; रु Make a noise, रुरुषति He wants to make a noise; शु Praise, नुषूषति He wishes to praise. पू Purify, requires इ before the affix सू, and takes इ in the reduplicate; as पिपयिषति He wants to purify. उर्णु Cover, makes उर्णुनुविषति, उर्णुनिविषति, or उर्णुनूषति He wants to cover.

546. OF roots in ऋ and ॠ, such as do not require इ before the affix सू, change those letters to ईर, unless the preceding consonant be a labial, when they are changed to उर. Thus कृ Do, make, becomes चिकीर्ष in the volitive root; as चिकीर्षति He wants to do or make; and मृ Die, मुमूर्ष; as मुमूर्षते He wants to die. The following roots always require इ (and occasionally ई) before the affix सू, with which it makes इष्. ऋ Go, अरिरिष् Want to go, अरिरिषति He wants to go; कृ Scatter, चिकरिष् Want to scatter, चिकरिषति He wants to scatter;

गृ Swallow, जिगरिष् Want to swallow, जिगरिषति (and sometimes जिगलिषति) He wants to swallow; दृ Tear, दिदरिष् Want to tear, दिदरिषति He wants to tear; धृ Hold, दिधरिष् Want to hold, दिधरिषति He wants to hold; पृ <sup>o.p.</sup> Be engaged or employed, पिपरिष् Want to be engaged, पिपरिषति He wants to be engaged. The following roots may indifferently take the prefix इ before स् or not: वृ <sup>o.p.</sup> Serve, and वृ <sup>1.c.p.</sup> Cover, विवरोष् or वुवूर्ष With to ferve or cover, विवरोषति or वुवूर्षति He wishes to cover or ferve (in the proper form विवरोषते, &c.); भृ Support, बिभरिष् or बुभूर्ष With to support, बिभरिषति or बुभूर्षति He wants to support; स्वृ Sound, मिस्वरिष् or मुसूर्ष With to found, मिस्वरिषति or मुसूर्षति He wishes to found; ध्वृ Crook, दिध्वरिष् or दुधूर्ष Want to crook, दिध्वरिषति or दुधूर्षति He wants to crook; and all roots in ऋ long, which have not yet been mentioned; such as नृ Pass over, निनरिष्, निनरोष्, or निनीर्ष Want to pass over, निनरिषति, निनरोषति or निनीर्षति He wants to pass over. *Obs.* It is to be presumed, though examples have been searched for in vain, that all other roots in ऋ short may be inflected like चिकीर्षति or मुमूर्षति.

547. OF roots ending in diphthongs, no example has been found except ह्वृ Call names, brave, dare, which in a causal volitive form makes जुहावयिषति He wants to cause to brave, dare, &c.

548. OF roots ending in consonants in the volitive, such as have a medial अ, आ, इ, ई, ऋ, or ॠ, take इ, for the vowel of the reduplicated syllable; but if the medial be उ or ॡ, it will generally be उ; but sometimes इ. When the affix स् only is used, the radical medial vowel generally remains unaltered; but if the root admits of the prefix इ also, it is occasionally liable to the usual *conversion* to ए or ओ.

549. ROOTS formed of a medial इ, ई, उ, or ऊ, between two consonants, the last not being व्, require in the volitive the affix स् with इ prefixed, and the rule of *conversion* takes place or not; as रुच् Please, delight, रुरोचिष् or रुरुचिष् With to please, रुरोचिषते or रुरुचिषते He wishes to please; लिख् Write, लिलेखिष् or लिलिखिष् Want to write, लिलेखिषति or लिलिखिषति He wants to write; मुद् Rejoice, मुमोदिष् or मुमुदिष् Want to rejoice, मुमोदिषति or मुमुदिषति He wants to rejoice; द्युत् Shine, दिद्युनिष् or दिद्योनिष् Want to shine, दिद्युनिषते or दिद्योनिषते He wants to shine; गुह् Hide, makes जुघुक्षति He wants to hide.

550. रुद् Weep, विद् Know, and मुष् Steal, do not convert their vowels to ए and ओ; as रुरुदिषति He wants to weep; विविदिषति He wants to know; मुमुषिषते He wants to steal.

551. THE final of the primitive root being व्, is changed to उ before the volitive स्, but not when the prefix इ is required. Thus the primitive दिक् Play, takes three forms in the volitive root, दिधूष, दिदिविष् or दिदेविष्, as दिधूषति, दिदिविषति or दिदेविषति He wants to play. Sometimes instead of दिधूषति, they write दुधूषति.

552. A MEDIAL ऋ or ॠ between two consonants is always changed to अर् before the affix स्, when the prefix इ is also used; but not when स् only is inserted; as नृत् Dance, निनर्त्तिषति or निनृत्सति He wants to dance; वृत् Turn, revolve, विवर्त्सति or विवर्त्तिषते He wants to revolve; कृद् Enlighten, चिकृत्सति or चिहृर्दिषति He wants to enlighten.

553. ROOTS with a medial अ seem generally to admit of इ before the volitive स्; as पद् Read, पिपठिष् With to read, पिपठिषति He wishes to read. But पच् Cook, rejects इ, and makes पिपश्, पिपक्षति

He

He wants to cook. नन् Spread, when it does not take इ, makes नितान्स्, नितान्सि He wants to spread; and with इ, नितनिषति. So मन् (for षन्) Give, serve, makes either सिसांस्ति or सिसनिषति He wishes to give or serve.

554. THE following roots with a medial अ are anomalous :

हन् Strike, जिधांसति He wants to strike or kill.

स्वप् Sleep, सुसुप्सति He wants to sleep.

प्रच्छ Ask, पिपृच्छति He wants to ask.

ग्रह Take, जिग्रहति He wants to take.

भ्रस्ज् Fry, बिभर्जिषति, बिभ्रज्जिषति, बिभ्रक्षति, or बिभर्क्षति He wants to fry.

555. THE following roots with a medial अ or आ, change either of those letters to इ before the volitive स्, and omit the usual reduplication.

शक् Be able, शिक्षति He wants to be able: he learns—अध्येतुं शिक्षति He learns to read.

पन् Fall, पित्सति He wants to fall, or he is afraid of falling; and sometimes पिपतिषति.

पद् Step, पित्सते He wants to step.

रभ् Undertake (with the preposition आ), आरिप्सति He wants to undertake or begin.

लभ् Obtain, लिप्सति He wants to obtain.

राध्, when it signifies kill, रिप्सति He wants to kill; but when, with the preposition आ prefixed, it means invoke, pray to, it makes आरिरात्सति.

ज्ञप् Make know, पुनिष्, ज्ञीप्सति, or in a causal form जिज्ञपयिषति He wants to make know or punish.

दंभ् Domineer, धीप्सनि or धिप्सनि He wants to domineer: and occasionally दिदंभिषति.

556. IN forming volitives from primitive roots opening with a vowel, and ending with a consonant, it is regular to prefix the radical vowel to the consonant of reduplication, with इ subjoined, and to omit the vowel before the radical consonant. For example, अश् Enjoy, possess, according to this rule, makes अशिशिष् for its volitive root, and अशिशिषति He wants to possess or enjoy, in the first person singular of the present tense. But as most roots of this order are rather anomalous in the volitive form, the few examples which have been found, are thrown together in the following list:

अश् Enjoy, possess, अशिशिषति He wishes to enjoy or possess. The same meaning may be expressed by अशनायति, &c.

ऋध् Increase, prosper, इत्सनि or अर्द्धिषति He longs to increase or prosper.

उच्छ् or उक् Glean, leave corn, उचिषिषति or उनिषिषति He wants to glean.

अंज् Anoint, अंजिषति He wants to anoint.

अद् Eat. This root takes घस्, of the same meaning, as its substitute, which makes जिघत्सति He wishes to eat.

आप् Have, obtain, इप्सति He wishes to have.

आप् Possess, आपिप्सते He wishes to possess.

ईर्ष्य Impatient of another's good fortune, envy, ईर्ष्यिषति or ईर्षिषति He longs to envy.

557. CERTAIN primitive roots take the volitive form without having that meaning. They are the following:

गुप् Hide, conceal, keep, guard, जुगुप्सते He blames, reproaches.  
 किन् Cure, give medicine, apprehend, despair, चिकित्सति He cures, &c.  
 निज् Bear with patience, निनिक्षते He bears with patience, he forgives.  
 मान् Seek knowledge, search after truth, investigate, मीमांसते, He  
 searches after truth, &c. *Obs.* This and the three following roots  
 require the vowel of the reduplicated syllable to be long.  
 बध् Blame, reproach, बीभत्सते He blames, reproaches.  
 दान् Whet, sharpen, cut, दीदांसते He sharpens, &c.  
 शान् Sharpen, grind, whet, शीशांसते He sharpens, whets, grinds.

558. WHEN it is required to give a causal signification to a volitive, the rules to be followed are nearly the same as those given in pages 331, &c. with respect to the changes in the primitive. But the following rule points out the vowel to be used in the reduplication of causal volitives:— The primitive root being composed of उ or ऊ, with a semivowel, the letter ज्, or a palatal initial, takes इ for the vowel of reduplication; otherwise उ. Examples.

यु Mix, यियावयिषति He wishes to cause to mix.  
 रु Make a noise, रिरावयिषति He wishes to cause to make a noise.  
 लू Cut off, लिलावयिषति He wishes to cause to cut off.  
 जु Make haste, जिजावयिषति He wishes to cause to make haste.  
 पू Purify, पिपावयिषति He wishes to cause to purify.

So others; but the following take उ :

डू Go, suffer, डूदावयिषति He wishes to cause to go, or suffer.  
 डू Offer up, जुहावयिषति He wishes to cause to offer up.  
 नु Celebrate, नुनावयिषति He wishes to cause to celebrate.



So others, with the exception of the following roots, which take either इ or उ :

शु Hear, शुश्रावयिषति or शिश्रावयिषति He wishes to cause to hear, or be attentive.

So द्रु Run, क्षु Run, leak, प्रु Glide, float, प्लु Float, swim, चु Go, leak, wafte.

559. THE volitive causal of ह्वे Brave, call names, is जुहावयिषति He wishes to cause to brave, and sometimes जिह्वायकीययिषति Which appears a very fanciful exuberance.

560. श्वि Increase, in its volitive causal, makes शिश्वाययिषति or शुश्रावयिषति He wishes to cause to increase ; and स्वप् Sleep, makes मुस्वापयिषति He wishes to cause to sleep.

N. B. It has not been thought necessary to give an example of a volitive verb throughout every tense, because after the new root has been formed, it is regularly inflected like one of the first conjugation, which takes the prefix इ before the terminations of the first and second future the conditional, and the third preterit ; and also before those of the pre-cative in the *proper* form of that tense.

#### NOMINALS.

561. NOMINALS are derivative verbs, having for their primitive theme any noun or pronoun. They are all of the first conjugation, require the prefix इ before the usual terminations of the last five tenses, and form the second preterit, like other derivatives, by subjoining the affix आं. Nominals are used in several acceptations.

562. काम्य put after a crude word, forms with it a nominal verbal root, signifying *loving* or *longing* for the person or thing denoted by the primitive word ; as in the following examples :

पुत्र A son, पुत्रकाम्य Love, or long for a son, पुत्रकाम्यनि He loves, or longs for his own son.

पत्नी A wife, पत्नीकाम्य Love, or long for a wife, पत्नीकाम्यनि He loves, or longs for his own wife.

563. काम्य is also used after indeclinable words, and such as end in म् ; as स्वः काम्यनि He longs for heaven, from the indeclinable word स्वः Heaven. किंकाम्यनि What does he want ? from किम् What ? See rule 574.

564. THE letter य् is also put after words in their crude state, to form nominal derivatives of various significations, for the due joining of which to the primitive word, are the following rules :

565. अ or आ being the final of a crude word, is changed to ई before the affix य् ; but sometimes अ final is changed to आ, and sometimes remains unaltered.

566. इ is changed to ई, and उ to ऊ, before the affix य्.

567. ऋ is changed to री before the nominal affix य्.

568. ओ is changed to अव्, and औ to आव् before the nominal affix य्, which here has the power of a vowel over those two letters.

569. न् being the final of the original word, is dropped before the nominal affix य्.

570. य following another consonant in a derivative word, is dropped before the nominal affix य्.

571. THE nominal affix य् may optionally be omitted in the last fix  
tenfe

tenses, provided the original word to which it had been subjoined ended in any consonant but न्. It is also omitted in the *common* form after certain words.

572. स् being the final of the primitive word, is dropped after the words ओजस् Strength, and अप्सरस् A celestial nymph.

573. स् is sometimes prefixed to य after certain words, to denote intenseness.

574. IF the crude word end in म्, or be indeclinable, काम्य is used in the sense of wishing or desiring. See rule 563.

575. THE following nominals, formed by affixing the letter य्, according to the foregoing rules, are used like काम्य, in the sense of longing for, or loving, the person or thing denoted by the primitive word :

पुत्र A son, पुत्रीय् Long for, or love a son, पुत्रीयति He loves his son.

See rule 565.

मातृ A mother, मात्रीयति Long for or love a mother, मात्रीयति He loves his mother. See rule 567.

पत्नी A wife, पत्नीय् Love a wife, पत्नीयति He loves his wife.

गो A cow, गय् Long for a cow, गयति He longs for a cow. See r. 568.

नौ A boat, नाय् Long for a boat, नायति He longs for a boat.

राजन् A king, राजीय् Long for a king, राजीयति He longs for a king. See rule 569.

धन Wealth, धनीय् Love wealth, धनीयति He loves wealth. *Obs.*

When it is required to express a strong desire to acquire or possess wealth, the final अ of धन is changed to आ before य्; as धनाय् Long to acquire wealth धनायति He longs to acquire wealth. See rule 565.

**उदक्** Water. To express the desire to drink water, the final क् is changed to न्, and आ put before the य्; as **उदन्य्** Want to drink water, **उदन्यति** He wants to drink water, or he is thirsty. But in the sense of loving, or liking water, the form is **उदकीय्** and **उदकीयति** He is fond of water.

**अशन** Eating. This noun, like **उदक्**, takes two forms, when converted into a verb; as **अशनायति** He longs to eat, or is hungry, or **अशनीयति** He is fond of eating. See rule 565.

**गार्ग्य** An offspring of **गर्ग** Garga, makes **गार्गीय्**; as **गार्गीयति** He loves an offspring of *Garga*. See rule 570.

**अश्व** A horse, takes स् before the nominal य्; as **अश्वस्य्** Long for a horse, **अश्वस्यति** The mare longs for the horse, or is horsing. See rule 573.

**वृष** A bull, like **अश्व**, takes स् before य्; as **वृषस्य्** Long for the bull, **वृषस्यति गौ** The cow longs for the bull, or is bulling. *Obs.* When the simple desire of possessing a horse or a bull is implied, the form will be **अश्वीयति** and **वृषीयति**. See rules 565 and 573.

**दधि** Curds, forms as its nominal root either **दध्यस्य्** or **दधिस्य्**, when wanted to express a strong desire for curds: as **दध्यस्यति** or **दधिस्यति** **वालः** The child longs exceedingly for curds; otherwise, **दधीयति** He longs for, or loves curds. See r. 566. *Obs.* The स् introduced in the last three examples, is not subject to be changed to ष् after the usual letters. This स् is often found in forming nominals denoting intenseness of longing or coveting; as in the following examples:

**क्षिर** Milk, **क्षिरस्यति वालः** The child longs for milk exceedingly.

**लवण** Salt, **लवणस्यति उष्ट्रः** The camel longs for salt exceedingly.

**भधु** Honey, **भधुस्यति** He longs for honey exceedingly. See rule 573.

576. A NOUN takes the same verbal form as in the preceding rule (when **स्** is not introduced) in the following acceptance also: **पुत्रीयति शिष्याचार्यः** The teacher behaves to his pupil as if he were his own son. The verb is formed from **पुत्र** A son, as in the first example, r. 575.

577. THE following are examples of verbs formed from nouns with the sense of imitating, personating, or acting the part of the person or thing denoted by the noun ; or behaving in one place as if one were in another.

**शिव** A proper name, **शिवीयति** He acts as if he were *Siva*. **शिवीयति देवदत्तं** He behaves to *Dēvadatta* as if he were *Siva*. See rule 565.

**इन्द्र** A proper name, **इन्द्रीयति** He imitates *Indra*. See rule 565.

**विष्णु** A proper name, **विष्णूयति** He behaves like *Viṣṇu*. See r. 566.

**प्रासाद** A palace, **प्रासादीयति कुट्यं भिक्षुः** The beggar behaves in his hut as if he were in a palace ; or **कुटीयति प्रासादे राजा** The king behaves in his palace, as in a cottage. See rules 565 and 577.

**पर्यंक** A bedstead, **पर्यंकीयति मंचके** He conducts himself on a mean pallet, as if he were on a bed of state. See rules 565 and 577.

578. **चित्र** Wonder, used as a verb, means cause wonder ; as **चित्रीयते हम मृगः** A golden deer surprises.

579. TO expresses acting, doing, or behaving, like what is indicated by the noun, the nominal verb may be used in either the *common* or the *proper* active form.

580. WHEN used in the *common* form, both the final vowel of the noun, and the affix **य्**, may be dropped ; but when required in the *proper* form, the final vowel of **अ** is changed to **आ**, and **य्** subjoined.

581. IF **स्** be the final of the noun, it may, in most cases, be indifferently

indifferently dropped or not. But अप्सरस् A celestial nymph, and ओजस् Strength, always drop the स्.

### Examples.

कृष्ण A proper name, कृष्णानि or कृष्णयते He behaves like *Krishna*.

See rules 579, 580, 581.

श्येन A kite, श्येनायते काकः A crow affects the manners of a kite.

पंडित A learned man, पंडितायते मुखः The fool imitates a learned man.

पयस् Milk, पयायते or पयस्यते It assumes the character of milk. See rule 581.

अप्सरस् A celestial nymph, अप्सरायते कुर्या An ill-favoured woman affects the graces of a celestial nymph. See rule 581.

ओजस् Strength, ओजायते दुर्बलः A weak man affects to be strong. See rule 581.

582. गल्भ Capable, expert, क्लीब Neuter, and होढ A bet or stake, are conjugated in the *proper* form only; as गल्भायते or गल्भते He affects to be clever; क्लीषायते or क्लीवते He behaves like a hermaphrodite; होढायते or होढते He bets.

583. THE class of words, called from the first भृशादि, may be inflected as nominal verbs in the sense of becoming, or acquiring the quality of, that which is expressed by those words. Such as end in त् or स् drop those letters before the affix य् in the *proper* form, and before the terminations in the *common*. अ before the affix य् is changed to आ. य् is dropped in the *common* form. Examples.

भृश Violent, intense, भृशायते or भृशति He becomes or grows violent or intense. So शीघ्र Quick, चपल Unsteady, capricious, उन्मत्त Mad,

intoxicated, प्रतीप Adverse, पंडित Learned, and उत्सुक Expectant or anxious. Also उन्मनस् A mind elevated above worldly things, उन्मनायने or उन्मनति He becomes one of an elevated mind. So other compounds of मनस् The mind; such as सुमनस् A mind well, or at ease, दुर्मनस् A mind ill, or not at ease; अभिमनस् A mind before, an attentive mind; likewise ओजस् Strength, नेजस् Glory, splendour, चेतस् Sensation, and वर्चस् Glory, splendour. Also बृहन् Great, large, बृहायने or बृहति He grows, or becomes great or large. So दृशन् A stone, शस्वन् Perpetual, continual, constant, वेहन् Procuring abortion. शुचि Pure, makes शुचीयने or शुच्यति He grows pure.

584. THE class of nouns called लोहितादि; namely लोहित Red, नील Blue, श्वेत White, हरित Green, धर्म Moral and religious duty, निद्रा Sleep, करुणा Pity, कृपा Compassion, मन्द Slow, tardy, lazy, unfortunate, मन्द्र A low or deep sound, भद्र Good, and फेन Froth, become nominal verbs in the sense of producing the quality or thing indicated by them. They take the affix य् in both the active forms; but, according to some, they may occasionally omit it in the *common* form; as लोहितायति, लोहिनायने, or लोहितति He produces, or becomes of a red colour. So for the rest. In like manner may be conjugated certain words for inarticulate sounds; such as पटापट or पटपट, the particular noise made in jumping, dancing, stepping hard and quick, and the like, as पटपटायति, &c. &c.

585. THE following class of words, called शब्दादि, are conjugated with the affix य् in the *proper* form only; namely, शब्द A noise or sound, वैर Enmity, कलह A dispute, quarrel, uproar, अभ्र A cloud, मेघ A cloud, सुदिन A fair day, दुर्दिन A foul day, निहार Dew, hoar frost, कण्व A sin, a fault, प्रतीप Opposition, &c. They are used in

the sense of doing, making, or producing, what is pointed out by those words ; as शब्दायते He makes a noise.

586. THE following words, called सुखादि are conjugated like शब्द, &c. but in the sense of being, suffering, or experiencing what the noun indicates. They are, सुख Pleasure, ease, दुःख Pain, trouble, करुणा Pity, कृपण Misery, miserable, नृप Satisfied. मोढ Patient, अश्रु A tear, अलीक False, unkind, and अंश A share or portion ; as सुखायते He experiences pleasure. So कष्ट Hardship, difficulty, distress, कृच्छ्र Difficulty, गहन Deep, profound, as a forest, impenetrably thick. According to some authorities, these three words are used in a verbal form to denote that the agent does what will bring down upon himself, as a punishment, distress, difficulties, &c. as कष्टायते He does what will bring distress.

587. रमन्थ Ruminating, chewing the cud, makes रमन्थायते ; as रमन्थायते वृषः The bull chews the cud, or ruminates.

588. धूम Smoak, उष्मन् Heat, फेन Froth, foam, scum, and वाष्प Hot vapour, are conjugated with the affix य् in the proper form only, in the acceptation of sending forth, or emitting, smoak, &c. &c. as धूमायते It sends forth smoak.

589. नमस् Bowing, नपस् Religious fervour, and वरिवस् Serving, take य्, but do not drop the final स् according to rule 581. They are used in the acceptation of doing or performing what is pointed out by those words, and in the common form ; as नमस्यति देवान् He bows down to, or he worships the gods ; नपस्यति He performs acts of religious fervour, such as profound meditation, mortifications, &c. वरिवस्यति गुरुन् He waits upon, serves, or is attentive to the master.

590. THE following words, called कण्डादि, are conjugated with य्,



as those in rule 589, in the sense of doing what is indicated by the noun. The small letters put after each serve, as usual, to shew which forms it follows. कण्डू °. Scratching, कण्डूयति or कण्डूयते He scratches; मन्तु °. Sin, crime, anger, मन्तूयति or मन्तूयते He sins, &c. बल्लु °. Worship, बल्लूयति; असु, अस्, or असू °. Fear, danger; लेट ° or लोट ° Villainy, sleep, splendour, लेटयति, लोटयति He acts the villain, he robs, cheats, &c. लेला ° Shine; इरस् °, इरज् °, or इर् °. Envy, इरस्यति, इरज्यति, ईर्यति, ईर्यते He envies; उषस् ° The dawn, उषस्यति It dawns; मेधा ° A good understanding or capacity, मेधायति He is quick of comprehension; कुषुम् ° Throwing, कुषुभ्यति He throws; मगध ° Surrounding, investing; तन्तस् ° or पंपस् ° Pain, affliction; दुःख ° Pain, trouble; सुख ° Happiness, दुःख्यति, सुख्यति He makes, or becomes unhappy, happy; सपर ° Worship; अरर ° Sawing; भिषज ° Administering a remedy; भिष्णुज ° Service, attendance; इषुध ° Holding arrows; चरण °, वरण ° Going; खुरण ° Stealing; तुरण ° Making haste; भरण Keeping, holding, preserving; गद्गद् An interruption of sound in speaking, as in grief, &c. एला ° केला ° खेला ° विला, and, according to some, इला ° Sport, play, diversion; लेखा ° or लेख ° Play, line, as लेखायति or लेख्यति He plays, he makes lines; लिद् ° Despising, a little, लियति He despises, he makes little; लाट ° Living, what one lives upon; हृणी ° Shame, blushing; महो ° Worshipping, magnifying; रेखा ° Praise; इवस् ° Fervour, zeal, attendance; निरस् ° Secret, hiding, concealing; अगद् ° Health, the being free from disease; उरस् ° Strength, उरस्यति He grows strong; तरण ° Go, pass over; संभूयस् Accumulation, collection, संभूयस्यति He collects; अंबर ° सम्बर ° Covering, skreening, cloathing.

591. BESIDES the numerous examples herebefore given, almost any crude word may be used as a verb in the sense of using, performing, announcing, or declaring the thing expressed by such word, by subjoining to it the affix इ, which before the terminations suited to the first conjugation becomes यू. The following have been selected as examples.

प्रश्न A question, प्रश्नयति He proposes or asks a question.

उद Tied together, married, उदयति He declares one married, he marries one.

इश God, Lord, इशयति Declaring a god, calling one lord, lording.

मञ्ज A necklace, or string of flowers, मञ्जयति He puts on a necklace.

शुच A spoon used for pouring oil of butter on the holy fire, शुचयति He uses the spoon in performing that office.

श्वेताश्व A white horse. This compound word loses its last member, namely, अश्व, and thus makes श्वेतयति He declares a horse white, or he whitens.

अश्वतर A mule. This word drops तर, and thus makes अश्वयति He says or declares a mule, he makes a mule.

मुंड Shaved, मुंडयति मानवकं He shaves a man.

मिश्र A mixture, मिश्रयति He mixed.

व्रत A religious rite or penance, व्रतयति अन्नं He makes it a religious duty (to refrain from) rice.

वस्त्र Cloth, वस्त्रयति He clothes, or covers with a cloth.

हलि A large plough, हलयति He holds or uses a large plough.

कलि A quarrel, कलयति He quarrels.

श्लक्ष्ण Smooth, gentle, श्लक्ष्णयति वस्त्रं He smooths the cloth.

लवण Salt, लवणयति He uses salt, he salts.

कृत Done, कृतयति He makes.

नूस्त Hair, grey hair, or, according to some, fin, (with the preposition वि here used as a privative) वितूस्तयति He deprives of hair, or he purifies from evil.

पाश A cord, पाशयति He cords, विपाशयति He uncords.

रूप Form, figure, रूपयति He figures, he fees.

वीणा A musical instrument so called, उपवीणयति He accompanies a *Vinā*, that is, sings with it, or to it. (Here the preposition उप has the sense of *with*).

श्लोक A poetical verse, उपश्लोकयति He addresses, or praises him in, or with, verses. (Here the preposition has the force of *with*).

सेना An army, अभिषेनयति He goes before with an army. (Here अभि means *before*).

लोम Hair of the body, अनुलोमयति He follows the grain of the hair. (Here अनु means *after*, or *according to*).

त्वच Skin, त्वचयति He skins.

वर्म्मन् Armour, वर्म्मयति He puts on armour; or, with the preposition सं, संवर्म्मयति He arms completely.

वर्ण Colour, complexion, character, वर्णयति He describes.

चूर्ण Powder, चूर्णयति He reduces to powder.

हस्तिन् An elephant, अतिहस्तयति He gets over by means of an elephant. (Here अति means *over* or *across*.)

पुच्छ The tail, पुच्छयति He uses the tail, उत्पुच्छयति He cocks his tail, परिपुच्छयति He whisks his tail about. (उत् means *up*, and परि *about*.)

भाण्ड An earthen vessel, संभाण्डयति He collects earthen vessels together, or piles them up in a heap. (The preposition सं or सम् here means *together*.)

592. THE following adjectives are either modified when inflected as nominal verbs, or else have substitutes :

बाढ Great, large, makes साध ; as साधयति He makes large.

स्थूल Gross, thick, makes स्थव ; as स्थवयति He makes gross.

अन्तिक Near, makes नेद ; as नेदयति He makes near.

दूर Far off, distant, makes दव ; as दवयति He makes distant.

युवन् Young, makes यव, or कन ; as यवयति or कनयति He makes young.

वृद्ध Old, makes वर्ष or ज्याप, as वर्षयति or ज्यापयति He makes old or aged.

प्रिय Beloved, makes प्राप ; as प्रापयति He makes beloved.

स्थिर Steady, makes स्थाप ; as स्थापयति He makes steady, firm or steadfast.

स्फिर Swollen, makes स्फाप ; as स्फापयति He makes swell.

उरु Great, large, makes वर ; as वरयति He makes large.

बहुल Abundant, makes वंह ; as वंहयति He makes abundant.

गुरु Heavy, grave, makes गर ; as गरयति He makes heavy or grave.

तृप्त Satisfied, makes त्रप ; as त्रपयति He makes satisfied, or satisfies.

दीर्घ Long, makes द्राघ ; as द्राघयति He makes long, or lengthens.

ह्रस्व Short, makes ह्रस ; as ह्रसयति He makes short, or shortens.

वन्दारक Reputable, respectable, makes वृन्द ; as वृन्दयति He makes respectable.

सुद्र Small, mean, makes क्षोद ; as क्षोदयति He makes small, or lessens.

क्षिप्र Quick, hasty, makes क्षेप ; as क्षेपयति He makes quick, or hastens.

पृथू Broad, wide, large, makes प्रथ ; as प्रथयति He makes broad, wide, large, or enlarges.

मृदु Soft, gentle, meek, makes मृद ; as मृदयति He makes soft, or softens.  
 कृष Thin, lean, meagre, makes कृष ; as कृषयति He makes thin,  
 lean, &c.

भृश Excessive, very much or great, makes भृश ; as भृशयति He makes  
 excessive.

दृढ Tight, firm, makes दृढयति He makes tight, or tightens.

वहु Many, much, makes either भाव् or वह् ; as भावयति or वहयति  
 He makes many.

अल्प Little, small, few, makes कन ; as कनयति He makes little  
 small, few.

सत्य True, makes सत्याप ; as सत्यापयति He makes or says true.

अर्थ Meaning, makes अर्थाप ; as अर्थापयति He tells the meaning.

वेद The *Veda*, or knowledge, makes वेदाप ; as वेदापयति He makes  
 or declares the book of knowledge.

593. ALL words containing but one vowel ending in अ , take आप ;  
 as स्व Own, स्वापयति He makes or declares his own.

594. प्राक् East, अवाक् South, प्रत्यक् West, and उदक् North, are  
 changed to प्राच, अवाच, प्रतीच and उदीच when to be used as nominal  
 roots ; as प्राचयति He says east, and so the rest. सम्यक् Altogether,  
 makes समीच ; as समीचयति He says altogether. निर्यक् Indirect,  
 makes निराप ; as निरापयति He makes or says indirect. सध्यक् A  
 companion in worship, makes सध्याप ; as सध्यापयति He makes, or de-  
 clares a companion in worship. विश्वद्रयक् Who is worshipped by all,  
 makes विश्वद्राप ; as विश्वद्रापयति He declares worshipped by all.  
 देवद्रयक् Who worships the Gods, makes देवद्राप ; as देवद्रापयति He  
 declares, or makes a worshipper of the Gods.

595. NOMINAL verbs, when thrown into the *volitive*, or any other form where reduplication is required, may repeat any one of their letters at pleasure ; except the class of words called कण्डादि, which can only double the distinctive य . Thus from the nominal root पुत्रीय may be formed the volitive root in these three different ways, namely, पुपुत्रीयिष्, पुनित्रीयिष्, or पुत्रीयिषिष् ; but कण्डु Scratch, makes only कण्डुयिषिष् .

596. IN the first four tenses nominals are conjugated like roots of the first conjugation ; in the second preterit they are formed by subjoining the affix आं and the usual auxiliary ; in the third preterit they seem, as far as examples have been found, to follow causals, as also in all the other tenses.

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OF THE PASSIVE VOICE.

597. THE passive voice is conjugated with the terminations suited to the *proper* form of the active, but with the syllable य *ya* prefixed to those of the first four tenses, and the occasional insertion of the vowel इ before each person of the last five tenses ; as in the following scheme :

*Scheme of Terminations adapted to the Passive Voice.*

	Sing.	Dual.	Plural.
1. <i>Present Tense</i>	1. यने	याने	यन्ते
	2. यसे	याथे	यप्थे
	3. ये	यावहे	यामहे

	Sing.	Dual.	Plur.
2. <i>Potential</i>	1. येन 2. येथाः 3. येय	येयानां येयाथां येवहे	येरन् येध्वं येमहे
3. <i>Imperative</i>	1. यतां 2. यस्व 3. ये	यानां याथां यावहै	यन्तां यध्वं याम्है
4. <i>First Preterit</i> (With अ prefixed to the root.)	1. यन 2. यथाः 3. यि	यानां याथां यावहि	यन्त यध्वं यामहि
5. <i>Second Preterit</i> (With reduplication of the root.)	1. ए 2. मे 3. ए	आने आथे इवहे	इरे ध्वे इमहे
6. <i>First Future</i> (And sometimes with इ prefixed.)	1. ना 2. नासे 3. नाहे	नारौ नासाथे नास्वहे	नारः नाध्वे नास्महे
7. <i>Second Future</i> (And sometimes with इ prefixed.)	1. स्यने 2. स्यसे 3. स्ये	स्येने स्येथे स्यावहे	स्यन्ते स्यध्वे स्यामहे
8. <i>The Precative</i> (And sometimes with इ prefixed.)	1. सीष्ट 2. सीष्ठाः 3. सीय	सीयास्तां सीयास्थां सीवहि	सीरन् सीध्वं सीमहि
9. <i>Conditional</i> (अ before the root, and sometimes इ before the termination.)	1. स्यन 2. स्यथाः 3. स्ये	स्येतां स्येथां स्यावहि	स्यन्त स्यध्व स्यामहि

	Sing.	Dual.	Plur.
10. <i>Third Preterit</i>	1. इ	सानां	सन
(अ before the root,	2. स्थाः	साथां	ध्वं
and sometimes इ be-	3. सि	स्वहि	स्महि .
fore the terminations.)			

598. WHATEVER verb requires the vowel इ to be prefixed to any person of the last six tenses, in the active voice, requires it in the passive. It is also here a special rule, that every root ending in a vowel, with हन् Kill, दृश् See, and ग्रह् Take, shall have इ prefixed to every termination of the last five tenses in the foregoing scheme.

599. THE radical vowel is neither to be *augmented* nor *converted* before the persons of the first four tenses.

600. IN the fifth tense the root is conjugated as a passive, according to the rules already given for the *proper* form of the active voice. See p. 252, rule 279, and following.

601. IN the foregoing scheme, इ having been substituted for स्न, the sign of the first person singular of the third preterit, the radical vowel of every root is required to be *augmented* before it; except बुध् Understand, which makes अबोदि He was understood, जन् Generate, अजनि He was generated, and बध् Kill, अवधि He was killed.

602. ALL roots of one vowel ending in आ, as दा Give, affix यू before the terminations of the last five tenses; and, for the most part, suffer no further alteration in the first four tenses. But दा Give, धा Keep, हा Quit, leave, पा Drink, मा Measure, and स्ता Stand, substitute ई for आ in the first four tenses, making दी, धी, ही, &c. as in the following example.



## दा Give. Passive Voice.

- |                           |                                     |
|---------------------------|-------------------------------------|
| 1. <i>Present Tense</i>   | 1. दीयते &c. He is given, &c.       |
| 2. <i>Potential</i>       | 1. दीयेत &c. He may be given, &c.   |
| 3. <i>Imperative</i>      | 1. दीयतां &c. Let him be given, &c. |
| 4. <i>First Preterit</i>  | 1. अदीयत &c. He was given, &c.      |
| 5. <i>Second Preterit</i> | 1. ददे &c. He was given, &c.        |
- See page 254, rule 285.

- |                           |  |
|---------------------------|--|
| 6. <i>First Future</i>    | 1. दायिता &c. He shall be given, &c.     |
| 7. <i>Second Future</i>   | 1. दायिष्यते &c. He shall be given, &c.  |
| 8. <i>Precative</i>       | 1. दायिषीष्ट &c. May he be given, &c.    |
| 9. <i>Conditional</i>     | 1. अदायिष्यत &c. Should he be given, &c. |
| 10. <i>Third Preterit</i> | 1. अदायि &c. He was given, &c.           |

So धा, मा, हा, स्था, and पा Drink ; but पा Cherish, protect, makes पायते, &c. &c. as do all other roots of one vowel in आ.

603. दरिद्रा Be poor, drops its final in every person but the first singular of the third preterit of the passive voice, making दरिद्र्यते, &c. in the first four tenses ; in the fifth tense ददरिद्र &c. and it takes इ before the terminations of the last five tenses, making दरिद्रिता, दरिद्रिष्यत, &c. &c.

604. इ being the final of a root, is changed to ई, and उ to ऊ, before the terminations of the first four tenses in the foregoing scheme ; as in the following example :

## चि Gather. Passive voice.

- |              |                        |                              |              |
|--------------|------------------------|------------------------------|--------------|
| 1. चीयते &c. | 2. चीयेत &c.           | 3. चीयतां &c.                | 4. अचीयत &c. |
| 5. चिचे &c.  | 6. चयिता or चायिता &c. | 7. चयिष्यते or चायिष्यते &c. | 8. चयिषीष्ट  |

8. चयिषीष्ट or चायिषीष्ट &c. 9. अचयिष्यत or अचायिष्यत &c.  
10. अचायि, अचयिषानां or अचायिषानां, &c.

So most other roots of one syllable ending in ई or ई; except the following.

605. शी Sleep, makes शय् in the first four tenses; as शय्यते &c. but is regular in the other tenses. *Second Preterit*, शिष्ये, शिष्याने, शिष्यिरे &c. *First Future*, शयिता or शायिता &c. So for the other tenses.

606. श्वि Increase, prosper, substitutes उ for the radical वि in the first four tenses passive, but is regular in the other tenses; as, *Present Tense*, उष्यते &c. *Preterit*, औष्यत &c. *Second Preterit*, शिष्विये &c. *First Future* श्वयिता or श्वायिता &c. and so the rest.

607. दीधी Shine, and वेवी Shine, drop their final ई in the first four tenses; as दीध्यते &c. वेद्यते &c. *Second Preterit*, दीध्यां चकार &c. The other tenses are regular.

### यु Mix. Passive Voice.

1. यूयते &c. 2. यूयेत &c. 3. यूयतां &c. 4. अयूयत &c.  
5. युयुवे &c. 6. यविता or याविता &c. 7. यविष्यते or याविष्यते &c.  
8. यविषीष्ट or याविषीष्ट &c. 9. अयविष्यत or अयाविष्यत &c.  
10. अयावि &c. See scheme.

### अनुभू Be after, follow. Passive Voice.

*Obs.* Intransitives become transitives, when preceded by certain prepositions.

1. अनुभूयते &c. 2. अनुभूयेत &c. 3. अनुभूयतां &c. 4. अन्वभूयत &c.  
5. अनुबभूवे or अनुबुभूवे &c. 6. अनुभविता or अनुभाविता &c.  
7. अनुभविष्यते

7. अनुभविष्यते or अनुभाविष्यते &c. 8. अनुभविषीष्ट or अनुभाविषीष्ट &c. 9. अन्वभविष्यत or अन्वभाविष्यत &c. 10. अन्वभावि &c.

All other roots in उ and उ are inflected after these examples; but ब्रू Speak, substitutes वच् of the same meaning, which will be mentioned in its place. See rule 613.

608. ऋ short, being the final of a root, is, for the most part, changed to रि before the terminations of the first four tenses in the foregoing scheme, but preceded by a combination of consonants, as in स्मृ, स्तृ, &c. it is changed to अर्. The root ऋ Go, also makes अर्, as does the ऋ of जागृ Awake. Examples.

कृ Make, do. Passive Voice.

1. क्रियते &c. 2. क्रियेन &c. 3. क्रियतां &c. 4. अक्रियत &c.  
5. चक्रे &c. 6. करिना or कारिना &c. 7. करिष्यते or कारिष्यते &c.  
8. करिषीष्ट or कारिषीष्ट &c. 9. अकरिष्यत or अकारिष्यत &c.  
10. अकारि, अकरिषातां or अकारिषातां, अकरिषत or अकारिषत.

स्मृ Remember. Passive Voice.

1. स्मर्यते, &c. &c. 5. मस्मरे &c. 6. स्मरिना or स्मारिना &c. &c.  
10. अस्मारि &c. So स्तृ, स्तृ, &c.

ऋ Go. Passive Voice.

1. अर्यते &c. &c. 4. आर्यत &c. 5. आरे &c. 6. अरिना or आरिना &c. &c. 10. आरि &c.

609. ॠ long, as the final of a root, is changed to ईर् before the terminations of the first four tenses; unless the initial be a labial, as in पृ, भृ, मृ, which make पूर्, भूर्, मूर्. In the last five tenses, all roots in ॠ long are conjugated like those in ऋ short.

दृ Tear. Passive Voice.

1. दीर्यने &c. &c. 5. ददरे &c. 10. अदारि &c.

पृ Fill. Passive Voice.

1. पूर्यने &c. &c. 5. पपरे &c. 10. अपारि &c.

610. A DIPHTHONG being the final of a root, is generally changed to आ, and the verb conjugated as roots in आ, in every tense. The following roots, however, substitute ई before the terminations of the first four tenses: मे Barter, exchange, मीयने &c. शो File, whet, शीयने &c. सो Destroy, सीयने &c. सै Waite, सीयने &c. गै Sing, गीयने &c. कै Sound, कीयने &c. रै Sound, रीयने &c. दै Purify, दीयने &c. दे Cherish, दीयने &c. धे Drink, धीयने &c. दो Divide, दीयने &c. वे Weave, is changed to उ in the first four tenses; as उयने &c. and ये Conceal, to वी. as वीयने &c.

611. WHEN the final of a root, to be conjugated in the passive voice, is a consonant, the medial, or initial vowel remains unaltered before the terminations of the first four tenses; but before those of the six last, they are subject to the same changes in the passive voice, as in the *proper* active; except in the first person singular of the third preterit, before the termination of which the radical vowel is, except in a few instances, (see rule 601,) *augmented*.

याच् Seek. Passive Voice.

1. याच्यने &c. 2. याच्येन &c. 3. याच्यतां &c. 4. अयाच्यत &c.  
5. ययाचे &c. 6. याचिता &c. 7. याचिथने &c. 8. याचिषीष्ट &c.  
9. अयाचिथत &c. 10. अयाचि, अयाचिषातां, अयाचिषत &c.

पच्

पच् Drefs food, ripen. Paffive Voice.

1. पच्यते &c. &c. 5. पेचे &c. See page 267. 6. पक्ता &c. See page 281; rule 334. 7. पक्ष्यते &c. See page 288, rule 359. 8. पक्षीष्ट &c. • See page 295, rule 380. 9. अपक्ष्यत &c. 10. अपाचि, अपक्षातां, अपक्षत ; &c. See page 319, rule 433.

दृश् See. Paffive Voice.

1. दृश्यते &c. &c. 5. ददृशे &c. 6. दर्शिना &c. See rule 598. 7. दर्शिच्यते &c. See rule 598. 8. दर्शिषीष्ट &c. See rule 598. 9. अदर्शिच्यत &c. See rule 598. 10. अदर्शि, अदर्शिषातां, अदर्शिषित &c. See rule 598.

612. तन् Draw out, extend, खन् Dig, जन् Bring forth, produce, and मन् Mind, may optionally substitute ना, खा, जा, and मा in forming the first four tenfes of the paffive voice; as तन्यते or नायते, खन्यते or खायते, जन्यते or जायते, मन्यते or मायते &c. In the fix laft tenfes they preserve their radical forms.

613. THE following roots, opening with व् *va*, substitute the vowel उ before the terminations of the first five tenfes; namely, वच् Speak, वद् Tell, वप् Sow feed, वश् Will, वस् Dwell, and वह् Bear. Examples.

वच् Speak. Paffive Voice.

1. उच्यते &c. 2. उच्येत &c. 3. उच्यतां &c. 4. औच्यत &c. 5. उचे &c. 6. वक्ता &c. 7. वक्ष्यते &c. 8. वक्षीष्ट &c. 9. अवक्ष्यत &c. 10. अवाचि अवक्षातां, अवक्षत &c. *Obs.* This root is substituted for ब्रू of the same meaning in the paffive voice.

614. THE vowel इ is substituted for य् *ya*, the initial syllable of the root यज् Worship, in the first five tenfes paffive. Example.

यज्

## यज् Worship. Passive Voice.

1. इज्यते &c. 2. इज्येत &c. 3. इज्यतां &c. 4. ऐज्यत &c. 5. ईजे &c.  
6. यष्टा &c. 7. यक्ष्यते &c. &c. 10. अयाजि, अयक्षतां, अयक्षत &c.

615. यध् Hunt, chase, and यच् Cheat, substitute इ, for the medial syllable य ya, in the first four tenses passive. Example.

## यध Hunt, chase. Passive Voice.

1. विध्यते &c. &c. 5. विद्यधे &c. 6. यद्धा &c. 7. यत्स्यते &c.  
8. यत्सीष्ट &c. 9. अयत्स्यत &c. 10. अयाधि, अयत्सतां,  
अयत्सत &c. So विच्यते &c. &c.

616. ऋ is substituted for र ra, in conjugating the following roots as passives, in the first four tenses; namely, ग्रह् Take, प्रच्छ् Ask, वृश् Divide, and भ्रस्ज् Fry. Example.

## ग्रह् Take. Passive Voice.

1. गृह्यते &c. 2. गृह्येत &c. 3. गृह्यतां &c. 4. अगृह्यत &c.  
5. जयहे &c. 6. ग्रहिता &c. 7. ग्रह्यते &c. 8. ग्रहिषीष्ट &c.  
9. अग्रह्यत &c. 10. अयाहि, अग्रहिषतां, अग्रहिषत &c.  
See rule 598.

## प्रच्छ् Ask. Passive Voice.

1. पृच्छ्यते &c. 2. पृच्छ्येत &c. 3. पृच्छ्यतां &c. 4. अपृच्छ्यत &c.  
5. पप्रच्छे &c. 6. प्रष्टा &c. 7. प्रक्ष्यते &c. 8. प्रक्षीष्ट &c. 9. अप्रक्ष्यत &c.  
10. अप्राहि, अप्रक्षतां, अप्रक्षत &c.

## वृश् Divide. Passive Voice.

1. वृश्च्यते &c. The first four tenses like पृच्छ्यते &c. 5. वव्रश्चे &c.  
6. व्रश्चिता &c. 7. व्रश्च्यतं &c. 8. व्रश्चिषीष्ट &c. 9. अव्रश्च्यत &c.  
10. अव्राश्चि, अव्रश्चिषतां, अव्रश्चिषत &c.

भ्रज् or भ्रज्ज Fry. Passive Voice.

1. भ्रज्यते &c. The first four tenses like पृच्छते &c. 5. बभ्रजे &c.
6. भ्रष्टा &c. 7. भ्रक्ष्यते &c. 8. भ्रक्षीष्ट &c. 9. अभ्रक्ष्यत &c.
10. अभ्रज्जि, अभ्रक्षातां, अभ्रक्षत &c.

617. हन् Kill, by rule 2, takes ई before the persons of the five last tenses. Example.

हन् Kill. Passive Voice.

1. हन्यते &c. 2. हन्येत &c. 3. हन्यतां &c. 4. अहन्यत &c.
5. जप्ते, जप्ताते, जप्तिरे &c. 6. हन्ता &c. or घानिना &c.
7. हनिष्यते &c. or घानिष्यते &c. 8. घानिषीष्ट &c. or वधिषीष्ट &c.
9. अहनिष्यत &c. or अघानिष्यत &c. 10. अघानि &c. or अवधि &c.

618. बुध् Understand, by rule 601, makes अबोधि in the first person singular of the tenth tense. Example.

बुध् Understand. Passive Voice.

1. बुध्यते &c. 2. बुध्येत &c. 3. बुध्यतां &c. 4. अबुध्यत &c.
5. बुबुधे &c. 6. बोद्धा &c. 7. भोत्स्यते &c. 8. भूत्सीष्ट &c.
9. अभोत्स्यत, &c. 10. अबोधि, अभोत्सातां, अभोत्सत, &c. Obs.

The radical ब् is here changed to its own aspirate भ् before such terminations as begin with स् or ध्.

619. DERIVATIVES follow the same rules, when they are used with a passive signification, as simple verbs.

N. B. The passive voice, in the above regular form of inflection, seldom occurs in books; it being more common for authors to prefer the use of the perfect and imperfect participles, with the several tenses of the verb substantive अस् Be, and भू Be, become. It is, however, found in the present and imperative oftener than in other tenses.

## OF IMPERSONAL VERBS.

620. VERBS of an intransitive signification may be inflected as passives in the first person singular only of each tense, and govern a noun or pronoun in the third case; as भूयते त्वया *There is being or becoming by thee*, which is only another way of expressing त्वं भवामि *Thou art, or art becoming*. This curious, and, perhaps, peculiar idiom, is much used in conversation at the present day, and is sometimes found in books. The name given to this impersonal use of the verb is भाव वाच्य.

## OF REFLECTIVE VERBS.

621. THE passive form of transitive verbs is often used with an active, but intransitive, signification; as where the effect produced is in the agent, and does not pass over to another: as भिद्यते काष्ठं *The wood splits, that is, the wood splits of itself*. पच्यते फलं *The fruit ripens*. सिच्यते हस्ती *The elephant sprinkles himself*. This particular application of a verb in a passive form, is by grammarians called कर्मकर्त्री, to denote that the agent and patient are one.

## OF NEGATION.

622. THE particle of *negation* is न *na*, *Not*, which is used before every person of a verb, except the second person of the imperative, where मा *mā*, the particle of *forbidding*, is preferred. There is another मा, which may be called the particle of *dissuasion*, frequently used before any person of the third preterit, causing the prefix अ of that tense to be dropped. Examples. न गच्छति *He does not go*; मा गच्छ *Go not, or, do not go*; मा गान् *He should not, or ought not to go*.



## OBSERVATIONS ON THE VERBS.

623. THE following observations relate chiefly to the *form* of conjugation, which some verbal roots take when preceded by the following inseparable prepositions, and sometimes without their influence; such as the *proper* form for the *common*, or the contrary.

*Inseparable Prepositions.*

प्र Forth, for, forward; abroad, away. This preposition, besides progressive motion, occasionally serves to denote pre-eminence, superiority, excellence, priority, and excels.

परा Back, backward. Also, according to some, it denotes superiority, the being before, defeat, reverse, &c. &c. It is however but little used.

अधि Over, or above, in place, rank and degree.

अप Under, beneath, below. It serves generally to denote inferiority in place, rank, and degree; also secrecy, concealment, disappearing, insidioufness, flyness, and the like.

नि In, into, within, on, upon.

निर् Out, without (not in), without (not having).

सं Together, altogether, with, together with. It often serves to denote fulness, completeness, wholeness, and perfection.

वि Separate, apart, distinct. It marks variety, distinction, division, separation, &c.

आ To, at, as far as. It serves to mark the bounds or limits of an action.

आ put before verbs denoting *giving*, *going*, *carrying*, &c. gives them the sense of *taking* or *receiving*, *coming*, and *bringing*.

अव From, off, down from. It is sometimes used to denote deprivation, disgrace, disjunction, and the like.

अभि

अभि Before, in time, place, rank, and degree.

अनु After, in time, place, rank, and degree.

उत् Up, upwards, high, in place, rank, and degree.

अध Down, downwards, low, in place, rank, and degree.

उप By, with, near, by the side of, by means of. उप is sometimes used to denote subordinate rank ; as वेद The *Vēda*, उपवेद An inferior, or subordinate *Vēda*.

दूर Far, distant, far off, or away.

परि About, round, round-about, entirely.

प्रति Again, against, back again, towards, for.

अति Beyond, passed, gone by, over, from one side to the other. It is often used to denote excess.

सु Well, good, easy, very.

दुः Ill, bad, hard, difficult.

These prepositions, as in Latin, have great influence over the verbs in modifying and varying their primitive significations. They are often redundant, and frequently superfluously numerous, sometimes even to the number of five or six ; as in the word अनुसमभियाहरति. But this extravagant application of them is condemned by good authors.

*Certain Verbs occasionally conjugated in the proper Form.*

624. CERTAIN verbs are conjugated in the *proper* active form when preceded by prepositions, and others, occasionally, without them.

625. जि Conquer, after वि or परा, is used in the *proper* form ; as विजयने or पराजयने He defeats.

626. क्री Buy, follows the *proper* form when preceded by परि, वि

or

or अव; as परिक्रीणीते He buys about, or entirely, विक्रीणीते He barter away, he sells, अवक्रीणीते He buys from.

627. विश् Enter, with नि prefixed, is conjugated in the *proper* form with the same meaning; निविशते गृहं He enters the house.

628. प्रच्छ Ask, is used in the *proper* form, after आ; as आपृच्छते He asks.

629. स्वृ Sound, after आ, is put in the *proper* form; as आस्वरते He founds.

630. दा Give, preceded by आ, forming with it a new root signifying *to take*, is conjugated in the *proper* form only; as दानमादत्ते He receives the gift. But when दा is preceded by आ, or वि and आ, and has then the meaning of *opening* or *expanding*, it is used in the *common* form; as मुखं बाददाति देवदत्तः *Dēva Datta* opens his mouth.

631. गम् Go, with आ prefixed, and used as a causal, is put in the *proper* form; as आगमयते कालं नस्करः The thief causes the time to come; or, the thief waits for the proper time.

632. क्रीड् Play, after परि, अनु, अव, आ or सं, is used in the *proper* form; as परि क्रीडते He plays about, &c. &c. Sometimes क्रीड् with सं prefixed, implies a constant creaking noise, as of a wheel, when it is used in the *common* form; as संक्रीडति रथ चक्रं The chariot wheel makes a constant creaking.

633. कृ Throw about, scatter, with अप prefixed, is used in the *proper* form, when these are applied together in the acceptation of scratching or throwing up the ground, as a cock in search of food, or a dog to lie down; as अपस्कारते कुक्कुटः The cock scratches. The स् is introduced after the preposition to promote the euphony.

634. शप्, when used in the sense of swearing, is put in the *proper* form:

form ; as कृष्णाय शपने गोपी The female cow-keeper swears to *Krishna*. According to some authorities, it is in the sense of cursing that शप् is used in the *proper* form ; as कृष्णं शपने गोपिका The milk-maid curses *Krishna*. Otherwise शत्रु शपति The enemy swears.

635. ह Take, after अनु, signifying *take after, act like*, is used in the *proper* form ; as पैतृकमनुहरते The horse takes after his fire's nature.

636. स्था Stand, after सं, वि, प्र, अव, or उत्, is generally used in the *proper* form ; as संतिष्ठते He stands together, metaphorically, he is well, विनिष्ठते He stands apart, प्रतिष्ठते He stands forth, *met.* He sets off or departs, अवतिष्ठते He stands from, उत्तिष्ठते मुक्तौ He stands up on salvation, *met.* He is anxious for a final release from mortal birth. *Obs.* When स्था with उत् means *to arise*, it is put in the *common* form ; as आसनादुत्तिष्ठति मनुः *Manu* arises from the seat. स्था, with उप prefixed, in the sense of *standing by or near, associating with, attending, serving, worshipping*, is generally put in the *proper* form ; as आदित्यमुपतिष्ठते He stands by, or worships the sun, गंगा यमुना मुपतिष्ठते The *Ganges* stands by, or runs near, the *Yamunā*. साधुमुपतिष्ठते साधुः The good stand by, or associate with, the good, यमुनामुपतिष्ठते पन्थाः There stands, or is, a road by, or near the river *Yamunā*. पतिमुपतिष्ठते नारी A woman stands by, attends, or associates only with her husband, उपतिष्ठते विद्या Science attends ; or, there is science. स्था, with उप, may be used in either form, when it means to be with or attend for the purpose of gain ; as साधुमुपतिष्ठति, or उपतिष्ठते भिक्षुः The mendicant stands near, or attends the good man.

637. गम् Go, प्रच्छ् Ask, ऋच्छ् Go, श्रु Hear, स्वं Sound, विद् Know, ऋ Go, and दृश् See, preceded by सं, are inflected in the *proper* form, provided they are used as intransitives ; as संगच्छते वाक् The word goes together

together (with the sense), or is plain ; संपृच्छते He asks, संशृणुते He hears, &c. &c. But if the verb have an accusative, they are put in the *common* form ; as वाक्यं संशृणोति जनः A person hears the word or speech perfectly.

638. अस् Cast, throw, and उद् Search, examine, are used in both the active voices when preceded by a preposition ; as निरस्यते or निरस्यति He casts out, or ejects, समूह्यति or समूह्यते He examines altogether, or thoroughly.

639. यम् Cease, refrain, stretch, strain, and हन् Strike, in composition with the preposition आ, when used intransitively, are put in the *proper* form ; also transitively, provided the object be a part of the agent ; as आयङ्गते तरुः The tree stretches towards, or grows, आहते नरः The man strikes at, *met.* is indisposed, आयङ्गते पाणिं He stretches out, or towards, the hand, शिर आहते He strikes his own head. If transitive—शत्रुमाहति He strikes at the foe, आयङ्गति रज्जुं He stretches out the cord.

640. यम्, with उप् prefixed, in the acceptation of marrying and accepting, is used in the *proper* form ; as उपयङ्गति कन्यां He marries a maid, शकटमुपयङ्गते He receives or accepts the cart.

641. तप् Heat, warm, is used in the *proper* form, after उन् or वि, when intransitive, or when the object, if transitive, is part of the agent ; as वितपते पानिं जनः The person warms his hand, उत्तपते or वितपते He glows with heat, he shines. वितपति विश्वं सूर्यः The sun warms the universe. तप्, with अनु prefixed, in the acceptation of repenting, is generally used in the *proper* form ; as अनुतपते He repents.

642. ह्वे Call, brave, dare, preceded by आ, नि, सं, or वि, follows the *proper* form ; as कृष्णश्चानूरमाह्वयते *Krishna* called to *Chānūra*

(in a daring tone of defiance,) निहूयते He calls in, or invokes, &c. &c. According to some authorities, when आह्वे means simply, to call to, it should be used in the *common* form; as पुत्रमाह्वयति पिता The father calls to his son.

643. सृज् Create, or make, is put in the passive form of conjugation, with an active signification, when the agent is a holy man; as सृज्यते स्रजं भक्तः The faithful servant makes a necklace.

644. कृ Do, make, after अप, प्र, उप, अधि and वि, is used in the *proper* form in the following and similar applications:—अपकुरुते He under does, under values, blames, reviles, प्रकुरुते पर दारान् कामी The lustful man takes away another's wife, प्रकुरुते गां He produces a cow (to give away), गीताः प्रकुरुते He produces, or sings divine songs, अधिकुरुते He does over, that is, he overcomes or conquers, अधिकुरुते शत्रुं He overcomes the enemy, विकुरुते स्वरां He plays a tune, विकुरुते वायुः The wind blows. When कृ, with वि prefixed, implies changing, altering, impairing, and the like, and is transitive, it is used in the *common* form; as चित्तं विकरोति कामः Lust depraves the mind.

645. नी Conduct, lead, when preceded by उप, and used in the acceptance of performing the ceremony of putting on the Brahminical thread, is put in the *proper* form; as पुत्रमुपनयते पिता The father puts the thread on his son. Also, with the same preposition in the sense of paying: as भृत्यमुपनयते He advances, or pays wages. With वि prefixed, नी, signifying doing away, giving, or paying, is put in the *proper* form; as ऋणं विनयते He pays the debt, धनं विनयते He gives wealth, क्रोधं विनयते साधुः The good man suppresses his own anger. If another's anger, it is put in the *common* form; as पितुः क्रोधं विनयति पुत्रः The son appeases his father's anger. नी, without a preposition, in the sense of

excelling in learning and worshipping, is also put in the *proper* form: as विद्यायां नयते देवदत्तः *Dēva Datta* leads (excels) in science, शिवं नयते शिवनाथः *Siva Nātha* leads towards (worships) *Siva*. With उन्, नी, is used in the *proper* form in the sense of lifting, raising up; as दंडमुन्नयते राजा The king raises, or lifts up the staff.

646. क्रम् Step, move, walk, with आ prefixed, in the sense of advancing, rising, or ascending, as the sun and stars, is put in the *proper* form; as आक्रमते सूर्यः The sun ascends. Also in the sense of advancing or improving in knowledge; as विद्यायामाक्रमते बुद्धिः The understanding advances, or improves in science. विक्रम्, signifying walking distinctly, is also put in the *proper* form; as विक्रमति जनः The man walks. But when riding is implied, it is used in the *common* form; as अश्वेन विक्रामति वीरः The hero goes with a horse, that is, on horse-back. क्रम्, with उप, or प्र, in the sense of proceeding, approaching, or beginning, is also put in the *proper* form; as गन्तुं प्रक्रमते He begins to go, भोक्तुमुपक्रमते He proceeds to eat. When क्रम् is used without an inseparable preposition, it may be conjugated in either of the active forms.

647. ज्ञा Know, with सं, in the sense of knowing altogether, or perfectly, and with प्रति in that of promising and recognising, is put in the *proper* form; as तत्त्वं संजानीते He knows the principle thoroughly, प्रतिजानीते He promises. Also with अप, in the sense of pretending, or deceiving; as अपजानीते He pretends not to know, he knows secretly.

648. वद् Tell, say, is used in the *proper* form, under the following circumstances: With वि prefixed, in the sense of speaking differently, disputing; as विवदन्ते जनाः The people dispute. With सं and प्र prefixed

prefixed, implying pronouncing or repeating together ; as ब्राह्मणावेदं संप्रवदन्ते The *Brāhmans* repeat the *Vēda* aloud together. If the same verb be applied to the singing of birds in concert, it is put in the *common* form ; as संप्रवदन्ति कोकिलाः The nightingales sing together. वद, with वि and प्र prefixed, in the acceptation of declaring, or pronouncing different opinions, may be used in either of the active forms. With अनु prefixed, वद is used in the *common* form, if transitive, otherwise, in the *proper* ; as तमनुवदति He speaks after him, अनुवदते He speaks after, or repeats.

649. चर Go, move, preceded by उत्, is put in the *proper* form, if transitive ; as धर्ममुच्चरते खलः The mean wretch mounts virtue, *met.* He transgresses the rules of virtue. But if it be intransitive, it follows the *common* form ; as उच्चरति पांशुः The dust ascends. चर with सं, governing a noun in the third case, is used in the *proper* form ; as अश्वेन संचरते He goes together with a horse, that is, he goes on horse-back.

650. दा Give, with the preposition सं, is put in the *common* form when one of the words it governs is put in the third case instead of the fourth, where the action is an improper one, as in this example : दास्या संयच्छते धनं कामुकः The lustful man gives away or spends money with a maid ; otherwise, दास्या संयच्छति धनं विप्राय जनः A man gives money to a *Brāhman* by a female servant.

651. यम, preceded by उप, is put in the *proper* form, when metaphorically used for nuptial union ; as स्वभार्यामुपयच्छते नरः A man cohabits with his own wife. In the preterit—रामः सीतामुपायत, or उपायंस्तु *Rāma* married *Sītā*.

652. भुज् Eat, is used in the *proper* form ; as अन्नं भुंक्ते He eats rice ;



rice ; but if it mean, enjoy, possess, or govern, it follows the *common* form ; as **विश्वं भुनक्ति विष्णुः** *Viṣṇu* enjoys the universe.

653. **क्षु**, with **सं** prefixed, signifying sharpen well, is used in the *proper* form ; as **अस्त्रं संक्षुण्ते** He sharpens the weapon well.

654. **युज्** Join, fit, use, apply, is used in the *proper* form when preceded by **उत्**, or any preposition ending in a vowel, except the act relates to sacrificial vessels ; as **प्रयुंक्ते, उपयुंक्ते, उद्युंक्ते, &c.** **यज्ञपात्राणि प्रयुनक्ति** He provides the sacrificial vessels.

655. **वञ्च्** and **गृध्**, as causals, in the acceptation of deceiving, are put in the *proper* form ; as **बालकं वञ्चयते** or **गर्हयते** He deceives, or causes to be deceived, the child. In the sense of driving away, they are used in the *common* form ; as **श्येनो हिं वञ्चयति** The kite drives away the serpent.

656. **स्मृ** Remember, **ज्ञा** Know, and **दृश्** See, when not preceded by **अनु**, are used in the *proper* form, in the volitive sense ; also **श्रु** Hear, when not preceded by **प्रति** or **आ**. *Ex.* **सुष्मूर्षते** He wishes to remember, **जिज्ञासते** He wants to know, **शुश्रूषते** He wants to hear, he is attentive, **अनुजिज्ञासति** He wants to know, or enquires after.

657. ALL verbs distinguished in the lists by a servile **ञ**, to denote that they are of both the active voices, are conjugated in the *proper* form only, when the thing done is for the benefit of the agent ; as **यज्** <sup>I.C.P.</sup> Sacrifice, **यजते** He sacrifices for himself ; or, if for another, **यजति** **याजकः** The sacrificer performs a sacrifice for another.

658. THE roots **पा** Drink, **धे** Drink, **नृन्** Dance, **वद्** Speak, **वस्** Dwell, **दम्** Tame, and **रूच्** Please, appear agreeable, are put in the *proper* form when used as causals ; as **पाययते** He causes to drink, &c. &c.

659. **मुह्**

659. मुह Swoon, lose sensation, preceded by परि, यम् Stop, cease, refrain, and यस् Try, endeavour, each with आ prefixed, वद् Speak, with अप prefixed, and यम् Cease, strain, restrain, with सं or उत्, when not accompanied by a word signifying a book, are put in the *proper* form; as परिमुख्यते He swoons away entirely, अपवदते He speaks ill of, he accuses, &c. &c. Also ज्ञा without a preposition, as जानीते He knows.

The following verbs, under certain circumstances, are conjugated in the *common* form only.

660. रम् Sport, play, rest from labour, is used in the *common* form only, when preceded by वि, आ, or परि; as विरमति He rests, or ceases to labour; आरमति He enjoys rest, परिरमति He plays about, or enjoys entire ease. *Obs.* When रम्, preceded by उप, implies rest, or dwell with, as a man with a wife, it may be used in either form; as उपरमति or उपरमते He enjoys, or rests with: he marries.

661. कृ Do, make, with अनु or परा, is conjugated in the *common* form only; अनुकरोति He does after, पराकरोति He does well, or perfectly.

662. क्षिप् Throw, with प्रति, अभि, or अति, is put in the *common* form only; as प्रतिक्षिपति He throws again, or against, अभिक्षिपति He throws before, अतिक्षिपति He throws beyond, or exceedingly.

663. वह् Bear, carry, flow as a river, preceded by प्र, is used in the *common* form only; as प्रवहति नदी The river flows forth, forward.

664. मृष् Bear, suffer, forgive, with परि, is used in the *common* form only; as परिमृष्यति He entirely forgives.

The following description of verbs are conjugated in the *common* form only, when used as causals.

665. ROOTS signifying eating, trembling, or shaking, when used as causals, are put in the *common* form ; as भोजयति He causes to eat or enjoy, कम्पयति He causes to shake or tremble.

666. इ Go, with अधि, in a causal sense, is used in the *common* form ; as अध्यापयति He causes to go over, or read.

667. श्रु Hear, द्रु Run, घृ Move, जन् Bring forth, produce, बुध् Understand, युध् Fight, and नश् Perish, are, as causals, put into the *common* form ; श्रावयति He causes to hear, द्रावयति He causes to run, प्रावयति He causes to move, जनयति He causes to bring forth, or produce, बोधयति He causes to understand, योधयति He causes to fight, नाशयति He causes to perish, he destroys.

668. AN intransitive verb used in a causal sense, and having for its object an animate being, is put in the *common* form ; as यशोदा कृष्णं शाययति *Yasōdā* causes *Krishna* to sleep. If the object be not an animal, the *proper* form is used ; as वायुः धान्यं शोषयति The wind causes the corn to dry. If the causal be formed from a transitive root, it should also be put in the *proper* form, if the object be an animal ; as भक्तिं कारयते रामचन्द्रः देवदत्तेन *Rāma Chandra* causes service to be performed by *Dēva Datta*.

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## CHAPTER VI.

## ON THE FORMATION OF PARTICIPLES, AND PARTICIPIAL NOUNS.

669. **T**HE present chapter may be divided into two parts ; the first treating of participles, strictly so called, and the second of every other species of verbal nouns, which, for the sake of distinction, may be denominated *participial* nouns.

## OF PARTICIPLES.

670. THE participles will be treated of in the order of the tenses with which they are connected.

*Of Participles of the Present Tense.*

671. THERE are three participles of the present tense: namely, one of the *common* active voice, one of the *proper* active voice, and one of the passive voice.

*Participle of the Present Tense, common Form.*

672. THE participle of the *common* form of the present tense is made by affixing the termination अन् (technically called शन्) to the verbal root, according to the following general rule:—Whatever modification any root takes before अन्ति, the termination of the first person plural of the present tense, of any conjugation, it must also take before the termination अन्. Thus भू makes भव् before अन्ति, and with अन् is formed the crude participle भवन् Being.

673. IT has already been shewn, page 63, rule 104, that this participle is declined in three genders, like nouns in न्, that its terminations are, *Masc.* अन्, अन्तौ, अन्तः, &c. *Fem.* अन्ती, अन्त्यौ, अन्त्यः &c. *Neut.* अन्, अन्ती, अन्ति, &c. and that there were some anomalies ; but which the following rules will more particularly explain.

674. ROOTS of every conjugation which require the prefix अ before the terminations निप्, नस्; &c. as in the first conjugation, may, without causing the radical vowel to be *converted*, indifferently take न्, or not, in forming this participle before the feminine ई, in every case ; and also before the ई of the termination in the first and second cases dual number of the neuter gender. Thus तुद् Vex, goad, of the sixth conjugation, makes either तुदन्ती or तुदती in those places. Whenever य precedes the prefix अ, न must always be inserted before ई.

675. ALL roots which drop the न of the termination अन्ति in the verb, make अन्, instead of अन्, in the first case singular, masculine gender, of this participle, and drop the nasal in every other case in the same gender. The roots in question are all those which are reduplicated in the present tense, particularly those of the third conjugation, (see p. 198, r. 220), such as दा Give, which makes ददन्ति They give, and consequently, *Masc.* ददन्, ददन्तौ, ददन्तः, &c. Giving. So धा Hold, दधन्ति He holds, *Masc.* दधन् c. Holding. The class of words called जक्षादि are also included in this rule ; which are, जम्; or, according to some यम्, Laugh, smile, जागृ <sup>2c.</sup> Awake, दरिद्रा <sup>2c.</sup> Be poor, चक्राम् <sup>2c.</sup> Shine, and शाम् <sup>2c.</sup> Govern.

676. विद् Know, makes the present participle by occasionally affixing the termination called व्वस्, which will be spoken of hereafter ; as *Masc.* विद्वान्; also विदन् Knowing. See p. 69, r. 107.

677. THE application of the present participle, *common* form, in construction, is as a noun adjective, in case, gender, and number ; as in the following examples:—पचन्नास्ते देवदत्तः *Dēva Datta* sits cooking ; गायन् गच्छति He goes singing ; नमागच्छन्तं पश्यामि I see him coming ; कन्याममरगर्भां ज्वलन्तीमिव श्रिया ददर्श He saw a damsel of immortal birth shining, as it were, with beauty ; त्वया पथि गच्छता दृष्टः He (was) seen by thee walking in the road, मया दृष्टे स्त्रियौ तंत्रे पटं वयन्त्यौ By me were seen two women weaving cloth in a loom.

*Participle of the Present Tense, proper Form.*

678. TO form the participle of the present tense *proper*, the termination called शान् is affixed to the root, as modified for conjugation in the first person plural number of the present tense *proper* form, the sign ने of that tense being dropped. The real terminations are आन and मान . If the root be of a nature to take the prefix अ before the terminations, as those of the first, fourth, sixth, and tenth conjugations, मान is used with अ prefixed, otherwise आन्.

679. THIS participle, like that of the *common* form, is declined like nouns of three genders ending in अ. See page 40, rule 71.

*Examples.*

क्रम्यमानः कूपेऽपतत् Walking he fell into a well ; गुरुनियोगमनुतिष्ठमानः Attending to, or following, his master's injunction ; शरत्तल्पे शयानः Sleeping on a bed of reeds ; मन्वानः वदति He talketh thinking ; पचमानः पिवति He drinketh cooking.

680. THE root आस् Sit, makes आसीन ; as आसीनः कांचनासने Sitting on a golden throne ; नमासीनमभ्यगच्छत् He went before him sitting.

*Participles of the present Tense passive.*

681. THE passive participle, corresponding with the present tense, is formed by adding मानः *m.* माना *f.* and मानं *n.* to any root with the passive य *ya* affixed to it; as to कृय, (as in कृयते He is making, passively), with which they make कृयमानः *m.* कृयमाना *f.* कृयमानं *n.* Making or doing (passively by another.) This participle is declined like nouns in अ. See page 40, rule 71.

*Participles of the second preter Tense.*

682. THERE are two participles of the second preterit, one for the common form, and one for the proper. That for the proper serves also for the passive voice.

*Participle of the second Preterit, common Form.*

683. THE common form of the participle of the second preterit is made by adding to the root, as modified, and reduplicated for conjugating in that tense, the termination वस् (or nom. वान् *m.* उषी *f.* वन् *n.* &c.) technically called क्वसु. The root, as it is conjugated in the first person dual number of this tense, freed from the verbal termination अनुः, will always furnish the proper theme on which to construct this participle, with the help of the following rule:

684. IF the theme contain more than one vowel, वस् only is added to form this participle; but if only one, and it end in a consonant, इ is required to be prefixed to वस्; also after यस् Eat, ऋ Go, and इ <sup>c.2.</sup> Go, and roots ending in आ. गम् Go, दृश् See, विश् Enter, and विद् Know, follow two forms: and the following are anomalous; namely, मिह् Make water, which makes मीद्वस्; सह्, for षह्, Bear, support, which forms साह्वस्

साह्वस्; and दाश् Give, which makes दाश्वस्. जागृ Awake, makes either जजागृवस् or जजागर्वस्.

685. THE participle in वस्, being formed according to the foregoing rules, is declinable in the three genders, like nouns of the eighth declension, Class IV. See page 63, CLASS IV, and page 69, rule 107.

686. THE व of वस् is changed to उ before every case beginning with a vowel, except औ in the first and second dual, and अः in the first plural. Also before the feminine termination ई in every case, and the dual ई in the first and second cases dual. See page 70.

#### Examples.

पक् Cook, पेचिवस् Did cook, पेचिवान् *m.* पेचुषी *f.* पेचिवन् *n.*

*Obs.* The theme having but one vowel, takes the prefix इ by rule 684.

रुद् Weep, रुरुद्वस् Did weep, रुरुद्वान् *m.* रुरुदुषी *f.* रुरुद्वन् *n.*

*Obs.* The theme containing more than one vowel does not require the prefix इ. See rule 684.

अक् Go, आरिवस् Did go, आरिवान् *m.* आर्युषी *f.* आरिवन् *n.*

*Obs.* अक् takes इ by rule 684.

घस् Eat, जक्षिवस् Did eat, जक्षिवान् *m.* जक्ष्युषी *f.* जक्षिवन् *n.*

*Obs.* Takes इ by rule 684.

इक् Go, ईयिवस् Did go, ईयिवान् *m.* ईयुषी *f.* ईयिवन् *n.*

गक् Go, जग्मिवस् or जगन्वस् Did go, जग्मिवान् or जगन्वान् *m.* &c.

&c. *Obs.* Takes इ, or not, by rule 684.

दृश् See, ददृशिवस् or ददृश्वस् Did see, ददृशिवान् or ददृश्वान् *m.*

&c. &c. *Obs.* Takes इ, or not, by rule 684.

विश् Enter, विविशिवस् or विविश्वस् Did enter, विविशिवान् or

विविश्वान् *m.* &c. &c. *Obs.* Takes इ, or not, by rule 684.

विद्



विद् Know, विविद्स् or विविदिवस् Did know, विविद्वान् or विविदिवान् *m.* &c. &c.

मिद् Make water, मीद्स् Did make water, मीद्वान् *m.* &c. See rule 684.

सद् Bear, fuffer, साद्स् Did bear, साद्वान् *m.* &c. &c. See rule 684.

दाश् Give, दाश्वस् Did give, दाश्वान् *m.* &c. &c.

हन् Smite, kill, जघ्रिवस् or जघन्वस् Did kill, जघ्रिवान् or जघन्वान् *m.* &c. &c.

जागृ Awake, जजागर्वस् or जजागृवस् Did awake, जजागर्वान् *m.* &c. &c.

687. ROOTS which are conjugated with the affix आम्, (p. 275, rule 317,) and the auxiliaries कृ, भू, and अस्, subjoin the termination वस् to the latter, which respectively make वभूवस् and वभूवान् *m.* &c. चकृवस् and चकृवान् *m.* &c. आसिवस्, आसिवान्, *m.* &c.

*Participle of the second Preterit proper Form and passive Voice.*

688. THE participle corresponding to the second preterit in the *common* form, is produced by duly subjoining the termination technically called कान (that is to say, आनः *m.* आना *f.* and आनं *n.*) to the root, as reduplicated in that tense; the radical vowel not being subject to either *augmentation* or *conversion*. This participle is declinable like nouns in अ of three genders. See page 40, rule 71. The second person singular number of this tense, deprived of its termination, will generally serve as the theme of the participle. Thus पच् Cook, makes पेच् without its termination, to which आन being added, we have the participle पेचानः *m.* पेचाना *f.* पेचानं *n.* &c. which has occasionally both an active and a passive signification. In the same manner may be formed the participles  
चक्राण

चक्राण Did make, or was made, अनुवभूवान Was pursued or followed, ययाचान Did seek, or was sought, निनिजान Did sharpen, or was sharpened, &c. &c. *Obs.* This participle is formed upon such easy principles, that it will be needless to say more respecting it at present, than that all the rules which have been given for forming the second preterit of the verb in the *proper* form, and passive voice, are applicable to it, as well as to its companion वस्.

*Participles of the third Preterit.*

689. THERE are two participles of the third preterit of an indefinitely past signification, the one passive, and the other active ; and they are formed by subjoining to the root the terminations technically called क्त and क्तवन्तु, in which the क् and उ being servile, the first, to shew that the radical vowel of the verb is not generally to be *converted*, and the उ the introduction of न in certain cases of the declension. The real terminations are त्, which makes तः *m.* ता *f.* and तं *n.* &c. and वन्, which makes वान् *m.* वती *f.* and वन् *n.* &c. *Obs.* As क्तवन्तु is derived from क्त, it will be expedient to give all the rules which affect the latter first, as in fact they serve for both.

690. न subjoined to a transitive verb, forms a passive participle, indefinitely perfect ; as कृ, कृत Done ; but if the root be intransitive, or denote going or coming, the participle formed with it will be active or neuter ; as भू, भूत Been, स्था, स्थित, Stood, standing, अद्, अठित, Travelled, गम्, गत Gone. If a sentence be put impersonally, with a participle formed with an intransitive verb, it must be in the neuter gender ; as आगतं स्वागिना Arrived by the master, that is, the master is arrived. See page 308, rule 620.

*Participles of the third Preterit, passive Voice, derived from Roots terminating in Vowels.*

691. IN forming the passive participle of the third preterit from roots ending in vowels, few require the insertion of the prefix **इ** in the first nine conjugations.

692. OF roots of one syllable ending in **आ**, some form the passive participle of the third preterit, by subjoining **न** others substitute **न** for **न्**, and a few change the radical vowel. Thus **ख्या** Speak, tell, celebrate, makes **ख्यान** Told, &c. **ज्ञा** Know, **ज्ञान** Known; **ध्मा** Blow, (a wind instrument, or the fire), **ध्मान**; **प्सा** Eat, **प्सान** Eaten; **म्ना** Study, **म्नान** Studied; **या** Go, **यान** Gone; **रा** Give, **रान** Given; **ला** Give, receive, **लान** Given, received; **स्ना** Bathe, **स्नान** Bathed; **दा** Cut corn, cut off, **दान**. **ध्रा** Smell, scent, makes **घ्रान** or **घ्राण** Smelt, scented; **ज्या** Decay, wax old, **जीन**; **दा** Give, **दत्त**, and with a preposition ending in a vowel **न्** only occasionally, as **प्रत्त** or **प्रदत्त** Given away. If the final vowel of the preposition be **इ** or **उ**, it must be made long before **त्त**; as **परीत्त** Entirely given, **सूत्त** Well given, otherwise **परिदत्त**, **सुदत्त** &c. **द्रा** Sleep, makes **द्राण** Slept, asleep; **धा** Keep, preserve, substitutes **हिन** Preserved, &c. **प्रा** Fill, makes **पूर्त्त** Filled; **पा** Drink, **पीन** Drunk; **मा** Measure, **मिन** Measured; **वा** Blow as the wind, **वाण** and **वान**; as **निर्वीण** Extinguished, blown out, as a lamp, &c. (This word is particularly applied, in a religious sense, as an epithet of one who, by mortifications, &c. is supposed to have secured for himself the highest degree of beatitude hereafter) **निर्वान** Blown out.

**आ** Stew, makes **आण** Stewed; **ष्ठा** Stand, **स्थित** Stood; **हा** Quit, leave, forsake, **हीन** Quitted, &c. **दरिद्रा** Be poor, being of more than

one syllable, takes the prefix इ, and makes दरिद्रिन् Become poor.  
*Obs.* This list contains nearly every simple root ending in आ.

693. ROOTS in इ short for the most part form their participle passive of the third preterit in न, but a few in न; as इ Go, इन Gone; चि Gather, collect, चित Gathered, &c. जि Conquer, जित Conquered; मि Throw, scatter, मित Thrown, &c. शि Whet, sharpen, शित Whet, sharpened; भि Bind, भित Bound; स्मि Smile, स्मित Smiled; हि Bind, go, हित Bound, gone, &c. क्षि Waste, spend, be lost, decay, makes क्षित and क्षीण. श्रि Serve, attend, makes श्रित Served, attended; and भ्रि Increase, prosper, makes भ्रून् Increased, &c. and, according to some, शुविन् with the prefix इ.

694. OF roots in ई long; ई Go, makes ईन् Gone; क्री Buy, क्रीन् Bought; उी Go, fly, उीन्, and, according to some, उीन् Flown; णी Conduct, convey, नीन् Conducted, &c. दी Waste, दीन् or दीन् Waisted; पी Drink, पीन् Drunk; प्री Pleasing, satisfying, प्रीन् Pleased satisfied; भी Fear, भीन् Afraid, frightened; मी Kill, go, मीन् Killed, री Waste, रीन् Waisted; शी Sleep, शीन्, or, with इ, शयिन्; श्री Cook, श्रीन्, &c. &c. But the following roots of the ninth conjugation, in the lists marked गि, take न in the place of न; ज्री Wax old, ज्रीण; भ्री Serve, भ्रीण; री Kill, go, रीण; ली Embrace, लीन्; ली Go, लीन्; व्री Choose, व्रीण; व्री Hold, support, go, व्रीण; ह्री Be ashamed, ह्रीण or ह्रीन् Ashamed.

695. MOST roots ending in उ short form the passive participle of the third preterit by subjoining न; as उर्णु Cover, veil, उर्णुन् Covered, veiled; क्षु Sneeze, क्षुन् Sneezed; क्षण Sharpen, क्षणन् Sharpened; च्य Drop, waste, go away; च्यन्; णु Praise, नुन् Praised; द्रु Run, द्रुन्; धु Shake, धुन्; यु Mix, join, युन्; श्रु Hear, श्रुन् Heard; हु Sacrifice, हुन्

हुन; &c. &c. But गु Void excrement, makes गुन, or गुन; दु Suffer pain, दुन or दून.

696. ROOTS in उ long take न, and some न, to form the passive participle of the third preterit; as पू Praise, पून Praised; ब्रू Speak, ब्रून Spoken; भू Be, become, भूत Been, become; &c. &c. The following take न: धू ° Shake, धून Shaken; पू ° Purify, पून Purified; लू ° Cut off, divide, लून; षू ° Produce, सून Produced.

697. ROOTS in ऋ short for the most part form their passive participles of the third preterit simply by affixing न; as कृ Make do, कृत Made, done; धृ Hold, hold fast, धृत Held fast; स्मृ Remember, स्मृत Remembered; हृ Seize, take, हृत Seized, &c. &c. ऋ, of various meanings, makes ऋन Right, true, and ऋण Due, what is due, a debt.

698. THE final of a root being ऋ long, is, except in two instances, changed to ईर, and the न of the passive participle of the third preterit after र, is changed to ण; as कृ ° Injure, कृ ° Scatter, कीर्ण Injured, scattered; गृ Swallow, गीर्ण Swallowed; जृ Waste, decay, grow feeble, जीर्ण; नृ Pass over, ferry across, नीर्ण Past over, &c. दृ Tear, rend, दीर्ण Torn, rent; शृ Injure, शीर्ण Injured, hurt; स्तृ Spread, स्तीर्ण. So every other root in ऋ; except पू ° Fill, which makes पूर्ण Full, filled, and मृ Kill, मूर्ण Killed.

699. OF roots in ए, दे ° Cherish, makes दत्त Cherished; धे Suck, drink, धीन Sucked; मे Sell, barter, exchange, मीन; वे Weave, उत Wove; ये Cover, वीन Covered; and ह्वे Call, brave, हूत. There are not any other roots in ए.

700. OF roots in ऐ, such as are composed of that letter preceded by a femivowel, combined with another consonant, do for the most part substitute न for the passive न, and change ऐ to आ; as ग्लै Be dull, sad, melancholy,

melancholy, ग्लान Dull, fad; दै Despise, दान; दै Sleep, द्राण; ध्ये Think, ध्यान; ध्यै Satisfy, ध्राण; म्लै Fade, म्लान; श्रै Sweat, श्रव, श्राण; श्रै Cook, श्राण; लै Cook, लाण; &c. &c. श्रै Save, deliver, त्राण or त्रान Delivered. गै Sing, makes गीन Sung; वै or सै Waste, सीन Wasted. श्यै, in the sense of being cold to the touch, makes शीन Cold; but in that of freezing, or congealing, as oil, &c. शीन Congealed; and in that of shrinking up, withering, श्यान. श्रै Waste, makes क्षाम; and स्त्यै, or श्रै, Entwine, bind together, make a great noise, स्तीम, or स्तीन. दै Purify, clean, wash, makes दान Purified, &c. खै Be steadfast, dig, injure, खान, &c. &c.

701. ROOTS in ओ make their participles of the third preterit as follows:—छो Cut, reap corn, छित; दौ Cut, divide, दिन; शो Whet, file, शित, and sometimes शान; षो End, finish, destroy, मित; ज्यो Regulate, instruct, जीन.

*Participles of the third Preterit, passive Voice, derived from Roots terminating in Consonants.*

702. ALL the rules given in pages 281, 282, 283, 284, and 285, for inserting or rejecting the prefix इ, in conjugating the first future tense in the active voice of the verb, are generally applicable to the constructing of the passive participle of the third preterit.

703. IN addition to those which do not admit of the prefix इ in the first future (in the lists of roots generally marked ओ), there are a few verbs distinguished by a servile आ or ई which also do not allow of its insertion in the passive participle of the third preterit; also roots of the fifth conjugation. Such roots as are marked उ in the lists, to denote they may take इ, or not, in the verb, do not admit of it in this participle. There are a few exceptions, and some anomalies.

704. WHEN the root does not admit of the prefix इ, the termination न is often changed to न. It is changed to न after roots distinguished in the lists by a servile ओ; as भंज्<sup>7</sup> (ओ औ) भग्न Broken; after roots in इ and द (provided they do not take इ); as पूर<sup>4</sup> Grow full, (ई) पूर्ण Full; छिद् Split, cleave, divide, छिन्न Split, cleft, divided. Obs. When न is substituted for न, इ is also changed to न्.

705. THE following list contains nearly the whole of the participles of this class, formed without the prefix इ, according to the preceding rules, among which will be found a few admitting of either form, and some otherwise anomalous,

शक्<sup>5</sup> Be able, शक्त Able, and शक्ति Enabled.

लग्<sup>1</sup> Be in contact, fix, or stick to, लग्न.

अञ्च्<sup>1</sup> Move, अक्त, — Worship, अंचिन.

पृच्<sup>2,7</sup> Mix, mingle, पृक्त.

पक्<sup>1</sup> Cook, ripen, mature, पक्व Cooked, ripe, mature.

मुच्<sup>6</sup> Free, release, मुक्त.

रिच्<sup>7</sup> Be separate, रिक्त Separate, apart.

विच्<sup>7</sup> Separate, divide, विक्त.

वच्<sup>2</sup> Speak, talk, उक्त.

वृश्च<sup>6</sup> Cleave, divide, cut asunder, वृक्क.

प्रच्छ्<sup>6</sup> Ask, पृष्ट Asked.

भ्रेष्क् Speak like a foreigner, or in a vulgar dialect, भ्रिष्ठ.

मूर्च्छ्<sup>1</sup> Lose sense, grow foolish, exalt, मुर्त्त and मुर्च्छिन.

अञ्ज्<sup>7</sup> Make clear, or manifest anoint, अक्त.

त्यज्<sup>1</sup> Quit, leave, abandon, forsake, त्यक्त.

निज्<sup>2</sup> Clean, wash, नित्त.

भज्<sup>1</sup> Serve, भक्त.

भुज्<sup>7</sup> Feed, eat, भुक्त.

युज्<sup>7</sup> Use, join, apply, युक्त.

युज्<sup>4</sup> Contemplate, meditate, युक्त.

विज्<sup>1</sup> Separate, विक्त.

भंज्<sup>7</sup> Break, भग्न.

मस्ज ० Dive, immerge, मग्न.  
 भुज् ० Crook, bend, भुग्न.  
 रुज् ० Break, रुग्न.  
 लज्ज १ Be ashamed, लग्न.  
 विज् १.० Be agitated, alarmed,  
 विग्न.  
 स्फुज् १ Thunder, explode, स्फुर्ण.  
 रंज् ४ Die, colour, रक्त.  
 संज् Stick, fix, adhere, attach,  
 सक्त.  
 स्वंज् Embrace, स्वक्त.  
 मृज् २ Wipe, clean, purify, मृष्ट.  
 सृज् ४.० Create, let go, सृष्ट.  
 बृज् २ Quit, leave, वृष्ट.  
 भ्रस्ज् ० Fry, भृष्ट,—भृष्टं धान्यं  
 Parched corn.  
 यज् १ Worship, sacrifice, इष्ट.  
 कृन् १ Bind, and कृन् ० Cut, कृत्.  
 चिन् १ Revive, become sensible,  
 awake, चित्.  
 यन् १ Take pains, strive, यत्.  
 वृन् १ Be, come to pass, वृत्.  
 अद् २ Eat, अत्, अन्न, and some-  
 times जग्धः अन्नं *n.* Food,  
 bread, what is eaten.  
 उन्द् १ Grow wet, or moist, उन्न,  
 and उत्त.

क्षिद् १ Grow moist, let loose,  
 क्षिन्न.  
 खिद् ०.१ Grieve, खिन्न.  
 छद् १ Cover, छन्न, and छादित.  
 क्षिद् १ Cleave, split, divide, cut  
 afunder, छिन्न.  
 तुद् ० Vex, goad, तुन्न.  
 नुद् ० Send, नुन्न and नुत्.  
 पद् Step, go, पन्न.  
 भिद् १ Divide, separate, भिन्न.  
*Obs.* भित्तं *n.* A bit or fragment.  
 मद् ५ Grow mad, be intoxicated,  
 मत्त.  
 मिद् १ Grow moist, मिन्न.  
 विद् ० Gain, obtain, find, विन्न.  
 विद् १ Examine, विन्न and वित्.  
*Obs.* वित्तं *n.* Wealth, riches.  
 शद् १ Fall, शन्न.  
 षद् १.१ or सद् १ Sink, सन्न.  
 ध्विद् ४.१ Sweat, perspire, स्विन्न.  
 स्क्वद् १ Wither, dry up, स्वन्न.  
 हद् १ Void excrement, हन्न.  
 ह्लाद् Rejoice, be glad, हृन्न.  
 इध् १ Light, kindle, इद्ध.  
 क्रुध् ४ Be angry, क्रुद्ध.  
 सुध् Hungry (though marked ओ  
 takes इ), सुधित.



बंध् Fasten, bind, बद्ध.

बुध् ४ Understanding, and बुध् १.  
Learn, बुद्ध.

युध् ४ Fight, युद्ध.

रुध् ७ Shut up, confine, रुद्ध.

शुध् ४ Clean, purify, शुद्ध.

सिध् ४ Grow perfect, सिद्ध Perfect,  
accomplished.

कन् १ Give light, shine, sparkle,  
कान्.

जन् ४ Be born, come into exist-  
ence, जात.

तन् ५ Draw out, spread, तत.

मन् ४ Mind, respect, believe, मन.

स्वन् १ Adorn, with आ prefixed,  
आस्वन्न, and आस्वनिन.  
स्वान्त.

हन् २ Strike, smite, slay, kill, हत.

आप् ५ Have, get, obtain, possess,  
आप्त.

क्षिप् ४. Throw, fling, क्षिप्त.

गुप् १ Keep, guard, hide, गुप्त.

जप् १ Repeat in silence, जप्त and  
जपित.

ज्ञप् Know, ज्ञप्त, and ज्ञपित.

कुप् ६ Touch, कुप्त.

नप् १. Shine, be warm, hot, नप्त.

त्रप् १ Be ashamed, त्रप्त.

नृप् ४ Be pleased, satisfied, con-  
tented, नृप्त.

दीप् ४ Shine, give light, दीप्त.

लिप् ६ Smear, plaster, daub, लिप्त.

लुप् ६ Cut off, lop, लुप्त.

वप् १ Weave, sow seed, उप्त.

शप् १. Curse, swear, शप्त.

ष्वप् २ Sleep, सुप्त Asleep, flept.

सृप् १ Go, move, सृप्त.

क्षुम् १. Disturb, agitate, क्षुब्ध.

जृम् १ Gape, yawn, जृब्ध.

दृम् १ Fear, दृब्ध.

दृम् ६ Arrange, dispose in order,  
दृब्ध.

रम् Be engaged in pleasure, &c.  
रब्ध. With आ prefixed,  
आरब्ध Begun, commenced,  
undertaken.

रेम् १ Sound, make a noise, विरि  
ब्ध.

लृम् १ Get, gain, obtain, लृब्ध.

गम् १ Go, गत Gone.

णम् or नम् १ Bend, bow, salute, नत.

यम् १ Cease, refrain, यत.

रम् १ Play, sport, rest from labour,  
रत.

कम् <sup>1</sup>. Be beautiful, splendid, desire, long for, कान्त and कमित्.

क्रम <sup>1</sup>. Step, क्रान्त.

क्षम् <sup>1</sup>. Be patient, suffer, क्षान्त.

क्लम् <sup>4</sup>. Be dull, sad, क्लान्त.

दम् <sup>4</sup>. Grow tame, दान्त Tame, *Trans.* दमित Tamed.

भ्रम् <sup>1,4</sup>. Wander, be distracted, turn round, भ्रान्त.

शम् <sup>4</sup>. Grow quiet, शान्त Quiet, at peace. *Tra.* शमित Quieted.

श्रम् <sup>4</sup>. Grow weary, श्रान्त Weary, fatigued.

वम् <sup>1</sup>. Vomit, वान्त and वमित्.

उय् <sup>1</sup>. or उय् <sup>1</sup>. Weave, serve, उत or उत.

वनुय् <sup>1</sup>. or कृय् <sup>1</sup>. Stink, be in want, make a creaking noise, वनूत or कृत,

ह्माय् <sup>1</sup>. Shake, ह्मीत.

पूय् <sup>1</sup>. Stink, rot, grow putrid, पूत Putrid, &c.

प्याय् Grow fat, plump, large, (as a part of the body), पीन, पीत, Fat, plump; प्यान, as प्याना

बुद्धिः A capacious understanding.

स्फाय् <sup>4</sup>. Grow large, swell, स्फीत or स्फान Swollen.

गुर् <sup>1</sup>. Strive, take pains, गुर्ष.

धुर् <sup>4</sup>. Injure, be ignorant धुर्ष.

चूर् <sup>4</sup>. Burn, चूर्ष. In some lists this root is written with a short उ, चुर, चुर्ष.

जूर् <sup>4</sup>. Decay, जूर्ष.

तूर् <sup>4</sup>. Make haste, तूर्ष and त्वरित.

धूर् <sup>4</sup>. Injure, go, धूर्ष.

पूर <sup>4</sup>. Fill, पूर्ण Full, पुरित Filled.

शूर् <sup>4</sup>. Injure, shine, be brave, शूर्ष.

षूर् or सूर् <sup>4</sup>. Injure, shine, be brave, सूर्ष.

फुल् <sup>1</sup>. Expand as a flower, blossom, blow, फुल्ल. With प्र prefixed it takes इ, and makes प्रफुल्लित; but with उन्, and सं it makes उत्फुल्ल and संफुल्ल. Some derive this participle from फल्.

दिव् <sup>4</sup>. Sport, play, game, shine, go, द्युन. When दिव् means desire to conquer or win, it makes द्युत.

क्षिव् <sup>1</sup>. Be intoxicated, क्षिव.

उर्व् <sup>1</sup>. Injure, उर्ष.

नुर्व् ¹ Kill, नुर्ष.  
 जर्व् ¹ Kill, जर्ष.  
 दुर्व् ¹ Kill, दुर्ष.  
 धुर्व् ¹ Injure, धुर्व्.  
 मुर्व् ¹ Fasten, bind, मुर्ष.  
 अश् ⁶ Possess, enclose, अष्ट.  
 कृश् ⁴ Make lean or thin, कृश.  
 कुश् ¹ Call, cry, कुष्ट.  
 क्लिश् ⁹ Distress, क्लिष्ट and क्लिशित.  
 दंश् ¹ Bite, eat, दष्ट.  
 दिश् ⁶ Point out, show, दिष्ट.  
 दृश् ¹ See, दृष्ट Seen.  
 नश् ⁴ Perish, नष्ट.  
 मृश् ⁶ Consult, मृष्ट.  
 रिश् ⁶ Injure, रिष्ट.  
 रुश् Injure, रुष्ट.  
 लिश् ⁴ Grow small or less, लिष्ट.  
 लिश् ⁶ Go, लिष्ट.  
 विश् ¹ Enter, विष्ट.  
 स्पृश् ⁶ Touch, स्पृष्ट.  
 अम् ¹ Collect, heap up, amass,  
 अक्त.  
 ऋष् ¹ Go, ऋष्ट.  
 कुष् ⁹ Examine, try, extract, कुष्ट.  
 कृष् ¹ Draw, कृष्ट.  
 कृष् ⁶ Draw, plough, कृष्ट.  
 घृष् ⁷ Proclaim, घृष्ट and घृषित.

जुष् ⁶ Rejoice, serve, जुष्ट.  
 नम् ⁵ Reduce by cutting, नक्त.  
 तुष् ⁴ Rejoice, तुष्ट.  
 त्वक्ष ¹ Make less by cutting, त्वक्त.  
 त्विष् ¹ Shine, त्विष्ट.  
 दुष् ¹ Spoil, grow bad or wicked,  
 दुष्ट.  
 द्विष् ² Hate, dislike, द्विष्ट.  
 धृष् ⁴ Be proud, pompous, domi-  
 neer, overbear, धृष्ट.  
 पिष् ² Pound, पिष्ट.  
 पुष् ⁴ Feed, cherish, nourish, main-  
 tain, पुष्ट,  
 रुष् Be angry, रुष्ट, रुषित.  
 विष् ⁷ Envelop, surround, en-  
 twine, विष्ट.  
 विष् ⁹ Poison, विष्ट.  
 शिष् ⁷ Leave, distinguish, cele-  
 brate, praise, शिष्ट Left, विशिष्ट  
 Distinguished, celebrated, prais-  
 ed.  
 शुष् Dry, शुष्क Dry.  
 स्मिष् ⁴ Embrace, cling to, स्मिष्ट.  
 हृष् ¹⁴ Rejoice, be glad, हृष्ट Glad.  
 शम् ¹ Celebrate, विशस्त.  
 श्वस् ⁴ Respire, breathe, with वि,  
 विश्वस्त, otherwise श्वसित.

त्रस् ४. Fear, be afraid, त्रस्त.

वस् Dwell, remain, उमित. *Obs.*

This verb, though marked औ  
in the lifts, takes इ.

गाह १. Make thick or turbid,

गाढ Thick, turbid.

गुह १. Conceal, गुढ.

दह १. Burn, दग्ध Burnt.

दिह २. Taint, pollute, defile,  
दिग्ध.

दुह २. Milk, दुग्ध.

दृह १. Be tight, दृढ.

द्राह १. Awake, द्राढ.

नह ४. Tie, knot, नद्ध.

मिह १. Make water, मिढ.

मुह ४. Grow foolish, be deprived  
of reason, मूढ, मुग्ध.

रह १. Grow, mount, रुढ.

लिह २. Lick, लिढ.

लुह १. Covet, लुढ.

वह १. Bear, carry, उढ.

वाह १. Strive, exert, वाढ.

वृह २. Become great, परिवृढ

Very great, a master.

ष्णिह Be kind, affectionate, liquid,

smooth, like oil. &c. स्निग्ध

Kind, &c.

*Obs.* The above list contains  
most of the participles formed  
without इ, and as many of the  
anomalous forms as could be given  
upon good authority.

706. WHEN a root, ending in a consonant, takes इ before the passive  
न, so as to form with it the termination इत्, if the penultimate letter be  
इ or उ, it may, optionally, be converted into ए or ओ; as रुह २. Weep,  
रुदिन or रोदिन; द्युत १. Shine, द्युतिन or द्योतिन; विह २. Under-  
stand, know, विदिन or वेदिन. *Obs.* Some confine this rule to the  
three first conjugations, and others to the first only.

707. ALL the primitive verbs of the ten conjugations, which end in  
consonants, and admit of the prefix इ, form the participle in न्, simply  
by subjoining इत् to the final, and all derivative verbs by affixing it to  
the last consonant of the derivative root.

708. ग्रह Take, requires the prefix इ to be long before the passive त्, and the र may be changed to ऋ, or not; as ग्रहीत or गृहीत Taken.

709. वस Stay, dwell, changes व to उ, and makes उसित.

*Participles of the third Preterit, active Voice.*

710. THE active participle of the third preterit is formed by affixing to the passive participle in त् the termination called क्तवन्तु; that is, वान् *m.* वती *f.* and वन् *n.* Thus, from कृत Done, *passive*, is formed the active participle कृतवान् *m.* कृतवती *f.* कृतवन् *n.* When this participle appears in construction without an auxiliary verb, it may generally be construed by the preter indefinite tense: as विष्णुर्विश्वं कृतवान् *Vishnu* made the universe; but with an auxiliary verb, it may form either of the pluperfect tenses; as in these examples: मया विद्धो मृगो नष्टः कच्चित्तं दृष्टवानसि A deer, wounded by me (is) lost. *Hast thou, perchance, seen it?* एवं पितुश्चापकृतं कृतवांस्तुं भविष्यसि । मम प्रियं च सु महत् कृतं राजन् भविष्यति ॥ And thus, *thou wilt have performed* the funeral rites of (thy) father, and a very great favour will be done to me, O prince! *Obs.* These examples show the use of both the participles of the third preterit.

*Participles of the second future Tense.*

711. THERE are two participles of the second future, one for the *common*, and the other for the *proper* form. They are both of the active voice, though the latter, like the verb, is often used passively. They are called स्यन् and स्यमान. स्यन्, in the nominative case, makes स्यन् *m.* स्यती *f.* स्यन् *n.* and स्यमान makes स्यमानः *m.* स्यमाना *f.* स्यमानं *n.* These terminations are, in fact, the same as those

those for the present tense, with स्य, the sign of the second future tense prefixed. Thus if न्, नी, न्, &c. or मानः, माना, मानं, &c. be substituted for the नि and ने of the second future, the two participles will, in all cases, be readily found. For example : भविष्यन् *m.* About to be, from भविष्यति ; श्रोष्यन् *m.* About to hear, from श्रोष्यति ; गमिष्यन् *n.* About to go, from गमिष्यति ; एधिष्यमाणः *m.* About to increase or prosper, from एधिष्यते. *Obs.* When the सू of स्य is preceded by the affix इ, it is changed to षू, and the न of मान, after षू, to ण.

*Participles of the future perfect Tense, with a passive or neuter Signification.*

712. FROM transitive verbs are formed passives, and from intransitives, and verbs of motion, neuter participles of the future perfect tense, by duly affixing to the roots the terminations न्य, अनीय, or य ; as in the following rules :

713. न्य subjoined to any verbal root, forms with it a passive or neuter participle of the future perfect tense ; such as कर्त्तव्यः *m.* कर्त्तव्या *f.* कर्त्तव्यं *n.* To be done ; भविष्यः *m.* भविष्या *f.* भविष्यं *n.* To be, or to become ; गन्तव्यः *m.* गन्तव्या *f.* गन्तव्यं *n.* To be gone ; एधितव्यः *m.* एधितव्या *f.* एधितव्यं *n.* To be increased, &c. &c. *Obs.* The readiest way of forming this participle, is to join it to the first person of the first future tense of the verb, deprived of its termination ना. Thus भविना, first person, first future, deprived of ना, leaves भवि, to which, if न्य be subjoined, we obtain भविष्य. This will answer in all cases. See rules for forming first future, p. 278, &c. &c.

714 अनीय is a termination used like न्य, to form a future perfect

participle, passive or neuter. In joining it to the verbal radical, the rules for *converting* the preceding vowel, as well as those of orthography, must be attended to. Thus, from कृ Do, make, may be formed the participle करणीयः *m.* करणीया *f.* करणीयं *n.* To be made. So, from भू Be, भवनीयः *m.* &c. To be; from एध् Grow, increase, prosper, एधनीयः *m.* &c. To be grown, or increased; from दृ Tear, दरणीयः *m.* &c. To be torn, &c. &c.

715. य, घ्यण, and क्यप, are the names of three terminations used to form future participles of the same import as those formed by नथ and जनीय. The घ् and ण in the second, and the क् and प in the third are servile and redundant; so that य is, in fact, the real termination. The redundant letters, however, must here be attended to, as they serve for signs of certain modifications of the root. The ण, in घ्यण, denotes that the radical vowel must be *augmented*, and घ् that the final consonant, if च्, may be changed to क्, and, if ज्, to ग्. The क् in क्यप forbids the *augmentation* or *conversion* of the radical vowel before the termination य; and the प serves to denote the occasional insertion of न् after a final short vowel, as in कृत्य from कृ.

716. WHEN य, undistinguished by serviles, is used, the rules of *conversion* take place.

717. ROOTS in आ, or a diphthong, in forming their participles in य, substitute ए for their finals; as दा Give, देयः *m.* देया *f.* देयं *n.* To be given; गै Sing, गेयः *m.* &c. To be sung. But when य is applied to a root ending in any other vowel, *conversion* takes place; as चि Gather, चेय To be gathered, णी Conduct, नेय To be conducted; भू Be, भव्य To be. *Obs.* In the last example the उ is first changed to ओ by *conversion*, and then becomes अव् before य, as if it were a vowel.

See p. 20, r. 8. Roots in ऋ and ॠ do not appear to admit of य. See rule 720.

718, खन् Dig, makes खेयः *m.* खेया *f.* खेयं *n.* To be dug.

719. WHEN *necessity* is implied, roots ending in उ or ३ apply घ्यण to form the passive participle in य; as भू Be, भाव्य Necessary to be; otherwise भव्य, by rule 717.

720. घ्यण is used to form participles in य, after roots ending in ऋ, ॠ, or a consonant; also after the root यु Mix, and सु<sup>5</sup> with the preposition आ prefixed; as कृ Make, do, कार्य्य To be made or done; दृ Tear, दार्य्य To be rent or torn; यु Mix, याव्य To be mixed; सु<sup>5</sup> Stir up, आसाव्य; वह् Bear, वाह्य To be borne.

721. WHEN घ्यण is applied to roots ending in च् and ज्, the redundant servile घ् serves to denote that they must be changed to their respective gutturals, क् and ग्; as पच् Cook, ripen, पाक्य To be cooked, ripened; रुज् Ache, pain, रोग्य. But this rule does not take place when the root admits of the prefix इ before the passive न; nor with वच्, when it means *go*; as वंच्य To be gone; also वंक्य To be made crooked or be bent.

722. THE preceding rule does not take place when घ्यण is applied to form participles in य, implying *necessity*, from पच् Cook, त्यज् Quit, leave, abandon, यज् Worship, and वच् Speak, with प्र prefixed; as पाच्य Necessary to be cooked, त्याज्य Necessary to be abandoned, याज्य Necessary to be worshipped, प्रवाच्य Necessary to be pronounced or spoken.

723. भुज्, in the sense of *eat*, वच्, when it does not mean *a sentence*, युज् Join, use, with नि prefixed, in the sense of *being able*; or *possible*, are not affected by the घ् of घ्यण; as भोज्य That may be eaten, वाच्य That

may



may be spoken, **नियोज्य** That may be employed. But when **भुज्** Means *possess, enjoy*, **वच्**, in the participle, used as a noun substantive, *a sentence*, and **नियुज्** in the participle, *fitness or worthiness*, **च्** becomes **क्**, and **ज्** becomes **ग्**; as **भोग्याभूः** *f.* The earth to be possessed, **वाक्यं** *n.* A sentence, **नियोग्यः प्रभूः** A gentleman worthy or fit to injoin, employ, direct, govern.

724. THE following words, formed with **व्यण्**, besides their regular application, as participles in **य्**, have, incidentally, other meanings, as nouns :

**पायं** *n.* A certain liquid measure, from **पा** Drink.

**धाय** *f.* A sacred text, pronounced when holding the holy fire, from **धा** Hold.

**प्रणाय** *g gend.* Not approved, or what is desirable, from **णी** Conduct, and **प्र**.

**आनायः** *m.* Fire brought from a sacrificial fire, called **दक्षिणाग्निः**, from **आ** and **णी**, which, together, mean *bring*.

**कुण्डपायः** *m.* The name of a sacrifice, at which is drunk the juice of the creeping plant, called **सोम**, in a measure called **कुण्ड**, from **पा** Drink, and **कुण्ड**.

**राजसूयः** *m.* The name of a sacrifice instituted by a king upon some grand occasion, from **राजा** A king, and **सू** Bring forth, produce.

**सान्नायं** *n.* Clarified butter, from **सं** and **णी**,

**निकायः** *m.* Habitation, from the preposition **नि** In, and **चि** Collect, **क्** being substituted for **च्**. It may also mean a *store-house*.

**परिचायः** *m.* Fire made ready for a sacrifice, from **परि** About, and **चि** Gather, collect.

**उपचायिः**

**उपचायः** *m.* Fire prepared for a sacrifice ; from **उप** By, near, with, and **चि** Gather.

**अग्निचित्या** *f.* Collecting fire for a sacrifice, from **अग्नि** Fire, and **चि** Collect, gather.

**चित्यः** *m.* A sacrificial fire, from **चि** Gather, collect.

**समुहः** *m.* Fire to be carried (by the priest) from **सं** Together, and **वह्** Bear, carry.

**अमावस्या** *f.* or **अमावास्या** *f.* The night when the sun and moon are in conjunction, from **अमा** Together, and **वस्** Stay, dwell.

**याज्या** *f.* The sacred text with which sacrifices are performed.

725. ROOTS ending in a labial consonant, with **शक्** Able, **सह्** Bear, suffer, **नक्** Laugh, **चन्** Seek, demand, **यन्** Strive, endeavour, try, **शस्** Slay, **भज्** Share, **जप्** Speak, or repeat inwardly, and **यज्** Worship, **नम्** Bow, preceded by the preposition **आ**, form their future perfect participles by subjoining **य** ; but the last four admit of **घ्यण** also ; as **रम्** Sport, **रभ्यः** **शक्**, **शक्य** To be possible, able ; **सह्**, **सह्य** To be suffered or borne ; **नक्**, **नक्य** To be laughed ; **चन्**, **चन्त्य** To be sought, or demanded ; **यन्**, **यन्त्य** To be endeavoured, or tried ; **शस्**, **शस्य** To be killed ; **भज्**, **भज्य**, or **भाग्य** To be shared ; **जप्**, **जप्य** or **जाप्य** To be repeated inwardly ; **यज्**, **यज्य** or **याज्य** To be worshipped ; **नम्**, with **आ**, **आनभ्य** or **आनाभ्य** To be saluted. The following are formed with **घ्यण** only, being exceptions to the first part of this rule :—**चम्** Eat, with **आ** prefixed, **आचाम्य** To be eaten ; **वप्** Sow seeds, **वाप्य** To be sown ; **रप्** Speak, **राप्य** To be spoken ; **लप्** Speak, **लाप्य** To be spoken, **त्रप्** Be ashamed, **त्राप्य** To be ashamed, **दम्भ्** Govern, rule, **दाभ्य** To be governed, ruled.

726. लभ् Obtain, get, (which, ending in a labial, by the foregoing rule, forms its participle by subjoining य), preceded by आ, requires the infertion of म् before its final, making आलम्भ्य; as आलम्भ्या गौः A cow to be killed. It also takes म् when preceded by उप्, and is applied to signify *praise* or *applaud*; as उपलम्भ्यः साधुः A good man is to be applauded. But लभ्, in its primitive sense, though it be preceded by a preposition, does not admit of म्; as उपलभ्यमस्मान् किञ्चित् Something (is) to be obtained from this (man.)

727. THE following participles are formed with य, when not preceded by a preposition, otherwife with घ्यणः—गद्, गद्य To be spoken; मद्, मद्य To be intoxicated, or merry; यम् Stop, cease, यम्य To be restrained; चर्, चर्य्य To be practised; आचर्, आचर्य्य To be practised, habituated, accustomed; प्रगद्, प्रगाद्य To be spoken, declared; अभिचर्, अभिचार्य्य; &c.

728. THE following, besides their regular form and application, as participles in य, have incidental acceptations, as nouns.

पण्यं *n.* A thing to be fold, from पण्.

अवद्य *adj.* A thing not to be mentioned, improper, from वद् Speak.

वय्यी *f.* A young maiden (fit to be chosen for a wife) from वृ.

वर्य्य *adj.* Fit to be chosen—estimable, choice—worthy, from वृ.

आचार्य्यः *m.* A tutor, teacher, master:—A person connected with manners, customs, usages, &c. civil and religious, which are called आचार. From चर्, with the preposition आ prefixed.

वहं *n.* A cart :—That by which a thing may be borne or carried. From वह् Bear.

जय्य *adj.* That may be defeated, or conquered:—vulnerable, conquerable. From जि.

क्षय्य *adj.* That may perish:—perishable. From क्षि.

क्रय्यं *n.* A thing to be fold: क्रय्य *adj.* From क्री.

अर्यः *m.* A master, and a *Vaisya*, or man of the third class in society. From ऋ.

उपमर्या *f.* A woman at a certain period. From उप and मृ.

अजर्य *adj.* Imperishable, undecayable, indigestible. From जृ.

729. ROOTS with a penultimate ऋ form participles in य, by applying क्यप्; as वृध् Increase, वृध्य To be increased; &c. The following are exceptions to this rule, being formed by affixing य, and converting the radical vowel; as कृप्<sup>1</sup> Join, form images, fancy; be fit, proper, कल्प्य (*Obs.* ऋ and लृ are sometimes interchangeable); चृन् Injure, चर्त्य To be injured; ऋच् Praise, अर्च्य To be praised; सृज् Quit, leave, let out or go, create, with पानि Hand, prefixed, पानिसर्ग्य To be let go, or made by hand; and सृज्, with the prepositions सम् and अव prefixed, समव सर्ग्य रज्जुः A rope to be let out.

730. THE following roots form the participle in य with क्यप्, or not:—कृ Make, do, कृत्य or कार्य्य To be done; वृष् Sprinkle, rain, वृथ or वर्थ To rain; मृज् Wipe, sweep, clean, मृज्य or मार्ज्य To be wiped, swept, cleaned; गुह् Hide, conceal, गुह्य or गोह्य To be hidden, concealed, kept private; दुह् Milk, दुह्य or दोह्य To be milked; शंस् Injure, praise; शस्य or शंस्य To be injured, celebrated, praised; भृ Support, sustain, maintain, with सं, संभृत्य or संभार्य्य To be supported, &c. गृह् Take, with प्रति, प्रतिगृह्य, or प्रतियाह्य, To be taken back, or received; and गृह् Take, with अपि, अपिगृह्य, or अपियाह्य.

731. CERTAIN words, formed like participles in य, with क्यप्, have anomalous, or incidental meanings. They are the following:

गृह्य, from ग्रह Take, as प्रगृह्यं पदं *n.* A sentence to be received; कृष्ण गृह्यः *m.* One who is on the part of *Krishna*; गृह्यः *m.* One not free :—A servant or dependant; ग्रामगृह्या The environs of a town or village.

विनीयः *m.* from वि and णी Conduct. The dregs of oil, or refuse of any thing ;—What should be carried away.

विपूयः *m.* from वि and पू Purify, a substance otherwise called मुंजः The pith of a reed, or the like.

जित्या *f.* from जि Conquer, a large plough.

सूर्यः The sun; said to be derived from सु Go, which seems to be a forced etymology.

रुच्य Pleasant, agreeable, from रुच् Please, be agreeable, look well.

अयथ्य Giving no pain or uneasiness, from the privative अ, and यथ Be agitated, or uneasy on any account.

भिद्यः *m.* The name of a river, from भिद् Divide, break asunder; so called, perhaps, from its being liable to break its banks.

उद्यः *m.* The name of a river, derived from उद्गृ Quit, leave, escape; perhaps, because its waters occasionally overflow, or escape.

पुथः *m.* The name of a star or constellation, from पुष्; because it cherishes or promotes what is to be done.

सिद्यः *m.* The name of a star, from सिद् or साध Finish, accomplish, so called because it is supposed to accomplish what is to be done.

निथः *m.* The name of another star, derived from the root तुष् Please, make happy, which appears rather a forced etymology.

आज्यं *n.* Clarified butter, from अंज् Make clear.

युग्यं *n.* A carriage, a cart, from युज् Couple, yoke, join.

कृष्टपचः *m.* Rice to be ripened on ploughed ground ; a compound word from पच् Ripen, and कृष्ट Ploughed.

कुप्यं *n.* Every kind of wealth, except gold and silver in specie, (called रूप्य ) derived, they say, from गुप् Hide.

भार्या *f.* A wife, and a *Kṣhatrīyā*, a woman of the second, or order of nobility, from भृ Nourish, cherish, maintain.

732. वद् Speak, preceded by a noun in its crude state, forming with it a compound word, makes its participle either with क्यप् or य् ; as ब्रह्मोवा or ब्रह्मवदा कथा The story to be spoken by a divine ; that is, the *Vēda*. But मृषा False, being the first word, the compound participle is formed by क्यप् only ; as मृषोद्य To be spoken falsely.

733. THE participles भूय, formed from भू Be, by क्यप्, and ह्त्य formed from हन् Kill, by changing न् to त्, are used in a compound state with any noun, the former to imply the being the person or thing denoted by the preceding word, and the latter the act of killing the person signified by the noun with which it is compounded ; as ब्रह्मभूयं *n.* The being divine, viz. divinity. ब्रह्मह्त्या *f.* The killing of a *Brāhmaṇa*.

734. केलिम् is a termination used with reflective verbs to form participles of the same import as तव्य, अनीय and य् ; as पचेलिम् Fit to cook, or ripen of itself, from पच्. The क् in केलिम् is redundant, to show that no change takes place in the radical vowel. See page 395, rule 621.

*Observations on the declinable Participles.*

735. AS all declinable participles, abstractedly from time, are mere attributive nouns of three genders, so those in त, नद्य, अनी, and य, are so in a more particular way than the others. According to the nature of the root whence they are derived, they are either active, passive, transitive, or neuter. The participle in त (क्त) is often used as a possessive adjective, or to shew that the substantive, with which it agrees, is affected by the action of the verb whence it is derived. Put in the neuter gender, it sometimes becomes a noun substantive; as दत्त Given, दत्तं *n.* A gift, that is the thing given. नद्य, अनीय, and य, besides their primitive importance as participles, constantly occur as adjectives, denoting ability, necessity, fitness, and propriety; in which acceptations they resemble English adjectives formed by the terminations *able* and *ible*.

*Of the indeclinable preter Participles in त्वा and य.*

736. THE past participle, in English formed with the auxiliary *having* prefixed to the perfect passive participle, as in *having done*, is, in *Sanskrita*, constructed by subjoining to the verbal root two terminations, by some grammarians called क्त्वा and क्यप्, and by others क्त्वाच् and यप्; but the real efficient letters are त्वा and य. The servile and redundant क् is intended to shew that the vowel of the radical may not generally be *converted*, and that the penultimate of a root ending in a consonant being a nasal, may be dropped. *Obs.* This participle is of great use in forming compound sentences. It serves to shew the having done one act *previously* to some other act expressed by the following verb; as नत्कृत्वा गमिष्यामि Having done that, I will go. शिवं नत्वा  
स्तोति

स्तौति Having saluted *Siva*, (he) glorifies (him). It comes before verbs in every tense, but has, itself, an indefinitely past signification.

737. THE participle in त्वा is sometimes used in construction with अलं Enough, and खलु Verily, in the acceptation of *prohibiting, forbidding, or hindering*; as अलं दत्त्वा, which is as much as to say—Hold! enough has been given. So खलु पीत्वा Having drunk, Hold!

738. स्कन्द् Fade, wither, and स्यन्द् Flow, do not drop their nasals before त्वा, but make स्कन्द्वा Having faded, and स्यन्द्वा Having flowed.

739. THE vowel of a root which admits of the prefix इ before त्वा, except that of क्षुध् Hunger, कुश् ५ Embrace, क्लिश् Distress, गुध् ५.१.९ Wrap, be angry, play, मृद् Be glad, मृद् Bruise, trample upon, वद् Speak, वस् Stay, dwell, and ग्रह Take, is not affected by the redundant क् of त्वा, that is, it may be *converted*; as शी Sleep, शयित्वा Having slept. (*Obs.* ई, by *conversion*, becomes ए, which, before the prefix इ becomes अय). But क्षुध्, &c. though they admit इ, do not require their vowels to be altered, as क्षुदित्वा Having been hungry, &c. &c. If the root do not admit इ, no change takes place; as श्रु Hear, श्रुत्वा Having heard, कृ Do, कृत्वा Having done.

740. It may be received as a general rule, that those roots which require the prefix इ before the त् of the terminations of the first future tense of the verb, do also require it before the त् of त्वा.

741. THE following roots, which require the prefix इ, may change their vowels by *conversion*, or drop their nasals, or not; namely तृष् Thirst, मृष् Bear, suffer, forbear, कृष् Draw, (or, according to some,) कृष् Grow thin or weak, वच् Deceive, लुच् Conceal, and ऋन् Brave, dare; as तर्षित्वा or तृषित्वा Having thirsted, or been thirsty; मर्षित्वा or मृषित्वा Having suffered, or forborne; कर्षित्वा or कृषित्वा Having drawn;



drawn; कश्चित्त्वा or कृश्चित्त्वा Having grown thin; वचित्त्वा or वंचित्त्वा Having deceived; लुंचित्त्वा or लुंचित्त्वा Having concealed. *Obs.* In the last two examples the rule relates to the retaining, or dropping of the radical nafal, and not to the vowel. अनित्त्वा or ऋनित्त्वा Having dared, braved.

742. ROOTS ending in न्य and म्फ may drop their nafals or not before त्वा, provided they take इ; as यन्थ् Arrange, string beads यथित्त्वा or यन्थित्त्वा; अन्थ् Relax, loosen, slacken, अथित्त्वा or अन्थित्त्वा; गुंफ् String beads or flowers, arrange, गुफित्त्वा or गुंफित्त्वा.

743. नश् Perish, may, indifferently, take a nafal before त्वा or not; as नंष्ट्रा or नष्ट्रा Having perished. So may roots in ञ्ज्, provided they do not admit of the prefix इ; as भंज् Break, भंक्त्वा or भक्त्वा. But if roots in ञ्ज require इ, they retain the radical nafal; as अञ्ज् Make clear, अंजित्त्वा.

744. OF roots which admit of the prefix इ, such as have an initial consonant with a penultimate इ or उ, and a single final consonant, except व्, may change those letters to ए or ओ, or not, before त्वा; as द्युत् Shine, द्युनित्त्वा or द्योनित्त्वा Having shone; लिख् Write, लिखित्त्वा or लेखित्त्वा Having written, रुदित्त्वा or रोदित्त्वा Having wept. If the root end in व्, this change always takes place; as दिव् Play, देवित्त्वा Having played. The same takes place if the vowel be also the initial of the root; as इष् ४ Go, एषित्त्वा Having gone, but never, इषित्त्वा.

745. ROOTS distinguished in the popular lists by a servile redundant उ, with पू Purify, and क्लिष् १० Give and suffer distress, pain, or sorrow, indifferently take the prefix इ before त्वा, or not; as शम् (उ) Make quiet, grow cool or quiet, go out, as a fire; शमित्त्वा or शान्तत्वा; दम्

Tame,

Tame, be tame, दमिन्वा or दान्वा; पू, पवित्वा or पूत्वा; क्लिप्त्वा क्लिप्त्वा.

746. क्रम् Step, makes क्रन्त्वा or क्रान्त्वा by *augmenting* its vowel or not, and क्रमित्वा.

747. जृ Grow old or decrepit, and वृश् Cut, take इ, and make जरित्वा and वृषित्वा.

748. हा Quit, leave, makes हित्वा Having quitted, left, and धा Keep, hold, makes also हित्वा Having kept, held, preserved. ष्टा Stand, makes स्थित्वा; मा Measure, मित्वा; पा Drink, पीत्वा; दा Give, दत्त्वा; गे Sing, गीत्वा.

*Obs.* In applying त्वा to a root ending in a consonant, the same rules of permutation take place as in forming participles in न; except that the न of त्वा is not liable to be changed to न.

749. य, called क्यप् or यप्, is substituted for त्वा, when the word is compounded with an indeclinable particle, particularly with a preposition. Negatives and privatives, however, are not included in this rule; for they say अकृत्वा Not having done.

750. WHEN य is to be applied to any root, the prefix इ is, in all cases, forbidden, and also the *conversion* of the radical vowel.

751. SUCH roots as end in a short vowel require the insertion of न् before य, so as to make the termination त्य; as in प्रकृत्य, from प्र and कृ; प्रस्तुत्य, from प्र and स्तु, for श्रु; and विचित्य, from वि and चि. If a long vowel be the final, this does not take place; as प्रदाय, from प्र and दा; प्रतीय, from प्र and डी; and अनुभूय, from अनु and भू. If the final be ऋ it is generally changed to ईरु before य; as in प्रतीर्य form प्र and नृ. जागृ Awake, *converts* its final before य, contrary to the first part of this rule; as उज्जागर्य, from उन् and जागृ.

752. IF the final of the root be a consonant, य is, in most instances, applied immediately to it, without causing any change in the radical letters; as प्रदत्त, from प्र and दत्त. The deviations from this rule will be noticed.

753. ROOTS of the tenth conjugation, and causals, whose penultimate vowel is short by nature and position, both of which take इ, convertible to अय्, before certain terminations, make अय्य instead of य, to form this participle; as विगणय्य Having counted distinctly, from गण<sup>10</sup>. Count, number. But if the vowel be long by nature, or by its position before a combination of two or more consonants this does not take place; as संधार्य्य Having caused to hold or keep together, from धृ and सं in the causal form.

754. AFTER आप् Find, get, obtain, the participle may be formed with अय्य or य; as प्रापय्य or प्राप्य Having obtained, from प्र and आप्<sup>10</sup>.

755. मे Give in exchange, barter, makes either मि or मा before य; as अपमित्य or अपमाय Having exchanged, bartered away. So क्षि Waste, decay, makes either क्षि or क्षी; as प्रक्षित्य or प्रक्षीय Having wasted away. Obs. त्य is substituted for य preceded by a short vowel. See rule 751.

756. वे Weave, ज्या Grow old, decrepit, and ये Cover, conceal, do not substitute vowels for semivowels before य; as प्रवाय Having woven; प्रज्याय Having become decrepit; प्रथाय Having covered, concealed. If, however, ये follows सं or परि, its ये may, optionally, be changed to ई or not; as सं and परिवीय, or सं and परिथाय Having woven perfectly or entirely. Obs. When a semivowel is changed to a vowel, the vowel which follows the former is included, and of course dropped.

757. दी \* Waste, makes प्रदाय Having wasted away, and ली Waste, melt, makes प्रलाय or प्रलीय Having wasted away, melted, dissolved.

758. गम् Go, णम् Bow, यम् Cease, refrain, restrain, and रम् Play, rest from labour, may, optionally, drop their final, and assume न् before य ; as आगत्य or आगम्य Having come, or arrived . प्रणत्य or प्रणम्य Having bowed or saluted ; नियत्य or नियम्य Having refrained, विरत्य or विरम्य Having rested from labour.

759. मन् \* Know, mind, makes प्रमन्य or प्रमत्य, and हन् Strike, beat, smite, प्रहत्य Having beat away. खन् Dig, makes प्रखन्य, or प्रखाय Having dug away ; and जन् Produce, makes संजन्य or संजाय with सं prefixed.

760. कम् Desire, lengthens its radical, and makes प्रकाम्य.

*Of the indeclinable Participles of repetition.*

761. THERE are two modes in use to express the idea of *having done the act repeatedly or continually* : The first mode is the repetition of the participle in त्वा ; as शिवं स्मृत्वा स्मृत्वा नमसि Thou salutedst Siva, having remembered (him) constantly, or borne him in continual remembrance. The second mode is the repetition of the root particularly modified for the purpose with अम् subjoined. The rules for modifying the root seem to be these :—आ, or a diphthong, being the final, requires य् before अम् ; as दा, दायंदायं. इ or ई final are changed to आय् ; as चि, चायं, चायं ; उी, उायं, उायं. उ or ऊ are changed to आव्, as यु, यावं यावं ; भू, भावं भावं. ऋ and ॠ are changed to आर् ; as कृ, कारंकारं ; नृ, नारंनारं. If the root end with a consonant, no change takes place in the vowel, provided it be *heavy* ; that is, long by nature, or by its position before a double consonant ;

consonant ; as शास्, शासं शासं ; अच्, अचमंचं. But if the vowel be *light*, that is to say, short both by nature and position, the following changes take place : अ becomes आ, and इ, उ, ऋ become ए, ओ, अर्; as पच्, पाचं पाचं ; निज्, नेजं नेजं ; शुभ्, स्तोभं स्तोभं ; सृज्, सर्ज् सर्ज्. In some works these repeated participles are called चणम्, in others णम्. Perhaps these terms are applicable to the second mode only. Sometimes the second mode may be applied without repetition ; as समूलंघानं in the sense of समूलंघानयित्वा Having caused to be killed, together with the root.

### *Of the Infinitive.*

762. THE word answering to the infinitive in English, with the sign *to*, as *to do*, *to be*, *to go*, &c. is formed from the root by affixing thereto the termination तुम् or तुं ; or, if the root admit of the prefix इ, इतुम् or इतुं, in both cases, with *conversion* of the radical vowel in the usual way ; as कर्तुं To do or make, from कृ Do ; भवितुं To be, from भू Be ; गन्तुं To go, from गम् Go ; आगन्तुं To come, from गम्, with the preposition आ prefixed. Whatever permutations are required in the root, or in the initial of the termination, in the first future of the verb, are also required in the infinitive. Thus पच् Cook, makes पक्ता &c. in that tense, and पक्तुं To cook, in the infinitive. So यम् Stop, refrain, makes यन्ता &c. and यन्तुं To refrain, cease, stop ; मिह Make water, मेढा &c. and consequently मेढुं To make water ; दह Burn, दग्धा &c. thence दग्धुं To burn ; गै Sing, गाना, &c. in the verb, and गान्तुं To sing, in the infinitive ; द्र Go, run, दोता or दविता, consequently दोतुं or दवितुं To go, run ; सृप् Move, सर्प्ता or लप्ता in the first future, and सर्प्तुं or लप्तुं in the infinitive ; दृश् See, द्रष्टा &c. द्रष्टुं To see ; षह Bear, सोढा

or सहिता &c. सोढुं or सहितुं To bear ; दुह Milk, दोग्धा &c. दोग्धुं To milk.

763, THE infinitive is an indeclinable word used in construction with a verb in any tense ; as अहं गन्तुमिच्छामि I want to go ; इच्छति पठितुं He wants to read. It may also be used before participles, adjectives, and substantives, with a verb expressed or understood ; as द्रष्टुं गतः Gone to see ; हर्तुं समर्थः Able to seize ; गन्तुं कालः Time to go.

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ON THE FORMATION OF PARTICIPIAL NOUNS.

*Nouns attributive of Agency, &c.*

764. तृ put after a root, with *conversion* of the radical vowel, serves to form attributives of agency, declinable as nouns of three genders of the fourth declension. Thus तृ subjoined to कृ Do, makes the crude noun कर्तृ Who does, a doer or maker ; nominative कर्ता *m.* कर्त्री *f.* कर्तृ *n.* So from भू Be, is formed भवितृ Who is or becomes ; nom. भविता *m.* भवित्री *f.* भवितृ *n.* It will be useful to know, that whatever changes take place in the radical letters upon the application of the ता of the first future tense of the verb, take place also when तृ is to be affixed. But क्रम् Step, preceded by a preposition, does not admit of the prefix इ before तृ ; as प्रक्रन्ता Who proceeds, उपक्रन्ता Who approaches ; otherwise क्रमिता.

765. अक् Also, with *augmentation* of the radical vowel, serves to form attributives of agency, often with a causal signification ; as कृ Do, कारक Who causes to do ; णी Conduct, lead, नायक Who leads or

conducts ; नायकः *m.* The leader of an army ; पक् Cook, पाचक Who causes to cook ; दा Give, दायक Who causes to give. Words formed with अक are of the first declension.

766. अ, without affecting the radical vowel, is also put after roots with any penultimate vowel but अ or आ to form words denoting agency ; as क्षिप् Throw, क्षिप Who throws ; भिद् Divide, भिद Who divides. Words thus formed are also of the first declension.

767. अ may also form similar attributives with कृ Scatter, and गृ Swallow, when the radical श्च is changed to इर ; as किर Who scatters, गिर Who swallows. ज्ञा Know, drops its vowel, and makes ज्ञ ; as मुञ्ज Who knows or understands well.

768. अ is also used in forming attributives of agency from a class of roots called पचादि, viz. पक् &c. as पक् Cook, पच Who cooks ; वद् Speak, वद Who speaks ; वच् Speak, वच Who speaks ; दिक् Sport, play, game, देव Who sports, plays, games ; षेच् Serve, सेव Who serves, a servant ; प्लुच् Float, प्लुव Who floats ; चुर् Steal ; चोर Who steals ; भृ Support, भर Who supports ; जृ Decay, जर Who decays ; धृ Hold, धर Who holds ; पू Purify, पव Who purifies ; क्षम् Be patient, क्षम Who is patient ; षूद् Expel, kill, सोद Who expels, kills ; मिष् Brave, dare, मेष Who braves, dares, मेषः A ram ; लिख् Write, लेख Who writes ; कुप् Be angry, कोप Who is angry ; मेध् Kill, immolate, accompany, मेध Who kills, immolates, accompanies ; नृत् Dance, नर्त Who dances ; बण् Make a noise, बण Who makes a noise ; दृश् See, दर्श Who sees ; गम् Go, गम Who goes ; सर्प् Go, सर्प Who moves or glides, सर्पः *m.* A serpent ; विल् Divide, वेल Who divides, वेलः *m.* Time, season ; चिल् Dwell, चेल Who dwells ; दद् Give, दद Who gives ; दध् Hold, keep, give, दध Who holds, &c. स्म Remember, स्मर

स्मर Who remembers, स्मरः *m.* An epithet of the God of Love; हृ Seize, take by force, हर Who seizes, takes by force, हरः *m.* A title of *Siva*; गृ Swallow, गर Who swallows; षन् or स्तन् Thunder, स्तन Who thunders; गाह् Make turbid or thick, गाह Who makes turbid or thick. The above are what the Grammarians call the class of पच् or पचादि. *Obs.* First declension, and used, generally, in a compound state.

769. इन् is a termination used also to form attributives of agency, with a class of roots called यहादि; viz. ग्रह Take, ष्टा Stand, षह Bear, with उन् prefixed; दास् Give, with उन् prefixed; भास् Shine, with उन् prefixed; राध् Accomplish, with अप prefixed; रुध् Shut, close, confine, with उप prefixed; मत्र (इ) Consult privately; मृद् Bruise, with सं prefixed; रक्ष् Keep, preserve, with नि prefixed; श्रु Hear, with नि prefixed; शी Sleep, with नि prefixed; वप् Shed, sow, with नि prefixed; पा Drink, with प्र prefixed; with many others. In applying this termination, the radical vowels are subject to *augmentation*. इन् forms the crude noun, as याहिन्; but which in the nominative case makes याही *m.* याहिणी *f.* याहि *n.* like nouns of the eighth declension, CLASS III. See page 67, rule 106. So स्थायिन् Who stays, from ष्टा; उत्साहिन् Who bears up, or exerts himself, from षह, with उन्, &c. &c. *Obs.* Besides the above, a great many attributive words will occur in books formed with the affix इन्.

770. अन put after roots forms another species of attributives of agency, and is particularly used, according to original grammars, after a class of words which they call नन्धादि; that is, the causal root नन्दि Make glad or happy, and a few others; but its use appears to be much more extensive in practice. In applying अन, इ, distinctive of the causal root, is dropped; and thus from नन्दि Make glad, is formed नन्दन Who makes



makes glad ; नन्दनः *m.* A son. Thus from मदि Cause madness, intoxication, or excessive joy, is derived मदन, मदनः *m.* An epithet of the God of Love. So रमन Who causes delight or pleasure, from रमि ; वर्द्धण Who causes increase, from वर्द्धि Cause to increase ; शोभन Who causes to shine, from शोभि Cause shine ; वर्त्तण Who causes to come to pass, from वर्त्ति Cause to come to pass ; रावण Who causes to make a noise, from रावि Cause to make a noise : रावणः *m.* An epithet of the sovereign of Ceylon, conquered by *Rāma* ; अर्द्दन Who causes to take pains, seek, endeavour, from the causal of अर्द्दि Seek, endeavour, take pains ; जनार्दनः *m.* An epithet of *Vishnu*, from जन The people, and अर्द्दन Who causes the people to seek, &c. चक्ष् Speak, on the application of अन, makes चक्षण Who speaks ; विचक्षणः *m.* A learned man. Words of this form are of the first declension.

771 THE roots हन् Strike, kill, जन् Produce, grow, गम् Go, and चर् Go, move, act, form attributives of agency, by dropping the अन्, अम्, and अर् of those radicals, and subjoining the affix अ to the remainder, as शोकापह What subdues sorrow, from शोक Sorrow, अप Under, and ह्, from हन् Strike, kill ; वराह Who destroys what is choice, a hog, from वर A choice thing, and आह Strike at, from हन् with आ prefixed ; सरसिज Who grows, or is produced, in a lake or pond ; an epithet of the lotus, from सरस् in the seventh case, and जन् ; पंकज What grows, or is produced, in the mud, a lotus, from पंक Mud, and जन् ; अज What is not produced, from अ, a privative particle, and जन् ; आशुग What goes quickly, or with speed, epithet of the wind, or an arrow, from आशु and गम् ; नग Which goes not, epithet of a tree, or a mountain, from न Not, and गम् ; वार्चि What moves in the water, a goose, from वार Water, and चर्. The termination अ is likewise substituted

substituted for the final of roots in आ or a diphthong, and of शी Sleep; as गोद Who gives a cow, from गो and दा; द्विप What drinks twice, an elephant, from द्वि Twice, and पा Drink; प्रहू Who calls forth, from प्र and हू Call; गिरिश Who rests, or sleeps, on a mountain, गिरिशः *m.* An epithet of *Sivā*, from गिर A mountain, and शी Sleep, rest. *Obs.* Attributives of this kind can seldom appear but in a compound state with a preposition, or some other word. They occur very frequently.

772. THE affix अ is sometimes applied to the form which certain roots take before that vowel in the first four tenses of the verb; as उद्वय What drinks up, from उन् and धे Drink; उत्पश्य Who looks up, from उन् and दृश् See, look; उत्पिव Who drinks up, from उन् and पा Drink; उज्जिघ्र Who smells up, from उन् and घ्रा Smell; उज्जम Who blows up (a wind instrument, the fire, &c.), from उन् and ध्मा Blow; गोघ्न Who kills a cow, from गो and हन् Kill. Here हन् takes the same form as it does before अन्ति in the verb.

773. THE following roots, in forming attributives with the affix अ, take also the same shape they do before that letter in the first four tenses of the verb; as साहि Causing to bear or suffer, साहय Who causes to bear or suffer; सानि Cause grief, सानय Who causes grief; वेदि Make know, वेदय Who makes know; एजि Make shake or tremble, एजय Who makes shake or tremble; चेनि Make think, चेतय Who makes think; धारि Make hold, धारय Who makes hold; पारि Cause to nourish, pass over, accomplish, पारय Who causes to nourish, who passes or causes to pass over; लिप् ° Plaster, daub, smear, लिप्प Who plasters, &c. &c. विद् ° Get, gain, acquire, obtain, विन्द Who gets, gains, &c. &c. गोविन्दः Who acquires a cow or the earth, an epithet of *Viṣṇu*; अरविन्दः Who gains soon, a lotus.

774. **दू** Be sorry, **णी** Conduct, **भू** Be, **ज्वल्** Flame, shine, **चल्** Go, and **श्रु** Run out, form attributives with **अ** either by *augmentation* or *conversion*; as **दाव** or **दव** Who grieves, or is sorry; **नाय** or **नय** Who leads or conducts; **भाव** or **भव** Who is; **ज्वाल** or **ज्वल** What enlightens or flames; **चाल** or **चल** What agitates; **आश्राव** or **आश्रव** What runs as a liquid, **संश्राव** or **संश्रव** What runs altogether, or liquifies, melts.

775. The following roots, in forming attributives with **अ**, *augment* their vowels:—**श्वस्** Respire, breathe; **बध्** Beat, hunt, drive; **नन्** Draw, or stretch out; **इ** Go; **दे** Cherish, nourish; **धे** Drink; **हृ** Take by force; and **षो** End, finish: as **श्वाम** Who breathes, **बाध** Who hunts, **बाधः m.** A huntsman, one whose profession is to kill game; **आय** Who goes; **अवनान**, from **अव** and **नन्**, Who draws from, or stretches out; **दाय** Who cherishes, nourishes, is kind; **धाय** Who drinks; **अवहार**, from **अव** and **हृ**, Who takes off, ceases to act, **अवसाय**, from **अव** and **षो** Who leaves off, or finishes.

776. **अक**, with *conversion*, serves to form attributives from the following roots:—**नृन्** Dance, **नर्तक** Who dances, **नर्तकः** A male dancer, **नर्तकी** A female dancer; **खन्** Dig, delve, **खनक** Who digs, **खनकः m.** A delver; **रज्ज्** Die, colour, **रजक** Who dyes, colours, stains.

777. **गै** Sing, makes **गायन** or **गाथक** Who sings, **गायनः** or **गाथकः** A male singer, **गायनी** or **गाथकी** A female singer. These are anomalous forms.

778. **हा** <sup>२</sup> Quit, leave, pass away, makes **हायन** What quits, leaves, passes away, whence they derive **हायनः** A year; also **हायनः** Rice, because, say they, it quits, or grows out of the water. This, too, is an irregular formation of an attributive noun.

779. शु Run, run out as a liquid, दू run, ooze, leak, go, लु Run, run out, go, सु Go, and लू Cut, form attributives of their respective actions, by subjoining अक with *conversion*; as श्रवक What runs out; द्रवक What runs out, oozes, or leaks; लवक What runs out; सर्वक What goes; लवक What cuts.

780. THE termination अक is of very extensive use in forming attributives of possession, generally of some blessing; जीवक One who possesses life, from जीव Live.

781. WHEN an attributive, implying *maker, doer, &c.* is preceded by a word expressive of the object of that word, it is usually formed by अ, with *augmentation*; as घट कारः Who makes pots, a potter, कुम्भकारः A potter, &c. &c. *Obs.* कार put after any word meaning a *substance*, serves to denote the maker or manufacturer of it.

782. हन् Kill, मृते, चर Go, and गै Sing, preceded by their objects, take अ to form compound attributives; as पापघ्न What destroys sin; कुरुचर Who goes or resides in the *Kuru* country; सामग Who chants the *Sāma Vēda*.

783. अ, with *conversion*, is also applied to सु Go, and कृ Do, put after their objects, to form compound attributives; as पुरःसर What goes before, from पुरस् Before, and सृ; यशस् कर What makes fame; यशस्कारी विद्या *f.* Science, the maker or producer of fame; भास्कर What makes light, भास्करः *m.* The sun, from, भाः Light, and कृ; क्षपाकर What makes night, क्षपाकरः *m.* An epithet of the moon, from क्षपा and कृ; कर्म कर Who does work, कर्मकारी A maid servant. A great many epithets are formed in this manner, by subjoining कर deduced from कृ.

784. COMPOUND epithets are formed by affixing the termination

इ, with *conversion*, to कृ, when preceded by शकृन् Ordure, dung, and स्तम्ब् A tuft of grafs, or the like ; ह, when preceded by इति Hide, leather, and नाथ Master ; ग्रह, when preceded by फल Fruit, in the seventh case ; रजस् Duft, dirt, and मल Filth, dirt ; and आप्, when preceded by देव A god, and वान Wind ; as शकृन् करिः *m.* Who makes dung, a calf ; स्तम्ब करिः *m.* What makes tufts, rice ; नाथहरिः *m.* Who feizes his master, a beast ; इतिहरिः *m.* Who takes away leather, a dog ; फलेग्रहिः *m.* What takes in fruit, what is in fruit, as a tree when the fruit is on it ; रजोग्रहि What takes duft ; मलग्रहि What takes filth or foil ; देवापि Who attains the gods, an epithet of the brother of *Santanu* ; वानापि Obtaining wind, the name of an evil spirit. V. p. 43, rule 77.

785. IN forming compound epithets, by subjoining attributives deduced from verbal roots, a nafal is often put after the first word, provided it be declinable, and end in a vowel ; which vowel, if long, is made short. If the first word be of one syllable, ending in any vowel but अ or आ, it takes the form of the accusative case singular. अरुष् Marrow, द्विषन् An enemy, and आत्मन् Self, though they end in consonants, are included in this rule ; but they drop their finals before the inserted nafal. The following paragraphs will illustrate this rule.

786. भृ Support, nourish, feed, makes भरि in its attributive form, when preceded by कुक्षि A side, आत्मन् Self, or उदर The belly, after which a nafal is required, according to the preceding rule ; as कुक्षिम्भरिः Who nourishes his sides, a glutton ; आत्मम्भरिः Who feeds or supports himself ; उदरम्भरिः Who feeds the belly. See second declension, p. 43.

787. WHEN हजय, deduced from हजि, the causal root of हञ् Tremble, is compounded with another word to form an epithet, a nafal

is required after the first in the compound; as **जनमजयः** Who causes a person to tremble; an epithet of an ancient king celebrated in the *Mahābhārata*. See first declension, page 38.

788. A NASAL is also required after the first word, when **मन्य** Who believes or fancies, deduced from **मन्** Believe, is applied to another word to form compound epithets; such as the following: **गां मन्यः** Who thinks or fancies himself a cow; **श्रियम्मन्या** *f.* A female who imagines herself the goddess *Srī*. *Obs.* Here **श्री** being of one syllable, takes the form of the accusative case before the second member of the compound, according to rule 785. (First declension, page 38.) **मुञ्ज** A species of grass or reed, **कूल** A bank, **आस्य** A mouth, and **पुष्प** A flower, take a nasal after them, when they form compound epithets with **धय** Who drinks or sucks, deduced from **धे** Drink, suck; **मुञ्जन्धयः** *m.* Who sucks the grass or reed *Munja*: a certain worm, or insect, so called; **आस्यन्धयी** *f.* Who sucks, or kisses the mouth; an immodest woman; **पुष्पन्धयः** *m.* Who sucks a flower: a bee; **कूलन्धयः** *m.* Who drinks the bank, a river, and, according to some, a whirlpool.

789. A NASAL is also put after many words when followed in a compound state by **धय** deduced from **धे**, as in the last rule, and **धम** Who blows, deduced from **ध्मा** Blow (a fire, or any wind instrument); as **नाडिन्धमः** Who blows (the fire) with a hollow tube, a goldsmith, from his blowing the fire with his breath, through a hollow joint of a bamboo; **शुनिन्धयः** Who sucks a bitch, from **शुनी**; **स्तनन्धयः** Who sucks the breast, an infant, from **स्तन्**; **करन्धयः** Who sucks the hand, from **कर**; **करन्धमः** Who blows the hand; **मुष्टिन्धयः** Who sucks the fist, a child, from **मुष्टि** A fist; **पानिन्धमः** Who blows the hand, from **पानि** The hand; **नासिकन्धमः** Who blows the nose.

790. घटी A small earthen vessel; खारी A certain measure, and वान Wind, require a nasal also, when compounded with धम, deduced from ध्मा Blow; as घटिन्धमः Who blows a small earthen pot, that is, by inference, burns or bakes it: a potter; खारिन्धमः Who bakes or burns a certain vessel called *Khārī*; वानन्धमः Who blows wind.

791. A NASAL is also required after विधु The moon, अरूष् (See rule 785) Marrow, and निल *sesamum*, or oil-feed, when either of these is compounded with तुद Who teazes, vexes, goads, torments, deduced from the root तुद्; as विधुन्तुदः Who torments the moon, a title of राहुः The dragon's head, or ascending node; अरून्तुदः Who gives pain to the marrow: very afflicting; निलन्तुदः Who torments the oil-feed, an epithet of a certain bird, also of one who draws the oil from that feed by pressing. A nasal is also required when दृश्य, deduced from दृश् See, look, is preceded by, and compounded with, असूर्य्य Not the sun, and उग्र frightful; as असूर्य्यन्दृश्यः Who sees not the sun; उग्रन्दृश्यः Who appears frightful. Also after ललाट A forehead, before नप् Who heats, burns, deduced from नप्; as ललाटन्नपः One who heats or burns the forehead, injures his good fortune. A nasal is also required after मित Measured, any word meaning measure, नख The nail, and द्रोण A certain measure, when preceding, in a compound state, पच deduced from पच् Cook, ripen; as मितंपचः One who cooks, or dresses his food by measure: a stingy fellow; नखंपच What ripens the nail: perhaps a whitlow; द्रोणंपचः Who dresses, or cooks a bushel.

792. A NASAL is also put after कूल A bank, when put in a compound state with उद्गुज, deduced from उन् and रुज् Break, or with उद्गह, deduced from उन् and वह् Bear; as कूलमुद्गुजः What breaks up the bank, epithet of a river; कूलमुद्गहः What bears away the bank.

793. IT is also required that a nasal be put after प्रिय What pleases, and वश Power, when compounded with वद Who speaks, deduced from वद् Speak, after भय Fear, ऋति Daring, braving, or मेघ A cloud, compounded with कर Who does, deduced from कृ Do; and after सर्व्व All, कूल A bank, अश्व A cloud, or करीष Dry cow-dung, followed in a compound state by कष Who destroys, deduced from कषू Destroy. Examples: प्रियंवदः *m.* Who speaks kindly, प्रियम्बदा *f.* One of the female characters in the drama of *Sakuntalā*; वशम्बदः *m.* Who speaks powerfully; भयंकरः *m.* Who makes fear: dreadful, frightful; ऋतिंकरः Who dares, braves, (it may also mean, Who does right); मेघंकरः *m.* Who makes clouds; सर्व्वकषः *m.* Who destroys all; कूलंकषः *m.* What destroys the bank: a river; अश्वंकषः *m.* What destroys the clouds: an epithet of the wind; करीषंकषः What destroys dry cow-dung. *Obs.* As dry cow-dung is used for fuel, this attributive may serve as an epithet of fire.

794. क्षेम Prosperity, welfare, प्रिय What pleases, and भद्र Good, welfare, benefit, require a nasal in forming attributives with words deduced from कृ, which take two forms; as क्षेमंकरः or क्षेमंकारः Who does good, or promotes prosperity; प्रियं करः or प्रियंकारः Who does a kindness or favour, भद्रं करः or भद्रं कारः Who does good, promotes happiness. *Obs.* In several original grammars which have been examined, मद्र is written instead of भद्र, which seems to be an error, मद्र being the name of a country only, and ill suited to form a compound with कृ. In a copy of the सिद्धान्त कौमुदी upwards of a hundred years old, copied by a *Brahman* for his own use, the reading is भद्र.

795. THE word आशिन takes a nasal, when compounded with भव, deduced from भू Be; and the compound has two acceptations; as  
आशिनं



आशिनं भव That by which one is satisfied, (in eating) viz. food of any kind; आशिनंभव The being satisfied, satisfaction.

796. WORDS deduced from the roots नृ Pafs, crofs over, भृ Support, nourifh, वृ Chooſe, दृ Tear, जि Conquer, धृ Hold, तप Heat, यम Stop, refrain, दम Tame, मद् Grow mad, intoxicated with joy, लिह् Lick, गम् Go, सह Bear, ſuffer, and अज् Go, ſerve to form compound epithets and proper names, when ſubjoined to other words, and require the infer-tion of a naſal; as रथन्तरः Who paſſes in a chariot, a proper name; विश्वम्भरः Who ſupports or nourifhes the univerſe, an epithet of the divinity; पतिंवरा *f.* A female who prefers her husband; पुरन्दरः Who rends the city, *Indra*; भगन्दरः *m.* A title of *Indra*; धनंजयः *m.* Who conquers wealth, an epithet of *Arjuna*; वसुन्धरा *f.* Who holds, and contains wealth, an epithet of the earth; शत्रुन्तपः Who warms, heats, or diſtreſſes the enemy; वाचंयमः *m.* Who reſtrains his ſpeech, a proper name; अरिन्दमः *m.* Who tames or ſubdues the foe; इरम्मदः *m.* Who is delighted with water; वहंलिहः *m.* Who licks the load, epithet of a cart; भुजंगमः *m.* Who goes by the ſhoulders, epithet of a ſnake or ſerpent; अभ्रंलिहः *m.* Who licks the clouds, an epithet, perhaps, of a mountain; सर्व्वसहा *f.* Who bears or ſuffers all, an epithet of the earth; वानमजः *m.* Who moves like the wind, epithet of an antelope.

797. THE following compound epithets are anomalouſly formed, and are uſed as the common names of certain things: शर्द्धजहः What expels wind, the name of a certain plant, from शर्द्ध, and जह deduced from हा Quit, leave; विहंगः *m.* विहंगमः *m.* or विहगः *m.* What goes in the air, viz. a bird, from विहायस् The air, and ग, or गम, deduced from गम् Go; उरगः or उरंगमः *m.* Who moves on the breaſt, viz. a ſerpent or reptile, from उरस् and ग, or गम, from गम् Go; नुरंगमः, नुरगः

or **तुरंगः** Who moves quick, viz. a horse, **तुरगी** *f.* &c. A mare ;  
**भुजगः** *m.* **भुजंगः** *m.* or **भुजंगमः** *m.* Who moves by the arms or shoulders, viz. A serpent, from **भुज**, &c. as before ; **पतंगः** *m.* **पतंगः** *m.* or **पतंगमः** *m.* from **पत**, deduced from **पत्**, and **ग** &c. as before ; A bird, a moth, the sun, &c. **प्लवगः** *m.* **प्लवंगः** *m.* or **प्लवंगमः** *m.* Who goes leaping, viz. A monkey, a frog.

798. **करण**, deduced from कृ Do, by subjoining the termination **अन**, forms compounds with certain words, with a nasal after them, in the sense of producing, or causing the quality expressed by the first word ; as **नग्नंकरणं** *n.* What makes naked, viz. gaming ; **पलितंकरणं** *n.* What makes grey hairs ; **प्रियंकरणं** *n.* What makes pleasing, or produces pleasure, joy, delight ; **अन्धंकरणं** *n.* What makes blind ; **स्थूलंकरणं** *n.* What makes large or fat ; **सुभगंकरणं** *n.* What makes good fortune ; **आढ्यंकरणं** *n.* What makes rich. If **भविष्यु** or **भावक**, two attributives denoting *who is* or *becomes*, deduced from भू Be, become, be substituted for **करण** in any of the above examples, the compound will have the sense of *becoming* instead of *doing*, or making ; as **नग्नंभविष्युः** *m.* or **नग्नंभावकः** *m.* Who becomes naked, &c. &c.

799. **त्र** and **इत्र** are two terminations put after roots to form nouns expressive of the instrument, implement, utensil, or vessel, with which any act is accomplished. The radical vowels are subject to *conversion* ; but the prefix **इ** is inadmissible. Nouns in **त्र** are chiefly formed with a class of roots called **न्यादि**, viz. **नी** Conduct, **शुन्** Shine, &c. and those in **त्रि**, with the class **ल्लादि**, viz. **लू** Cut, lop, **ऋ** Go, **धू** Shake, &c. &c. *Obs.* As words of these forms are to be found in most original dictionaries, a short list will be sufficient in this place for the purpose of showing in what manner they are deduced from their roots :

नेत्रं *n.* The eye, from नी Lead, conduct ; योत्रं *n.* A cord used for fastening the yoke on the neck of the ox, from यु Join ; दात्रं *n.* A hook, such as reapers, &c. use, from दा Cut, reap ; पात्रं *n.* A drinking vessel, cup, plate, dish, &c. from पा Drink ; पात्रः *m.* A worthy person ; तोत्रं *n.* A goad, from तुद् Give pain, goad ; मेद्वं *n.* The *penis*, from मिह Make water ; स्तोत्रं *n.* That in which praise, adoration, &c. is conveyed, viz. An ode, hymn, &c. from स्तु Praise ; शस्त्रं *n.* A weapon, from शस् Hurt, injure, kill, &c. अस्त्रं An offensive weapon, from अस् Throw ; पत्रं *n.* The leaf of a tree or book, wing, feather, from पत् Fall, fly, श्रोत्रं *n.* The organ of hearing, the ear, from श्रु Hear ; शास्त्रं *n.* Any book containing divine, or human ordinances, rules of science, &c. from शास् Rule, govern. *Obs.* There are in all between thirty and forty words in त्र.

लवित्रं *n.* A bill-hook, such as woodmen use, from लू Lop, cut off ; आरित्रं *n.* An oar, or paddle, from ऋ Go. खनित्रं *n.* An instrument for digging, spade, hoe, &c. from खन् Dig ; वादित्रं *n.* A musical instrument, from वद् Speak. पवित्र *adj.* Pure, from पू Purify ; वहित्रं *n.* A boat, from वह् Bear, carry, flow. *Obs.* There are not many more in इत्र. Words in त्र and इत्र, are, of course, of the first declension.

800. अस्, इस्, and उस्, are three terminations applied to roots to form a class of miscellaneous nouns, most of which are to be found in dictionaries. अस्, they say, is only used with a class of roots called स्वादि, viz. सृ, &c. those in इस् with the class सृपादि, viz. सृप् &c. and those in उस् with the class चक्षादि, viz. चक्ष् &c. The root is subject to *conversion* with either of these affixes. The following are a few examples of each in their undeclined state :

सरस्

सरस् *n.* Water, from सृ Move, go ; नेजस् *n.* Light, glory, splendor, from निज् Sharpen ; तमस् *n.* Darknefs, from तम् Be dark, dull, gloomy ; चेतस् *n.* Mind, fenfe, from चित् Be fenfible ; वयस् *n.* Age, time of life, ftage of life, from वय् Go ; पयस् *n.* Milk, water, from पी Drink ; यशस् *n.* Fame, repute, honour, renown, faid to be derived from अश् Possels, occupy ; वक्षस् *n.* The breaft or cheft, from वच् Speak ; वचस् *n.* Word, fpeech, from वच् Speak, शिरस् *n.* The head, derived from शृ Injure ; उरस् *n.* The breaft, cheft, from ऊ Go, which feems a forced deduction ; एनस् *n.* Sin, from, इ Go ; क्षोतस् *n.* A ftream, from क्षु Run, flow. रेतस् *n.* Sperm, quickfilver, from रि Go, or री Run out ; अगस् *n.* or आगस् *n.* Sin, crime, from अज् *n.* Go ; वासस् *n.* Cloathing, from वस् Cover, fpread. छन्दस् *n.* Verfe, the *Vēda*, liberty, from छद् Hide ; वेधस्, *nom.* वेदाः *m.* An epithet of *Bramā* and alfo of *Budha*, from विध् Rule, govern, ordain ; अपस् or आपस् *n.* Water, from, आप् Have, poffels, occupy ; अम्भस् *n.* Water, from आप् Have, poffels, occupy ; अप्सरस् *nom.* अप्सराः *f.* A celeftial nymph, derived, they fay, from अप Under, and सृ Move ; but better from अप् Water, and सृ Move. *Obs.* There are, perhaps, in all, fimple and compound, about feventy or eighty words in अस्. See page 98, सुवचस् declined.

सर्पिष् *n.* (स् becomes ष् after इ), Oiled butter, from सर्प् Go, ftep ; अर्चिष् *n.* Flame, from अर्च् Glorify, worfhip ; हविष् Oiled butter, from हु Offer up on the fire, as an oblation ; ज्योतिष् A ftar, or any bright heavenly body, from शुन् Shine. *Obs.* There are a few more in इस्. See page 98, सुवचस् declined.

चक्षुष् An eye, (स् changed to ष् after उ), from चक्ष् Speak ; पपुष् The body, from वप् Sow feed, weave ; यजुष् A book of the *Vēda*, fo called

called from यज् Worship; धनुष् A bow, from धन् Sound; अयुष् Life-time, long life, from इ Go; and a few others. See page 98, सुवचन् declined.

801. मन् is a termination joined to a class of roots called श्रादि, viz. शृ &c. to form with them miscellaneous nouns, some of the most useful of which are here given in their crude state as an example.

शर्मन् *n.* Peace, quiet, happiness, from शृ Injure; वर्म्मन् *n.* Armour, from वृ Cover; चर्मन् *n.* Leather, from चर् Go; भर्मन् *n.* Gold, wages, from भृ Hold, support; हेमन् *n.* Gold, from हि Quit, leave; जन्मन् *n.* Birth, from जन् Be born; छद्मन् *n.* A cover, concealment, deceit, from छद् Cover, hide; अश्मन् *n.* A stone, from अश् Eat; दामन् *n.* A snare, a rope, from दा Give; धामन् *n.* A habitation, place of abode, from धा Keep, hold; रोमन् *n.* Hair, from रू Sound; लोमन् *n.* Hair, from लृ Cut off; सामन् *n.* One of the four books of the *Vēda*, from षो Destroy; नामन् A name, a noun, from नम् Bow; सीमन् *f. nom.* सीमा *f.* A limit, border, boundary, &c. from षि Bind; आत्मन्; Soul, spirit, self, from अन् Be in constant motion; ब्रह्मन्—*nom.* ब्रह्म *n.* The Great Being; God, abstractedly from all qualities, ब्रह्मा *m.* God, considered as creator, or matter in the abstract, from वृह् Grow large, be great; and a few others. *Obs.* Words of this form are of the eighth declension, Class V. page 72, rule 108.

802. वन्, distinguished in original Grammars by the technical term कृनिप्, is a termination put after roots to form with them nouns of various sorts. The क् of कृनिप् is redundant, to show that the radical vowel suffers no change; the प्, that if the root end in a short vowel, a न् must be inserted after it, before the व of वन्; and the इ is superfluous. The following are a few examples:

सुपीवन्

सुपीवन् Who drinks well, from सु Well, and पा Drink. *Nom.* सुपीवा *m.* प्रातरित्वन् Who goes early in the morning, from प्रातः Early, and इ Go, *nom.* प्रातरित्वा *m.* सुत्वन् Who stirs, or churns, from णु Stir, churn, *nom.* सुत्वा *m.* *Obs.* The न् is introduced before वन् in the two last examples, because the roots terminate in a short vowel. Compound attributives of this kind have sometimes a past signification; as मेरु दृश्वन्, *nom.* मेरुदृश्वा *m.* One who hath seen the mountain *Mēru*, from मेरु and दृश् See. So बहु दृश्वन् Who hath seen much, and पार दृश्वन् Who hath seen across; राजयुध्वन् Who hath fought a king; सहयुध्वन् Who hath fought with; राजकृत्वन् Who hath made a king. *Obs.* There are also a few noun substantives ending in वन्, whose derivations do not appear; such as अध्वन्, अध्वा *m.* A road or path; अर्चन्, अर्च्वा *m.* A horse; यावन्, यावा *m.* A rock, or stone; पर्वन्, पर्व *n.* A joint, section, division; युवन्, युवा *m.* A youth; अतर्चन्, अतर्च *n.* One of the four books into which the *Vēda* is divided; and a few others. See page 72, rule 108.

803. वन्, technically called वनिष्, is also put after roots to form nouns; as भूरिदावन्, *nom.* भूरिदावा *m.* Who gives abundantly, from भूरि, and दा Give; वारिजावन् *nom.* वारिजावा *m.* Who is produced in water, from वारि and जन् Be born. See page 72, rule 108.

804. WHEN the roots themselves, or modifications of them, are used as nouns, without any affix or addition whatever, they are distinguished, according to circumstances, by one of these technical terms, viz. विण्, विच्, or क्विप्, each of which will be treated of separately.

विण्, by its fervile ण्, denotes that the radical vowel must be augmented; and, as indicating a rule, it is chiefly applicable to the roots भज् Share, partake, वह् Bear, carry, सह् Bear, suffer, sustain, and,

according to some, प्रच्छ Ask; which, when their vowels are *augmented*, make the crude nouns भाज्, Who shares, वाह् Who bears or carries, साह् Who bears, suffers, sustains, and प्राच्छ Who questions, or asks. Thus formed, these words may be compounded with others; as in the following examples: अर्द्धभाज् Who shares a half; सुखभाज् Who partakes of, or enjoys ease; प्रष्टवाह् Who carries on the back; भारवाह् Who carries a load, or burthen; तुरासाह् Who bears speed, an epithet of *Indra*. These are their crude forms. Their inflections will be found among nouns of the eighth declension.

The following are considered as incidental, or anomalous forms with विष्:—अनडुह् Who bears, or draws a cart, from अनस् and वह्, An epithet of an ox; श्वेन वाह् Who uses a white horse, viz. *Indra*; अवयाज्, from अव and यज्, Who performs the office of a priest negligently; उक्थ शाम् Who repeats a part of the *Vēda* called उक्थ, an epithet of a priest, from उक्थ and शम् Speak; पुरोडाश् What is first offered at an oblation, epithet of oiled butter, from पुरस् Before, and दाश् Give. *Obs.* This last word is sometimes written with a final अ, thus: पुरोडाश. The substitution of इ for इ is irregular.

804. विच् being applied, forms attributives with the roots पा Drink, रिष् Hurt, रुष् Be angry, and कृच् Move, go; as सोमपा Who drinks of the juice of the *Sōma* plant, (see p. 43); रेष्, *nom.* रेद् *m.* Who hurts; रोष्, *nom.* रोद् *m.* Who is angry; कृङ् *m.* The name of a water bird.

805. क्विप्. The क्वि is servile to show, that neither *conversion* nor *augmentation* is required in the radical vowel; and the प्वि is servile to show that if the root end in a short vowel, न्वि is put after it. The other letters are of no use. Examples: कर्मक्वन् Who does the work, from कर्म

कर्म Work, and कृ Do ; अग्निचित् Who collects fire (for a sacrifice), from अग्नि, Fire, and चि Collect ; सर्वजित् Who defeats all, from सर्व All, and जि Defeat ; देवस्तुन् Who praises, or glorifies the gods, from देव and श्च Praise. (*Obs.* In these examples त् is introduced after the final short vowel, according to the rule). So सर्वदृश्, *nom.* सर्वदृक् Who sees all, from सर्व and दृश् See, मर्मस्पृश्, *nom.* मर्मस्पृक् Who touches the heart, from मर्म and स्पृश् Touch ; विश्वसृज्, *nom.* विश्वसृक् Who created the universe, from विश्व and सृज् Create. So वहभृश् Who falls from a carriage, from वह What bears or carries, and भृश् Fall down ; शस्याद् What eats grain : granivorous ; क्वाद् What eats flesh : carnivorous, from शस्य Grain, क्वा Fleth, and अद् Eat. In this manner a great variety of compound attributives may be formed. There are, however, some instances where the root requires a peculiar modification, and a few anomalous forms, authorized by custom, which remain to be explained.

806. A FINAL व् becomes उ when क्तिप् is applied, and the root शास् Govern, is changed to शिस् when preceded by another word, or the preposition आ ; but not by any other preposition ; as अक्षद्युन् Who plays at dice, a dice player, from अक्ष Dice, and दिव् Play ; आशिस्, *nom.* आशीः (स् at the end of a word becomes :) Who hopes, wills, wishes ; *met.* A blessing, from शास् <sup>1,2</sup> With, hope, govern &c. and आ prefixed ; मित्रशिस् *nom.* मित्रशीः Who commands a friend, viz. Who teaches or instructs him, from मित्र, and शास् as before.

807. THE causal root छादि shortens its vowel with क्तिप् ; as तनुच्छद् What covers the body. It also shortens it before the affixes त्र, मन्, इस्, and उस्.



808. गिर, *nom.* गीः A word, what is spoken, is derived from गृ Swallow, by the rules of क्विप्, or from गृ Make know.

809. THE following words are esteemed irregularly formed with क्विप् ; वाक् *nom.* वाक् Speech, from वच् Speak ; दहन् What tears, from दृ Tear ; जुहु *nom.* जुहः Who offers up, from हु Offer up ; प्राह, *nom.* प्राद् Who asks, from प्रच्छ् Ask ; श्री Wealth, fortune, सुश्रीः Of good fortune, from श्रि Serve, attend, rest ; वृः What runs, from वृ Run ; द्रूः What runs, from द्रु Run ; जूः What makes haste, from जु Make haste ; आयनस्तूः Who praises, or flatters, the humble, from शु Praise ; कटप्पूः Who moves or goes on a mat, from पु Move, go, walk ; परिवाज्, *nom.* परिवाद Who wanders about, from वज् Go, and परि About ; दिद्यन् What shines, from दिव् Shine ; जगन् What goes, viz. the world ; दधृष्, *nom.* दधृक् Who holds fast, is firm, bold, brave ; सृज् What is made, or who makes, from सृज् Make, create ; metaphorically, a necklace ; उष्णिह्, *nom.* उष्णिक् A particular kind of verse used in the *Vēda*, said to be derived from उर्व Above, or on high, and णिह् Have affection, love : Whose affections are above.

810. WHEN, in forming an attributive of agency with क्विप्, a vowel is substituted at the end for a semivowel and its accompanying vowel, it shall be long ; as मित्रहूः *m.* Who calls a friend, deduced from मित्र and ह्वे Call, where the वे is changed to उ, according to the rule संप्रसारण.

811. वे Weave, few, ध्ये Think, meditate, and व्ये Increase, make उ, धी, and पी, with क्विप् ; the semivowels, with their annexed vowels, being changed to their corresponding vowels, and those vowels made long by the preceding rule. सुधीः *m.* One of a good understanding ; उः *m.* Who weaves, sews ; आपीः *m.* Who increases.

812. THE femivowels and accompanying vowels of त्रिव् Dry, go, अव् Preserve, go, shine, please, satisfy, &c. &c. भव् Bind, tie, ज्वर Be diseased, and त्वर Make haste, are changed to उ with क्विप्; as म्रुः *m.* Who dries, goes; उः *m.* Who preserves, goes, shines; मूः Who ties, binds; ज्रुः *m.* Who is diseased; न्रुः *m.* Who is quick. Their crude forms are स्तृ, उ, मू, जूर, and नूर.

813. क्, or व्, preceded by र्; suffers elision with क्विप्; also before any consonant except a nasal, a femivowel, or ह, provided the rule do not require *conversion*. Thus मूर्ख Be insensible, makes मूर, *nom.* मूः Who is insensible; धुर्व् Injure, makes धुर *nom.* धूः Who injures, burthens.

814. उ (as उ, who preserves, in rule 812), preceded by अ, with it forms औ; as जनौ Who keeps or preserves mankind, from जन Person, and उ.

815. THE roots यम्, मन्, तन्, and गम्, lose their final nasals with क्विप्, and then take न् after their short vowels, according to rule 805, page 458; as संयन् Who ceases or refrains altogether; परिमन् Who minds, believes, knows entirely; परीतन् Who spreads, extends all round, or completely. *Obs.* Here the इ of परि is made long, which is sometimes allowable before a word with क्विप्. अरण्यगन् Who goes or wanders in a forest.

816. WHEN the root अञ्च्, Move, go, honour, worship, formed according to the rules of क्विप्, follows in composition any word of the class सर्व्वादि, viz. Any pronoun, or pronominal (See Chap. IV. p. 107), the word विश्वच् Every where, or देव A celestial, अद्रि shall be substituted for the last vowel with the following consonant of any of those words; सर्व्वद्राञ्च् *nom.* सर्व्वद्राङ् Who worships all, or every thing;

विश्वद्राञ्च्

विष्वद्व्यञ्च, *m.* विष्वद्व्यञ्ज् Who worships every where; देवद्व्यञ्च, *nom.* देवद्व्यञ्ज् Who worships the celestials. The following are esteemed anomalies: अमुद्व्यञ्च, अदद्व्यञ्च, अदमुयञ्च, अमुमुञ्च, Who worships this, all derived from अदस् This. See page 114.

817. WHEN अञ्च्, formed with क्विप्, is preceded in a compound word by सह With, सं Together, altogether, and निरस् Crooked, those words are, respectively, changed to सध्नि समि, and निरि; as सध्व्यञ्च् Who worships with others; सम्यञ्च् Who worships completely, or well; नित्यञ्च् Who worships indirectly, or who goes crookedly.

818. वीरुध् *nom.* वीरुन् The name of a plant, is derived from वि and रुह् Grow, by substituting ध् for ह्, and lengthening the vowel of the preposition. This word too is of the class क्विप्.

819. THE root दृश् See, look, modified by the affixes अक् (अ without *conversion* or *augmentation*), षक् (substituting स् for श्, without altering the vowel), and क्विप् (as before), so as to become दृश, दृस्, or दृश्, is used as an attributive of *likeness*, or *resemblance*, when put after any pronoun, pronominal, समान Same, or भवन् Master, in its crude form, and may generally be interpreted by the English word *like*. स is substituted for समान, ई for the pronoun इदम् This, की for किम् What, and अम् for अदस् This or that; and आ is substituted for the finals of the rest. Examples: सदृश्, सदृस्, or सदृश्, Like, the same; ईदृश्, &c. &c. Like this; कादृश् &c. What like? or, Like what? अमूदृश्, Like that, or this like; नादृश्, &c. Like that; अन्यादृश्, &c. Like another, or otherlike, otherwise; सर्व्वीदृश्, &c. Like all, all like; भवादृश्, &c. Like master, viz. like you, sir. The two crude pronouns युस्मद् You, and अस्मद् I, are changed to त्वा and मा; as त्वादृश् &c. Like thee; मादृश्, &c. Like me.

320. WHEN the roots क्रम Step, गम् Go, खन् Dig, सन् Give, and जन् Produce, be born, are applied to form compound attributives, they are sometimes changed to क्रा, गा, खा, सा, and जा; as उदधिक्रा: *m.* Who steps or strides the ocean, viz. Possesses it; अगेगा: *m.* Who goes before, precedes; विषखा: *m.* Who digs the root of the lotus; गोषा: *m.* Who gives a cow अवजा: *m.* Who is the produce of water.

*Of forming attributive Nouns implying the possession of the Property, Habit, Aptitude, or Disposition to do, or to be, what is denoted by the Root.*

321. THE following affixes serve to form nouns attributive of the possession of the property, habit, aptitude, or disposition to do, or to be, what is implied by the root to which they are subjoined.

इष्णु subjoined to any causal root, such as कारि, &c. to भाज् Shine, भू Be, सह Bear, suffer, रुच् Please, चर् Go, वृध् Increase, वृत् Come to pass, pass, exist, जन् Produce, with प्र prefixed, त्रप् Be ashamed, with अप prefixed, कृ Make, do, with अलं prefixed, and कृ Make, do, with निर and आ prefixed; also मद् Be mad, merry, पत् Fall, fly, and पच् Cook, mature, ripen, each with उत् prefixed, forms attributive nouns of this species; as in these examples: कारयिष्णु Who possesses the habit of causing to do; भाजिष्णु What habitually shines, splendent; भविष्णु What naturally is or exists, existent; सहिष्णु What is of a disposition to bear, patient; रोचिष्णु Of a nature to please or be agreeable; चरिष्णु What is disposed to move; वर्धिष्णु Of a nature to increase; वर्त्तिष्णु What comes to pass, or exists, existent; प्रजनिष्णु Of a nature to bring forth, or produce: productive, prolific; अपत्रपिष्णु Disposed to

to be ashamed : bashful ; अलंकरिष्णु Fit to adorn : ornamentive ; निरा करिष्णु Of a nature to expel or drive out ; उन्मदिष्णु Habitually mad or foolish ; उत्पतिष्णु Apt to fly up or rise ; and उत्पचिष्णु Of a nature to ripen, mature, cook. *Obs.* इष्णु requires *conversion* in the radical vowel.

ष्णु, without change in the radical vowel, is used after भू Be, and जि Conquer ; as भूष्णु Of a nature to be or exist, existent ; जिष्णु Who possesses the power to conquer. *Obs.* This affix is called इणक्.

स्नु, with *conversion*, forms nouns of this kind, when affixed to the roots ग्लै Be dull, joyless, म्लै Wither, fade, lose beauty, क्षि Waste, decay, स्था Stand, stay, पच Cook, ripen, mature, and मृज् Clean, with परि prefixed. Examples. ग्लास्नु What makes dull or joyless ; म्लास्नु What fades or withers ; स्थास्नु What is disposed to stand, stop, or stay : permanent, steady ; क्षेष्णे Apt to waste or decay ; पक्ष्णु Disposed to ripen, mature, cook ; परिमाक्ष्णु Of a property to make very clean. *Obs.* मृज् augments its vowel before any affix, when not forbidden by a special rule.

नु, without alteration in the radical vowels, is used after क्षिप् Throw, त्रस् Fear, dread, गृध् Covet, be greedy, and धृष् Dare, brave, be bold ; as क्षिप्नु Apt to throw ; त्रस्नु Apt to be afraid : fearful : गृध्नु Disposed to covet : greedy, covetous ; धृष्णु Apt to brave, dare : bold, daring. *Obs.* This affix is called कनुक्.

उक्, with *augmentation*, forms similar attributives joined to शृ Hurt, injure, स्था Stand, भू Be, कम् Want, desire, गम् Go, हन् Strike, smite, kill, लब् Desire, lust for, वृष् Rain, shed water, पन् Fall, and पद् Go. Ex. शास्क् Hurtful, injurious ; स्थायुक् What stops, stays ; भावुक् What exists ; कामुक् Disposed to long for, or desire : lustful ; गामुक् Disposed to go, move, or travel ; घातक् Disposed to injure, kill : hurtful, injurious, cruel,

cruel, murderous; लाषुक That longs or lusts for; वर्षुक Disposed to rain : rainy; पातुक Apt to fall; पादुक Of a nature to go. *Obs.* This affix is called ञ्नुक.

आक्, called षाक्, forms like attributives with भिष् Beg, जल्प् Speak, कुद् ° Blame, reproach, divide; लुण्ट् Steal, thief, and वृ °. Serve; as भिक्षाक्: *m.* भिक्षाकी *f.* Who begs; जल्पाक्: *m.* जल्पाकी *f.* Who talks much; कुद्रटाक्: *m.* कुद्रटाकी *f.* Who despises, reproaches, holds in contempt; लुण्टाक्: *m.* लुण्टाकी *f.* Who is apt to thief or steal; वराक्: *m.* वराकी *f.* Habituated to serve.

आलु is affixed to पति <sup>10</sup>. Fall, गृहि <sup>10</sup>. Take, स्पृहि <sup>10</sup>. Hope, desire, and शी Rest, sleep, repose, to form the following attributives: पतयालु Apt to fall; गृहयालु Inclined to take; स्पृहयालु Disposed to hope or long for; शयालु Inclined to sleep or rest. *Obs.* As roots of the tenth conjugation take इ like causals, it is therefore added to the roots पत्, गृह्, and स्पृह्.

रु affixed to शद् Fall, षद् Sink, yield, give way, षि Bind, धे Drink, and दा <sup>3</sup>. Give, forms similar attributives; as शद्गु Apt to fall; सद्गु Apt to sink, as under affliction, &c.; मेरु Apt to bind; धेरु Apt to drink; दारु Disposed to give. \* *Obs.* The commentators say, that दारु may also be derived from दा <sup>2</sup> or दो <sup>4</sup>. Cut, दे <sup>1</sup>. Nourish, cherish, and दै <sup>1</sup>. Make pure, and signify also, apt to cut, nourish, or purify. N. B. In some original works मि Throw, scatter, is put for षि and मेरु Apt to throw, instead of मेरु.

मर, with no change of vowels, called क्मर, forms similar attributives with घस् Eat, अद् Eat, and सु Go; as घस्मर Apt to eat: gluttonous; अन्नर Disposed to eat: voracious; सुमर Apt to move.

उर, called दुर, forms attributives of the same sort with मिद् Be kind

or affectionate ; भास् Shine, and भंज् Break ; as भिदुर Inclined to be kind, affectionate ; भासुर Disposed to shine, or display splendour, splendid ; भंगुर Apt to break, fragile, brittle.

.उर, called कुर, forms like attributives with छिद् Divide, split, भिद् Divide, and विद् Know ; as छिद्र Apt to divide or split ; भिदुर Apt to divide ; विदुर Habitually knowing or wise : विदुरः *m.* A proper name.

उक् forms similar attributives when affixed to जागृ Awake, also to the reiterative forms of यज् Worship. जप् Repeat in silence, वद् Speak and दंश् Bite ; as जागरूक् Apt to keep awake : vigilant, wakeful ; यायजूक् In the habit of worshipping repeatedly ; जंजपूक् Who is constantly repeating to himself ; वावदूक् Who is continually talking ; दन्दशूक् Who bites severely, or repeatedly.

इ, called कि, is affixed to the reiterative *proper* forms of चल् Go, पन् Fall, मह् Bear, suffer, and वह् Bear, carry, to form the like attributive nouns ; as चाचिलि Who moves continually ; पापति Who falls repeatedly ; सामहि Who repeatedly bears or suffers ; and वावहि Who bears or carries often. इ, called कि, is also used after roots in आ, ऋ, or ॠ ; also after those which drop their penultimate ; as दा Give, ददि Who gives ; धा Keep, hold, दधि Who holds, keeps ; कृ Make, do, चक्रि Who does, who is active ; जन् Bring forth, produce, जज्ञि Who produces : productive, prolific ; खन् Dig, चखि Who digs ; हन् Strike, smite, kill, जग्नि What kills ; गम् Go, जग्मि What goes, &c.

वर, with *conversion*, forms attributive nouns with यायाय Move indirectly, भास् Shine, कस् Go, ष्ठा or स्था Stand, ईश् Be noble, grand, पिस् Form members, and मद् Madden, with प्र prefixed ; as यायावर That moves indirectly or crookedly, यायावरः *m.* The country of

*Kambōja ;*

*Kambōja* ; भास्वर That shines, splendid, elegant ; कस्वर That goes or moves ; स्थावर That stands or remains : fixed, permanent ; ईश्वर Who is noble : ईश्वरः *m.* A lord, master, sovereign, an epithet particularly applied to *Siva* ; पेश्वर That forms members, embodies ; प्रमद्वर What makes mad or intoxicates with love, &c. प्रमद्वरा *f.* The name of a female character in a beautiful episode in the *Mahābhārata*.

वृ, without *conversion* or *augmentation*, called श्वरप्, forms attributives with इ Go, सृ Go, जि Conquer, नश् Destroy, and गम् Go ; as इत्वर That goes ; सृत्वर That goes or moves, जित्वर That conquers ; नश्वर That ruins or destroys : ruinous, destructive ; गत्वर That goes. *Obs.* The redundant प् in श्वरप् denotes the introduction of त् after a short vowel ; and that the म् of गम् is dropped.

र, with *conversion*, forms attributives with हिंस् Hurt, injure, दीप् Shine, कम्प् Shake, जम् \* Release, with the privative अ prefixed, स्मि Smile, कम् Desire, and नम् Bow, bend ; as हिंस्र What injures, hurts, or kills : hurtful, injurious ; दीप्स् That shines : splendid, brilliant ; कम्प्स् That shakes, quakes, or trembles ; अजस्र That does not release : constant, perpetual ; स्मेर That smiles : smiling ; कम्प्स् That longs or desires : नम्र That bends or bows : humble.

उ forms attributives with volitive roots, भिष् Beg, and शन्स् Tell, praise, with आ prefixed ; as रिप्सु That wants to begin, from रिप्स् deduced from रम् ; लिप्सु That wants to obtain : covetous, from लिप्स् deduced from लम् Obtain ; भिष्पु That begs, भिष्पुः *m.* A beggar ; and आशंसु That celebrates, praises. *Obs.* The following are esteemed anomalous forms with उ : इच्छु Who desires, from इष् Desire ; विन्दु That knows : intelligent, from विद् Know.



नञ् forms attributives in their crude state, put after ष्वप् or स्वप् Sleep, तृष् Thirst, and धृष् Be bold, daring; as स्वप्नञ् That sleeps, habitually sleepy; तृष्णञ् That thirsts, habitually thirsty; धृष्णञ् Bold, daring.

आरु, with *conversion*, forms similar attributives with शृ Hurt, injure, and वद् (इ) Salute; as शरारु That hurts, injures: injurious, hurtful; वन्दारु That salutes: polite, complaisant.

रु and लुक are two affixes which form the like attributives with भि Fear; as भीरु and भीलुक That fears: fearful, timid. *Obs.* These two terminations are technically called कृ and क्लुक. The short इ of भि is made long.

आय्य, put after स्पृहि <sup>10</sup> Hope, desire, गृहि <sup>10</sup> Take, श्रु Hear, इ Honour, and जि Conquer, forms with them attributives like the former; as स्पृहयाय्य Who possesses hope or desire: hopeful, desirous; गृहयाय्य That takes or accepts; श्रवाय्य That hears; जयाय्य That defeats: victorious.

अन्त forms attributives affixed to the causal roots गण्डि, from गङ् (इ) Cheek, मण्डि, from मङ् (इ) Adorn, जनि, from जन् Produce, and नन्दि from नद् (इ) Prosper, be happy, rejoice; also to जि Conquer; as गण्डयन्त That causes (beauty to) the cheek; मण्डयन्त That makes ornament or adorn; जनयन्त That causes to produce; नन्दयन्त That causes to rejoice, be happy; जयन्त That gains victory, victorious.

इत्नु forms similar attributives put after स्तनि Make a noise, thunder, गदि Make speak; मदि Make intoxicated, mad, merry, हृदि Make joyful, and दुषि Make bad, spoil, deprave; as स्तनयित्नु That thunders: epithet of a cloud; गदयित्नु What makes speak or talk, what

promotes

promotes conversation : गदयित्नुः *m.* Love, lust, a lustful man, a talkative man ; मदयित्नु That maddens, intoxicates, makes merry ; हृदयित्नु That rejoices the heart ; दूषयित्नु That spoils or depraves.

वि (called द्वि) forms attributives duly affixed to कृ Throw, scatter, गृ Swallow, and जागृ Awake, as कीर्षि That throws or scatters ; गोर्वि That swallows ; जागृवि That awakes, wakeful.

उ (called दु) forms attributive nouns with भू Be, preceded by स्वयं Self, शं Joyful, happy ; or the prepositions वि, सं, or प्र ; as स्वयंभु Self-existent, स्वयंभुः *m.* An attribute of *Brahmā* ; शंभु That exists happily, शंभुः *m.* An attribute of *Siva*, and also of *Brahmā* ; विभु That exists, separately, or distinctly, विभुः *m.* An attribute of *Viṣṇu*, sometimes given also to *Siva* ; प्रभु That exists with eminence, प्रभुः *m.* A master, lord ; संभु That exists together, or together with : co-existent. *Obs.* The redundant इ of दु serves to denote that the radical उ of भू must give place to the affix उ.

*On the Formation of Miscellaneous Substantive Nouns from their Roots.*

822. अ, technically called घञ्, serves to form a variety of substantive nouns. If the root end in च्, it is changed to क्, and if in ज् to ग्. This is denoted by the servile घ् ; while the redundant ञ् implies that the radical vowel is subject to *augmentation*. पाकः *m.* A cooking, a ripening, from पच् Ripen, cook ; यागः *m.* Worship, from यज् Worship ; त्यागः *m.* A quitting or leaving, from त्यज् Quit, leave ; भागः *m.* A portion, share, from भज् Share, serve ; आयः *m.* Arrival, from अय् Go ; भावः *m.* Being, existence, essence, from भू Be ; चायः *m.* A collection, from चि Collect, gather ; दायः *m.* A gift, from दा Give ; कामः *m.* Desire, from कम् Long or lust for, desire ; &c. &c. So the following, and similar

similar words compounded with prepositions: **प्राकारः** A rampart, from कृ Make, with प्र prefixed (the अ of प्र made long, allowable when घञ् is the affix); **प्रासादः** *m.* A palace, from सद् Sink down, repose, with प्रा for प्र, prefixed; **उपाध्यायः** A preceptor, from इ Go, with उप With, by, and अधि Over—**अध्यायः** Going over, reading, study—He with whom one reads or studies; **समाजः** *m.* Society, convention, assembly, herd, flock, from सम् Together, and अञ्; or from सम Equal, fame, and अञ्; **विकारः** Undoing, ruin, disease, disorder, from कृ Do, and वि; **आचामः** *m.* Sipping water, rinsing the mouth, from आ and चम् Eat, drink, sip; **विश्रामः** *m.* Rest, from वि and श्रम् Weary, grow fatigued; **पादः** *m.* The foot, from पद् Go; **दासः** *m.* A servant, from दास् Give; **लाभः** *m.* Getting, obtaining, from लभ् Get, obtain: **दुर्लभ** *adj.* Of difficult attainment, **सुलभ** *adj.* Of easy acquirement.

The following words are esteemed irregulars formed with अ, called घञ्: **स्यदः** *m.* A running, from स्यन्द Run as a liquid; **रधः** *m.* fuel, fire-wood, from इन्ध् Kindle; **अवोदः** *m.* Corruption, waisting away, from उन्द् Moisten, with अव prefixed; **हिम श्रथः** *m.* Release from cold, from हिम Cold, frost, snow, and श्रन्थ Release, let loose. So **प्रश्रथः** *m.* Perfect release, from प्र and श्रन्थ Release. **स्फारः** *m.* or **स्फालः** *m.* A bubble, hail, from स्फूर् or स्फुल् Start, expand; **रागः** *m.* Passion, anger from रंञ् Colour; **कायः** *m.* The body, **निकायः** Habitation, and **आकायः** *m.* A collection, from चि Collect.

823. अ, by some called अल्, and others अ, is an affix of very general application to form nouns of various sorts; and it requires the radical vowel to be *converted*. A great many words formed with घञ् may also be formed by अ. Examples: **चयं** *m.* or **संचयः** *m.* A collection, from सं and चि; **स्तवः** Praise, from स्तु; **भवः** *m.* Being, existence, birth,

birth, &c. from भू; लयः *m.* Diffolution, from ली; करः *m.* Hand, hail, &c. from कृ Do; मदः *m.* Joy, intoxication, &c. from मद्; शमः *m.* Peace, quiet, from शम् Grow quiet. *Obs.* Words of this form occur in every page, and are to be found in dictionaries.

824. अन, with *conversion*, called युद्, and by some अनद्. The redundant द् indicates that words of this class generally form their feminines in ई, called ईप्. अन may be added to almost any root to form nouns expressive of the substantive action, and may generally be Englished by nouns in *ing*; as करणं *n.* A doing, from कृ Do; भवनं *n.* A being, from भू Be; चयनं *n.* A gathering or collecting, from चि Gather, collect; हवनं *n.* An offering, sacrificing, from हु Give, offer up; दानं *n.* The act of giving, also a gift, from दा Give; स्थानं *n.* Standing, a station, from ष्टा Stand; पचनं *n.* A cooking, ripening, maturing, from पच् Cook, &c. दूषणं *n.* Spoiling, corrupting, from दुष् Spoil, corrupt; शयनं *n.* Sleeping, from शी Sleep; शीवनं or श्वेवनं *n.* Spitting, from श्वि Spit; सीवनं or सेवनं, from श्वि ५ Sow, weave, सेवनं *n.* Serving, from सेव Serve, &c. &c. Words of this class beginning with स्त, or स्थ, sink the स् when preceded by उन् Up; as उत्थानं *n.* A standing up, from ष्टा or स्था Stand; उत्तमनं *n.* A standing up stiff, like a post, from ष्टम् (इ) or स्तम् (इ). *Obs.* Words of this form, simple and compound, are exceedingly numerous. They are generally found in the neuter gender, when expressive of the mere act of the verb; but as they are very often put adjectively, they then follow the gender of the substantive. Examples: पचनोग्निः *m.* Cooking fire, where पचन Cooking, is made to agree with अग्निः Fire; पचनीस्थाली *f.* A cooking vessel, where पचन is put in the feminine gender to agree with स्थाली. It is also subject to vary its gender when put last in a compound epithet;

as दुर्योधनः *m.* A bad fighting (man), a proper name or epithet ; सुयोधनः *m.* A good fighting (man). A few words also are made to end in अना *f.* as will be seen presently.

825. आखः *m.* आखरः *m.* आखनिकः *m.* and आखनिकवक् *m.* are four words signifying *the earth thrown up in digging*, derived from खन् Dig, with आ prefixed, by subjoining four terminations, called in some systems of grammar उ, उर, इक्, and इक्वक्. *Obs.* इ is servile to mark the elision of the final in the two first words.

826. त्रिम, called त्रिमक्, is applied to roots in the lists distinguished by a servile डु, to form attributives of the act by which the substantive thing has been produced ; as कृत्रिम Produced by making : factitious, artificial. कृत्रिमो घटः *m.* An artificial vase

827. अथु, with *conversion*, forms noun substantives of the act, with all roots distinguished in the lists by a servile दु ; as वेपथुः *m.* A shaking, or trembling, from वेप् Shake.

828. न, called नङ्, forms nouns expressive of the act, put after the roots स्वप् Sleep, रक्ष् Preserve, यन् Endeavour, strive, प्रच्छ् Ask, विच्छ् Shine, याच् Seek, beg, and यज् Worship, sacrifice. The finals of प्रच्छ् and विच्छ् are changed to श् before न. Examples. स्वप्नः *m.* Sleep, a dream ; रक्षणः *m.* Preservation ; यत्नः *m.* Endeavour ; प्रश्नः *m.* A question ; विम्बः Splendour ; याचना *f.* A seeking, begging : a request or petition ; यज्ञः *m.* Worship, a sacrifice.

829. इ, called कि, forms substantives with the roots दा and धा, preceded by अन्तर Within, or a preposition. The final is dropped ; as अन्तर्धिः *m.* Keeping within : concealment ; आदिः *m.* Beginning ; आधिः *m.* Distress of mind ; परिधिः *m.* Circumference ; सन्धिः *m.* Putting together, construction, composition ; विधिः *m.* Rule, order, regulation,

regulation, &c. An epithet of the Supreme Being. When धि deduced from धा Keep, preserve, with or without a preposition, is put after a noun in a compound state, it forms an attributive of holding or containing; as वारिधिः *m.* What contains the waters: the sea; अंभनिधिः *m.* That in which the waters are held, viz. the ocean; पयोनिधिः *m.* That in which milk or water is held; the sea of water or milk.

830. नि, called क्ति. This affix subjoined to roots forms a numerous class of noun substantives in the feminine gender, generally expressive of the result of the action; as भूतिः *f.* Existence, plunder, booty, from भू; कृतिः *f.* Action, from कृ; बुद्धिः *f.* Understanding, wisdom, from बुध्; स्मृतिः *f.* Memory, remembrance, from स्मृ; गतिः *f.* Movement, motion, from गम्; शक्तिः *f.* Power, ability, from शक्; प्रहृतिः *f.* Joy, from ह्राद्; फुलिः *f.* Perfection, from फुल्ल्; with many others.

The following words substitute नि for ति; as कोर्णिः *f.* A throw, from कृ; गीर्णिः *f.* A swallow, or gulp, from गृ; ज्यानिः *f.* Oldness, antiquity, decrepitude, from ज्या; हानिः *f.* Quittance, loss, from हा. So after the class of roots called लृादि, in the lists marked गि; as लूनिः *f.* A cut, or incision, from लृ Cut, lop; पूनिः *f.* Pureness, purity, from पू Purify.

The following are esteemed anomalously formed with ति: सानिः *f.* Destruction, from षो; हेनिः *f.* The glare of weapons, or of the sun, from हि Move; यूनि *f.* A mixture, from यु Mix; जूनिः *f.* Quickness, haste, speed, from जु Make haste.

831. या, called क्यप्, forms nouns in the feminine gender with the roots शी Sleep, व्रज् Go, move, यज् Worship, विद् Know, षु or सु Bring forth, कस् Sit, मन् Mind, respect, know, चर् Go, भृ Support, maintain, अटाटय Move about, इ Go, अज् Go, with सं prefixed, पन्

Fall, with नि prefixed, and मद् Sink, yield, with नि prefixed. The redundant क्, as usual, implies that neither *conversion* nor *augmentation* takes place, and that प् and त् must be put after a short vowel. Examples, शय्या *f.* A bed ; व्रज्या *f.* A journey, travelling ; इज्या *f.* Worship ; विद्या *f.* Knowledge, science ; सुत्या *f.* Bringing forth, parturition ; आस्या *f.* A fitting ; मन्या *f.* Respect, knowledge ; चर्या *f.* Moral conduct ; भृत्या *f.* Support, maintenance ; अटाट्या *f.* Great travelling ; इत्या *f.* A going ; समज्या *f.* A congregation or assembly ; निपत्या *f.* A falling in or on ; and निषद्या *f.* Retirement, a place of retirement.

या, called क्यप्, and श, is put after क्. The श् implies that the root takes the same form as in the present tense passive. *Ex.* कृत्या *f.* and क्रिया *f.* An act, or action.

या, with *conversion*, is put after सू Go, and जागृ Awake, to form nouns ; as परिसर्या *f.* A movement about : circumambulation ; जागर्या *f.* The being awake, wakefulness.

आ is an affix employed to form feminine nouns subjoined to the root शस् Praise, or to any volitive, reiterative, or nominal, derivative root ; as प्रशंसा *f.* Praise, applause ; दिदक्षा *f.* A wish to see ; जिज्ञासा *f.* A desire to know, चिकीर्षा *f.* A desire to do ; पिपासा *f.* An inclination to drink : thirst ; शिक्षा *f.* The desire to be able: learning, study ; जिगीषा *f.* The wish to conquer, &c. अटाट्या *f.* A travelling much or frequently, &c. कण्डूया *f.* A scratching, &c.

आ is also affixed to form feminine nouns to any root having a *heavy* vowel (long by nature or position), provided it be of a nature to admit of the prefix ई before the passive participle in त (क्ते). See page 417, rule 702. Example. ईहा *f.* Search, endeavour, from ईह ; जागरा Wakefulness, from जागृ. But though the vowel be *heavy*, if the root do not admit

admit of इ in क्त, the feminine is formed by affixing नि (क्ति). See p. 473, r. 830. Example. नीतिः *f.* Moral conduct ; राधिः *f.* Accomplishment, from राध्.

आ forms also the following feminine nouns, but anomalously : इच्छा *f.* Desire, want, from इष् ; जरा Old age, decrepitude, from जृ ; आरा *f.* A sort of knife for cutting leather, from ऋ ; तुला *f.* A pair of scales or balance, from तुल् Weigh ; नारा *f.* A star, from नृ Pals ; राधा *f.* A proper name, the star *Rādhā*, lightning, from राध् Accomplish ; धारा *f.* A stream, the edge of a knife, &c. the going of a horse, &c. from धृ ; गोधा *f.* An animal called *guana*, from गुध् ; हारा *f.* A string of beads, from हृ ; कारा *f.* A prison, putting to death ; लेखा *f.* A stroke, line, writing, from लिख् Write ; रेखा *f.* A stroke, line, perhaps from लिख्, र् and ल् being interchangeable ; चूडा *f.* A top-knot, crest, the crest of a peacock or other bird, root uncertain, unless from चुइ Divide, cleave. *Obs.* Some derive चूडा from चुद् Urge, and give it the same meaning as चेदना *f.* An urging, which seems to be ill founded.

The following feminine nouns are also formed by affixing आ to their respective roots : भीषा *f.* Fear, terror, from the derivative root भीषि ; चिन्ता *f.* Thought, from चिन् (इ) <sup>10</sup> ; पूजा *f.* Worship, from पूज् <sup>10</sup> ; कथा *f.* A tale, story, speech, from कथ् <sup>10</sup> ; कुम्भा *f.* A place of concealment, from कुब् (इ) <sup>10</sup> ; चर्चा *f.* Search, enquiry, investigation, study, research, from चर्च् <sup>10</sup> ; स्पृहा *f.* Hope, desire, from स्पृह् <sup>10</sup> ; तोला *f.* Weight, balance, scales, from तोल् <sup>10</sup> ; and दोला *f.* A swing, from दोल् <sup>10</sup> . So पचा *f.* Cookery, from पच् ; ज्वरा Sickness, from ज्वर् ; जरा *f.* Decrepitude, from जर् ; भिदा *f.* Division, separation, from भिद् ; गुहा *f.* A cave or cavern, from गुह् ; विदा *f.* Knowledge, wisdom, from विद् ; क्षिपा *f.* A cast or throw, from क्षिप् ; जना *f.* Production, a bringing



bringing forth, generation, from जन्; पीडा *f.* Trouble, pain, oppression, from पीड्; सरा *f.* Motion, movement, from सृ; वसा *f.* Lymph, from वस्; रुजा *f.* Sickness, from रुज्; घटा *f.* An assembly, from घट्; यथा *f.* Pain, trouble, from यथ्; प्रथा *f.* Celebrity, celebration, from प्रथ्; and त्वरा *f.* Speed, from त्वर्.

832. आ, called ऊ, forms nouns feminine with roots in आ compounded with अन्तर् Within, अन् True, or a preposition; as अन्तर्धा *f.* A keeping or placing within or between: a covering or concealing, from धा Keep; अज्ञा *f.* Faith, belief, a keeping or holding true, from धा Keep; संज्ञा *f.* A name, a technical term in science, cognizance, from ज्ञा Know, and सं With, together; प्रमा *f.* Authority, example, from प्र and मा Measure.

833. अना, called अन, forms feminine nouns put after causals, and other derivatives, which form their roots by affixing इ, called त्रि; also after इषि (इष्) Desire, ग्रन्थि (ग्रन्थ्) Put in order, श्रन्थि (श्रन्थ्) Slacken, loosen, release, विद् ² Know, वद् ¹ (इ) Salute, and आस् Sit; as कारना *f.* A cause, इषणा *f.* Desire, volition; ग्रन्थना *f.* A stringing, arranging; श्रन्थना *f.* A loosening, setting free, releasing; वेदना *f.* A knowing, knowledge; वन्दना *f.* A salutation; and आसना *f.* A fitting; See p. 471, rule 824.

834. इ, called इन्, is sometimes put after a root to form a feminine noun, when a question is put and answered; as कारिः *f.* in the following sentences: *Question.* कां कारिमकार्षीः What work hast thou done? *Answer.* सर्व्वं कारिमकार्षं I have done all the work. •

835. अनि is an affix occasionally used to form a feminine noun in a sentence, when malediction is implied, which noun is preceded by a privative particle. Examples: अजीवनिस्ते भूयात् Mayst thou experience

non-existence! or, literally, may non-existence, or lifelessness, be unto thee! अप्रयाणिस्त्वभूयात् May'st thou not proceed! or, literally, may thy non procedure be, or come to pass. *Obs.* Such sentences seldom appear.

836. अ, called खल्, occasionally forms a noun when put in composition with ईषत् A little, दूर Bad, hard, difficult, or सु Good, easy; as ईषदाढ्यंभवंभवता Property (is) of little value with you, Sir. दुराढ्यंभवं Property of bad or little value. इषत् करः घटस्त्वया A jar of little make by thee. दुष्करः Hard or bad make. सुकरः Good or easy make. *Obs.* These last two compounds may be interpreted several ways; as hard or difficult to do; or, who does ill, &c. Easy to do; or who does well, &c.

837. अन is indifferently used as the termination of a noun preceded by ईषत्, दूर, and सु; as सुदर्शन or सुदर्श Well looking; सुशासन or सुशास Well governing; दुर्योधन or दुर्योध Bad or hard fighting; सुधर्षण or सुधर्ष Easy or good ruling; ईषन्मर्षण or ईषन्मर्ष Little suffering. *Obs.* These, and similar compounds, are sometimes used substantively, often as adjectives, with an active or a passive signification, and occasionally as proper names. Thus सुदर्शनं *n.* Means the act of looking well; सुदर्शनः *m.* A well looking (man), or a well seeing (man), or (a man) easy to be seen. सुदर्शनः *m.* is also the name of the *Chakra* or *Discus* of *Vishnu*. See p. 473, r. 830.

*Of miscellaneous Words formed with the affixes called उनादि, &c.*

838. THE affixes about to be noticed are technically called उनादि, viz. उ, &c. The words formed by them are mostly of common occurrence, and, of course, very useful; but their derivations from certain roots appear

appear, in many instances, very vague and unsatisfactory; particularly when neither the meaning of the assigned root, nor its radical letters, correspond with those of the supposed derivative. To reconcile this, the grammarians give many rules; but as these are, very often, arbitrary attempts to reconcile absurdities, it has been judged proper to omit them, and to give mere lists of a few of the words, according to their endings, followed by the roots from which they are supposed to be derived. The more ancient grammarians seem to have omitted this class of words, perhaps because they were too anomalous.

839. उ is an affix used as the termination of a very considerable class of nouns. If the vowel of the supposed radical is *augmented* in the derivative, this affix is called उण् or उन्, if *converted* उ, and if neither of these changes takes place, कु. But as the effect of these distinctions will be perceived in the words themselves, it will be needless to take any further notice of them. The following, therefore, is a list of nouns formed by the affix उ:

कारु: *m.* A maker, from कृ Do; वायु: *m.* The wind, from वा Blow, move; पायु: *m.* The *anus*, from पा Drink; जायु: *m.* A medicine, or remedy, from जि Conquer; मायु: *m.* Bile, from मि Throw; स्वादु *adj.* Sweet, delicious, from स्वद् Relish, taste; साधु: *m.* An honest, upright, good man, from साध् Accomplish; because, say they, he accomplishes another's business; आशु *adj.* Quick, आशु: *m.* A species of grain, from अश् Eat; सानु: *m.* The summit or ridge of a mountain, from षन् or सन् Offer, give; दारु: *m.* Wood, from दृ Tear; जानु: The knee, from जन् Bring forth, produce; चारु *adj.* Pleasant, agreeable, delightful, beautiful, pretty, from चर् Go, move, act, eat; चादु *adj.* Eloquent, from चद् Split, divide; किंशारु: *m.* The delicate point of a grain of corn, from किं

and

and शृ Injure ; गोमायुः *m.* A jackal, from गो and मि Throw ; जरायुः *m.* The womb, from इ Go, and जरा Old age ; तालु *n.* The roof of the mouth or palate, from तल् Lay a foundation, found, establish ; राहुः *m.* The ascending node, or dragon's head, from रह् Forfake, leave alone ; बाहुः *m.* The arm, from वह् Carry ; पांशुः *m.* or पांसुः *m.* Duft, from पस् (इ) Destroy ; and कृक्वाकुः *m.* Who speaks from the throat, viz. a cock, peacock, &c. from कृक् The throat, and वच् Speak. All the foregoing are formed with उन् or उण्.

भरुः *m.* Who feeds or maintains, from भृ Feed, support, maintain ; मरुः *m.* A country void of water, from मृ Die ; शयुः *m.* Who sleeps, name of a fabulous serpent, from शी Sleep ; नरुः *m.* A tree, from नृ Cross over, pass, traverse ; चरुः *m.* An offering of dressed food, flesh, &c. from चर् Eat, go, &c. त्सरुः *m.* The hilt of a sword, &c. from त्सर् Go concealed ; ननु *adj* Fine, small, thin, slender, and ननुः *f.* The body, from तनु Stretch, draw out into length ; मयुः *m.* A fabulous monster, with a human body and a horse's head, from मि Throw ; महुः *m.* An aquatick bird of the stork species, from मस्ज् Dive ; कटु *adj.* Pungent, and कटुः *m.* The name of a pungent or astringent plant, from कट् Be pungent ; वटुः *m.* A *Brahmachārī*, or novice in divinity, from वट् Speak ; शरुः *m.* Thunderbolt, dart, anger, from शृ Injure ; स्वरुः *m.* A thunderbolt, from स्वं Sound ; स्नेहुः *m.* A disease, or, according to some, the moon, from स्निह् Be gentle, kind, affectionate ; त्रपुः *m.* Tin, from त्रप् Be ashamed ; वसुः *m.* Wealth, riches, treasure, the title of an order of mythological beings, of which there are eight ; वसु *adj.* Rich, from वस् Remain, stay, dwell, असुः *m.* Life, existence, from अस् Be, exist ; हनुः *m.* The hollow of the cheek, from हन् Smite ; क्लेदुः *m.* The moon, from क्लिद् Weep ; वन्धुः *m.* A relation, kinsman, friend, from वन्ध् Bind ; मनुः *m.* A wife and

and learned man, the name of a reputed law-giver, from मन् Mind, know ; बिन्दु A drop, a globule of water, or the like, a dot, or spot, a discale of the teeth, from बिद् Share, portion ; सिन्धुः *m.* The river Indus, the country near the Indus, the sea, सिन्धुः *f.* A river, from स्यन्द Run, as water ; इन्द्रः *m.* The moon, from इद् (इ) Be glorious, magnificent, shine ; or, according to some, from उन्द्र Make wet ; बहु *adj.* Much, many, from वह Bear, carry, ; इषुः *m.* An arrow, from इष् Go, or, according to some, ईष् Injure ; कन्दुः *m.* Parched grain, from कद् (इ) Be in distress of body or mind ; रज्जुः *m.* Rope, cord, from सृज् Let go, create ; तर्कः *m.* A spindle, from तर्क् <sup>10</sup>. Make clear, or according to others, from कृत् Wind about ; न्यंकुः *m.* A deer, from नि and अच् Go ; फल्गुः *m.* A certain river, and a particular tree, from फल् Bear fruit, prosper ; पटु *adj.* Just, true, excellent, well, sane, healthy ; पटुः *m.* Cloth, from पद् Go ; नाकुः *m.* The hill raised by the white ant, from नम् Bend, bow ; मधुः *m.* Honey, and मधु *n.* Spring, from मन् Mind, know ; जतुः *m.* Lac, from जन् Produce ; वल्गु *adj.* Beautiful, engaging, वल्गु *n.* A species of blue cloth, from वल् Spread ; शिशुः *m.* A child, from शश् Jump ; ययुः *m.* A horse to be sacrificed, from यु Mix ; बभुः *m.* Fire, the name of a saint, a title of *Vishnu* and of *Siva* ; बभु *adj.* from भृ Support ; चक्रुः *m.* An agent, from कृ Do ; पपुः *m.* A nourisher, from पा Cherish, nourish ; रिपुः *m.* An enemy, from रप् Speak ; पृथु *adj.* Large, great, पृथुः *m.* Fire, an ancient king, from प्रथ् Magnify, celebrate ; लघु *adj.* Light, not heavy, from लघ् Be dry ; गुरु *adj.* Heavy, grave, and गुरुः *m.* A spiritual teacher, a grave man, from गृ Make know, teach ; or, according to some, गृ Swallow ; पुरः *m.* The name of an ancient king, पुर *adj.* Abundant, from पृ Nourish, fill ; भिद्दुः *m.* A thunder-bolt, from भिद् Divide, cleave ;  
विधुः

विधुः *m.* Camphor, the moon, a name of *Vishnu*, from यध् Hunt, drive ;  
 गृधुः *m.* Greediness, from गृध् Be greedy, covet ; धृषु *adj.* Daring, bold,  
 active, from धृष् Dare, brave, presume, be bold, active, &c. इषुः *m.* An  
 arrow, from इष् Go ; मृदु *adj.* Soft, gentle, mild, from मृद् Prefs, bruise,  
 tread, or trample upon ; कुरुः *m.* The name of an ancient king, and of a  
 country, from कृ Do ; or, according to some, कृ Throw, scatter ; उरु *adj.*  
 Broad, उरुः *m.* The thigh, from ऊरु Go ; भृगुः *m.* A proper name, the  
 planet Venus, from भ्रज् Fry ; रघुः *m.* An ancient king, from लघ् (इ)  
 Leap, go ; ऋजु *adj.* Straight, right, true, from अर्ज Earn, or better, from  
 ऋज् Be steadfast ; पशुः *m.* A beast, from दश् See ; but rather from पश्  
 Bind ; आखुः *m.* A mouse or rat, from खन् Dig, with आ prefixed ;  
 परशुः *m.* or पशुः *m.* A battle axe or hatchet, from पर A foe, and शृ  
 Injure ; द्रु *m.* A tree, from द्रु Run, because, say they, a tree runs upward ;  
 हरिद्रुः A certain tree, from हरि, and द्रुः A tree, from द्रु Run ; मितद्रुः *m.*  
 The ocean, from द्रु Run, and मित Measured ; (according to some मितद्रु  
 from मित White, and द्रु) शतद्रुः *m.* A certain river, from शत A hundred,  
 and द्रु Run, viz. That runs in a hundred streams ; खरुः *m.* Desire,  
 anger, a horse, a fool, from खन् Dig ; शंकुः *m.* A peg, pin, stake, from  
 शक् (इ) Fear ; पीयुः *m.* Gold, the sun, time, a crow, from पा Drink ;  
 नीलंगुः *m.* or नीलांगुः *m.* The name of a reptile, a jackal, from नि and  
 अग (इ) Go ; लिगुः *m.* A fool ; लिगु *n.* Mind, understanding, from लग्  
 Stick ; देवयुः *m.* A godly man, from देव and या Go, attain ; मृगयुः *m.*  
 A huntsman, sportsman, from मृग A deer, या Go, attain ; and मित्रयुः *m.*  
 One acquainted with the ways of mankind, from मित्र A friend, and या  
 Go, acquire. अपशुः *m.* A child, time, अपशु *adj.* Beautiful, agreeable,  
 from ष्टा Stand, with अप prefixed ; दुष्ट *adj.* Bad, wicked, from दुः and

ष्टा ; सुष्ठु *adj.* Good, from सु and ष्टा. *Obs.* There may be a few more words formed with उ.

840. उर. The following are formed with the affix उर. मन्दुरा *f.* A stable, bed clothes, from मद् (इ) Rest, &c. मथुरा *f.* The name of a city, from मथ् Churn ; वाशुरा *f.* Night, from वाश् ; or, according to some, वासुरा *f.* A woman, a she elephant, night, from वस् Dwell ; चतुर *adj.* Clever, expert, skilful, from चन् Seek, ask ; चक्रः *m.* A wheel carriage, from चक् Whirl ; अंकुरः *m.* अंकूरः *m.* A bud, shoot, germ, from अंक Mark ; विथुरः *m.* A thief, a wicked giant, from व्यथ् Suffer pain or trouble ; मकुरः *m.* or मुकुरः *m.* A mirror, from मक् Adorn ; दहूरः *m.* A cloud, a frog, from दृ Tear ; महुरः *m.* A fort of fish, from मद् ; कवूरः *m.* Name of a giant ; कवूर *adj.* White, from कव् Describe, delineate, paint ; वन्धुर or वन्धूर *adj.* Modest, humble, beautiful, from वन्ध् Bind ; कुक्कुरः *m.* or कुकुरः *m.* A dog, from कुक् Take, receive ; मसुरा or मसूरा *f.* A species of grain ; श्वशुरः *m.* Husband's or wife's father, from अश् Collect, with शु prefixed ; विधुर *adj.* Out of order, unwell ; विधुरः *m.* Separation, from विध् Ordain ; &c.

841. इष. A few nouns are formed with the affix इष ; as महिषः *m.* A buffalo, महिषी *f.* A queen, from मह् Grow large ; अविषः *m.* The sea, from अव् Go, &c. आमिषः *m.* or षं *n.* Meat, flesh, from अम् Go, serve, sound ; नविषः *m.* or नाविषः *m.* Heaven, sky, नविषी *f.* or नाविषी *f.* A river, a celestial nymph, a certain country, from नव् (Not in the lists of roots) ; अब्यथिषः *m.* Water, the sun, from व्यथ् Suffer pain, with the privative अ prefixed ; and अब्यथिषी *f.* The earth, night.

842. विष affixed to किल् Play, forms किल्विषं *n.* Sin, evil. *Obs.* Some derive this word from कृ Do.

843. इर. With this affix are formed the following words: निमिरं *n.* Darknefs, a diforder of the eyes, from निम् Be damp, wet, steam; इषिर *m.* Fire, from इष् Want; मदिरा *f.* Wine, ardent fpirits, from मद् Be merry, mad; मुदिरः *m.* A cloud, मुदिर *adj.* Lascivious, amorous, from मुद् Rejoice; खदिरः *m.* The moon, from खिद् Grieve; छिदिरः *m.* A fword, from छिद् Cleave; भिदिरं *n.* A thunderbolt, from भिद् Divide, fplit; मन्दिरं *n.* A houfe, temple, from मद् (इ) Reft, &c. चन्दिरः *m.* The moon, an elephant, from चद् (इ) Rejoice, fhine; मिहिरः *m.* The fun, from मिह् Make water; मुहिरः *m.* Defire, a fool, from मुह् Be deprived of fenfe; मुचिरः *m.* A liberal man, from मुच् Free, releafe; रुचिर *adj.* Beautiful, pleafing, from रुच् Pleafe; रुधिरं *n.* Blood, रुधिरः *m.* The planet Venus, from रुध् Confine; बधिर *adj.* Deaf, from बध् Bind; शुषिरं *n.* A hole, from शुषु Dry; आशिरः *m.* Fire, a giant, from अश् Devour; अजिरं *n.* A court, or yard, from अज् Go; शिशिरं The dewy feafon, cold, dew, शिशिर *adj.* Cold, from शश् Jump, leap; स्थिर *adj.* Fixed, ftadfaft, fteady, firm, constant, from स्था Stand; स्फिर *adj.* Abundant, from स्फाय् Abound, increafe; स्थविर *adj.* Old, aged, from स्था Stand; खदिरः *m.* The *Khadira Mimosa*, which yields the Terra Japonica, from खद् Injure; शिविरः *m.* A tent, from शी Sleep, reft, repofe, &c.

844. इल् is an affix with which the following, and perhaps a few other nouns are formed: मलिलं *n.* Water, from मल् Go; अनिलः *m.* Air, from अन् Breathe; महिला *f.* or मेहेला *f.* A woman, from मह् Grow large; भडिलः *m.* A hero, a fervant, from भड् Profper, be happy, &c. भंडिलः *m.* A meffenger, भंडिल *adj.* Happy, from भड् (इ) Be happy; शंडिलः *m.* Name of an ancient fage, from शड् (इ) Be difordered, collect; पिंडिलः *m.* An aftrologer, from पिड् (इ) Collect; तुंडिलः



तुंडिलः *m.* Who has a large mouth, from तुड् (इ) Tear; तुन्दिलः *m.* Large bellied, from तुद्; कोकिलः *m.* A nightingale, from कुक् Take; भविलः *m.* A poet, from भू Be; कुटिल *adj.* Crooked, from कुद् Be, crooked; कपिलः *m.* The name of an ancient sage, and of *Krishna*, a dog; कपिला *f.* A species of cow; कपिल *adj.* Black and red, brown, from कम् Defire; गुपिलः *m.* Name of a king, from गुप् Hide, preserve; गुहिलं *n.* A forest, from गुह Conceal; मिथिला *f.* Name of a city, from मथ् Churn; पथिलः *m.* A road, from पथ् Go; &c.

845. एर. The following words are formed with the affix एरः पतेरः A bird, from पन् Go, fly; कठेरः *m.* Who lives with difficulty, from कद् (इ) Be anxious; कुठेरः *m.* A kind of fruit, from कुद् (इ) Be lame, idle, &c. गउेरः *m.* A cloud, from गइ Cheek; गुउेरः *m.* Something made of coarse sugar, from गुइ (इ) Preserve; दशेरः *m.* What kills, from दश् (इ) Bite; कुबेरः *m.* The god of riches, the name of a tree, from कुब् (इ) Hide, cover, conceal; शनेरः *m.* An enemy, from शद् Fall; मूलेरः *m.* The hair matted and twisted together, so as to form a sort of turband, from मूल् Root; गुधेरः *m.* Who hides, from गुध् Wrap about; गुहेरः *m.* An iron hammer, from गुह Hide; मुहेरः *m.* A fool, from मुह Lofe fense; कवेरः *m.* A dove or pigeon, from कु Coo; &c.

846. ओर forms the following words: कठोर *adj.* Hard, difficult, severe, from कद् (इ) Be anxious, prick; चकोरः *m.* Name of a bird, from चक् Strike again, flash; किशोरः *m.* A colt, from शृ Injure, with किं prefixed; सहोरः *m.* A good man, from सह Bear, be patient, &c.

847. उर forms मयूरः *m.* A peacock, from मी Injure, kill; सिंदूरः *m.* सिंदूरः Name of a tree, सिंदूरं *n.* Red lead, from स्यद् Run, flow; &c.

848. ओल forms फपोलः *m.* The temple, cheek, from कप् (इ) Tremble.

849. तु forms many words, of which are सेतुः *m.* A bridge, from सि Bind; तन्तुः *m.* Thread, from तन् Draw out into length, गन्तुः *m.* A traveller, from गम् Go, मस्तुः *m.* Whey, from मस् Measure; शक्तुः *m.* or सक्तुः *m.* Flour, meal, from शक् Able, or षच् Serve; ओतुः *m.* A cat, from अक् Kill. In the same vague way are derived धातुः *m.* The ore of metal, and a verbal root; क्रोष्टुः *m.* A jackal; पीतुः *m.* Fire, fun; ऋतुः *m.* A season, कन्तुः *m.* The god of desire; मन्तुः *m.* Sin, crime, जन्तुः *m.* An animal; गान्तुः *m.* A nightingale, a songster; भान्तुः *m.* The sun; यान्तुः *m.* A traveller, a messenger, time; हेतुः *m.* Cause, motive, reason; केतुः *m.* The descending node, or dragon's tail, and a flag; अप्तुः *m.* The body; वस्तु *n.* Thing; वास्तुः *m.* The site of a house; क्रान्तुः *m.* A sacrifice; एधतुः *m.* Fire, a man; वहतुः *m.* A draft ox; जीवतुः or जीवान्तुः *m.* A maintenance or livelihood; &c.

850. उ forms a few words, such as कर्षूः *m.* A fire made with dry cow dung made into cakes, from कृष् Draw, plough; चमूः *f.* An army, from चम् Eat; तनूः *f.* The body, from तन् Stretch out. So धनूः A Bow; सजूः A merchant; खर्जूः The itch; मर्जूः Who cleanses, a washerman; वधूः *f.* A wife, a son's wife, a woman; क्रक् An itching disorder; पादूः A shoe, from पद् Go; आडूः A raft; अलावूः *f.* A species of gourd; तर्दूः A wooden spoon; दद्रूः A ring worm; नृतूः A dancer, शृधूः The anus, from शृध् Break wind; रतूः A celestial river, a true speaker; अन्दूः A fetter, a certain ornament; जंभूः or जंभुः *m.* A certain tree or its fruit; and a few others.

851. उन् forms nouns with मृ Die, and गृ Swallow; as मरुन् The wind, the north-west wind; गरुन् or गरुन्मान् The bird of Vishnu; गर्मुन् Gold, and a species of grass.

852. उल forms हर्षुलः *m.* A deer, and हर्षुल *adj.* Handsome, lovely, from हृष् Be glad; चदुल *adj.* Beautiful.

853. इन् forms nouns with हृ Take, सृ Spread, go, रुह Grow, and यूष् Kill; as हरिन् Green; सरिन् A river; रोहिन् *f.* The name of a deer, of a fish, and of a creeping plant; योषिन् *f.* A woman, a female. So नडिन् Lightning, from नड Beat.

854. ठ affixed to शम् Quiet, makes शंठः *m.* A hermaphrodite.

855. अठ affixed to कम् Defire, makes कमठः *m.* A tortoise; and the same subjoined to रम् makes रामठं *n.* Asafoetida.

856. ख subjoined to शम् Quiet, forms शंखः *m.* The trumpet shell.

857. ठ affixed to कण् Go, makes कंठः *m.* The throat.

858. अल forms many nouns, such as the following: शकलं *n.* A piece, from शक् Able; शमल Ordure, from शम् Quiet; वहल *adj.* Much, many; वृषलः *m.* A man of the *Sudra*, or fourth tribe; देवलः *m.* A hired priest, from दिव् Play; सरलः *m.* A fir tree, from सृ Go; पललं *n.* Flesh, from पल् Go, preserve; नरलः The centre jewel in a necklace, agitation; कंवलं *n.* A blanket, from कम् Defire, मुसलं *n.* A sort of pestle for beating off the husk of rice, sometimes written मुषलं, from मुस् <sup>4</sup>. Beat in pieces, or मुस् Steal; लांगलं *n.* A plough, from लग् (इ) Go, &c. म् put before अल, as in कुद्रमलः or कुड्रमलः *m.* Part of a flower, a place in hell, from कुद्र or कुड्र; कश्मलं *n.* Stupor, loss of sense, from कश् Injure; and कोमल *adj.* Tender, delicate, fine, from कु or कृ Make a noise. There are many more in अल, such as केवल *adj.* Sole, only, alone, कमलं *n.* The lotus; कमला *f.* The consort of *Vishnu*, viz. *Lakshmi*, चपल *adj.* Fickle, uncertain, unsteady; कुशल *adj.* Clever, expert, capable, कुशलं *n.* Welfare, happiness; मंगल *adj.* Happy, prosperous,

prosperous, मंगलः *m.* The planet Mars, मंगलं *n.* Welfare, prosperity, happiness ; छगलः *m.* or छागलः *m.* A goat ; पललं *n.* Flesh ; मण्डलं A circle, a country, मण्डलः *m.* A dog ; कुण्डलं *n.* An ear-ring ; छलं *n.* Deceit, and a few others.

859. उ forms nouns after roots ending in a nasal ; as दंडः *m.* Stick, staff, rod, instrument of punishment ; punishment, &c. from दम् Tame ; खण्डः *m.* A piece, fragment, a preparation of sugar, from खन् Dig, break ; शण्डः *m.* A hermaphrodite, from शम् Quiet ; चण्ड *adj.* Wrathful, very passionate, चण्डी *f.* A title of *Durgā*, the consort of *Siva*, *Sivā*, from चन् Injure ; अंडः *m.* An egg, from अम् Be crude, or अन् Breathe, &c. &c.

860. आल ; as चंडालः *m.* or चांडालः *m.* The name of a low tribe ; स्थालं *n.* A dish, from स्था Stand ; पियालः *m.* The name of a tree, from पी Drink ; कुलालः *m.* A potter, from कुल् Collect ; पलाल *n.* A stalk, straw, from पल् Preserve, &c. So मृणालं *n.* The stalk of the lotus ; पातालं *n.* Hell, the infernal regions, विडालः *m.* A cat ; मृगालः *m.* A jackal, &c. &c.

861. अंग forms तरंगः *m.* A wave, from तृ Cross over ; मृदंगः *m.* A sort of drum ; &c.

862. ग forms गंगा *f.* The river Ganges, from गम् Go ; शृंगं *n.* A horn, from शृ Injure, खड्गः A sword, from खड् Divide ; पूगः *m.* The araca tree, from पू Purify, छागः *m.* A goat, from छो Cut, reap ; &c.

863. अंड forms करंडः *m.* Honey-comb, from कृ Do, सरंडः *m.* A bird, from सृ Go ; भरंडः *m.* A master, from भृ Support ; वरंडः *m.* A disorder of the face, from वृ :

864. अद् forms शरद्, or शरत्, The dewy season, autumn, from शृ Decay, दरद्, or दरत् *f.* A mountain, fear, from दृ Tear ; दृषत् *f.* A

stone,

stone, from दृ with ष् inferted. *Obs.* This word is sometimes written, दशन्, and some derive it from दृ Honour.

865. दृ forms the crude pronouns त्यद्, तद्, and यद्, they say, from त्यञ् Quit, तन् Stretch out, and यञ् Worship.

866. मद् forms the crude pronouns अस्मद् and युष्मद्, they say, from अस् Be, and युष् Kill.

867. म forms the following words: अर्मः *m.* A disease of the eyes, from ऋ Go; स्तोमः *m.* A heap, from स्तु Praise; सोमः The moon, the *Sōma*, or moon plant; from सु Stir; होमः *m.* A burnt offering of oiled butter, from हु Offer; सर्गः *m.* Going, from सृ Go; धर्मः *m.* Duty, from धृ Hold fast; क्षेमं *n.* Happiness, from क्षि Waste; क्षोमं *n.* Flax, from क्षु Sneeze; भामः *m.* Anger, light, noise, fun, from भा Shine; वाम *adj.* Beautiful, left, finifter, वामं *n.* Wealth, वामः *m.* *Siva*, god of love, the sea, from वा Go, blow as the wind; पद्मः *m.* or पद्मं *n.* The lotus, a large number, &c. from पद् Go; यक्ष्मः *m.* A physician, from यश् Worship, magnify; and नेम *adj.* Half, from नी Conduct. So जित्त *adj.* Crooked, from हा Quit, ग्रामः A village, from ग्रस् Swallow, उमं *n.* A city, from अव् Cherish; सिम *indec.* on all sides, from सि Bind; शुष्मं *n.* Fire, near, from शुष् Dry; इष्मः *m.* Defire, spring, from, इष् Defire, युष्मः *m.* An arrow, a warrior, from युध् Fight; इध्मः *m.* Fire-wood, from इन्ध् Kindle, thine; दस्मः Who worships, from दस् Shine, श्याम *adj.* Dark, black, from श्यै Go; धूमः *m.* Smoke, from धू Shake; सूमः *m.* Sky, from सू Bring forth; युग्मं *n.* A pair, from युज् Join; रूक्मं *n.* Gold, from रूच् Please; तिग्म *adj.* Sharp, from तिज् Sharpen; हिमं *n.* Cold, from हन् Kill; भीम *adj.* Frightful, dreadful, भीमः *m.* A proper name, from भी Fear; भिष्मः *m.* A proper name, from भिषि Cause fear, भिष्म *adj.* Frightful, dreadful; घर्मः *m.* Heat, sweat, from घृ Leak, shine,

shine; योष्मः *m.* Heat, from गृ Sprinkle, or, according to some, from यस् Swallow; &c.

868. इवी, अवी, or वी, subjoined to the root प्रथ् Declare, make know, &c. forms पृथिवी, पृथवी, or पृथ्वी *f.* The earth. *Obs.* The radical र is changed to ऋ by the rule संप्रसारण.

869. व forms the following nouns: अश्वः *m.* A horse, from अश् Eat; पुष्पः *m.* A season, the sun, पुष्पा *f.* A particle of water, from पुष् Have affection for, &c. लट्वा *f.* A kind of bird, a fruit, from लट् Be childish, speak like a child; कण्वं *n.* Sin, कण्वः *m.* Name of an ancient sage, from कण् Go, shut the eyes, &c. *Obs.* Some write क्ण्वं *n.* Sin. खट्वा *f.* A bedstead, from खट् Covet; विश्व *adj.* All; विश्वं *n.* The whole, the universe, from विश् Enter; with many others of very vague derivation.

870. अन् forms the following crude nouns: युवन् Young, from यु Mix; वृषन् *nom.* वृषा A title of *Indra*, from वृष् Rain; नक्षन् *nom.* नक्षा A carpenter, from नक्ष Hew; राजन् *nom.* राजा A king, from राज् Shine; धन्वन् *nom.* धन्वा *m.* A country void of water, *nom.* धन्व *n.* A bow, from धन्व Go (not found in the lifts), द्युवन् *nom.* द्युवा Sun, from द्यु Go before; प्रतिदिवन् *nom.* प्रतिदिवा The day, from दिव् Sport, play, and प्रति prefixed. The following words in अन् are considered as irregular in their derivation: श्वन् *nom.* श्वा A dog, from श्वि, Go; उक्षन्, *nom.* उक्षा A bull, from उक्ष Sprinkle water; पूषन्, *nom.* पूषा The sun, from पुष् Feed, nourish; प्लीहन्, *nom.* प्लीहा A disease of the spleen, from प्लिह Go; क्लेदन्, *nom.* क्लेदा The moon, from क्लिद् Grow wet; स्नेहन्, *nom.* स्नेहा Love, affection, kindness, the moon, from स्निह Have affection; मूर्धन्, *nom.* मुर्धा The head, from मुह Lofe sensation; मज्जन्, *nom.* मज्जा Marrow, from मस्ज् Dive; अर्यमन्, *nom.* अर्यमा The sun, from ऋ Go; विश्वप्सन्, *nom.*

विश्वप्सा Fire, from विश्व All, and प्सा Eat; परिज्मन्, *nom.* परिज्मा Fire, the moon, from जन् Produce, and परि. *Obs.* Some write परिज्वन् A name of *Indra*, and derive it from जु Mix, and परि. मानरिष्वन्, *nom.* मानरिश्वा The wind, from श्वि Go, increase, preceded by मान् Mother; and मघवन्, *nom.* मघवा A title of *Indra*, from मह Magnify, the ह् being changed to घ्, and अव् introduced; but some deduce it from मिह Make water, such being the uncertainty of etymological enquiries.

871. एनु subjoined, forms हरेणुः *m.* A kind of perfume or sweet smelling drug, from ह Take; and करेणुः *f.* A she elephant, *m.* A he elephant, from कृ Do.

872. थ forms हथ *adj.* Sorrowful, distressed, from हन् Strike; कुष्ठं *n.* The leprosy, from कुष् Ascertain, prove; नीथः *m.* A leader, from नी Conduct; रथः *m.* A chariot, from रम् Sport, divert; or, according to some, from रण् Go; काष्ठं *n.* Wood, from काश् Appear; अवभृथः *m.* The end of an oblation, from भृ Bear, with अव prefixed; कोष्ठः *m.* The inside of any thing, from कुष् Ascertain, prove, extract; ओष्ठः *m.* Lip, upper lip, from उष् Warm, &c. गाथा *f.* A mode in music, versification, from गै Sing; अर्थः Meaning, design, intention, signification, wealth, advantage, profit, &c. &c. from ऋ Go. थ forms also पीथः *m.* The sun, पीथं *n.* Oiled butter, from पा Drink; तीर्थं *n.* Any holy place visited by pilgrims, also an ordinance, a sacrifice, &c. &c. from तृ Traverse; तुत्यः *m.* Fire, from तुद् Goad, give pain; उक्थं *n.* A portion of the *Sāma Vēda*, from वच् Speak; रिक्थं *n.* or ऋक्थं *n.* Wealth, goods, from रिच् Separate, void often, and ऋच् Praise; सिक्थं *n.* Wax, from सिच् Sprinkle; निऋथः *m.* A portion of the *Sāma Vēda*, from ऋ Go, with निर prefixed; निशीथः *m.* Midnight, or the night, from शी Sleep,

Sleep, with नि prefixed; गोपीथं *n.* A place of pilgrimage, perhaps from पा Drink, with गो prefixed; अवगथः *m.* One who performs his ablutions early in the morning, from अव and गम् Go; उद्गीथः *m.* A portion of the *Sāma Vēda*, from उन् and गै Sing; समिथः Fire, from सं prefixed to इ Go; तिथः *m.* Fire, dust, from तिज् Sharpen; पृष्ठं *n.* The back, from पृष् Sprinkle, shed water; गूथं *n.* Excrement, from गू Void excrement; यूथं *n.* A herd or flock, from यु Unite, mix; प्रोथः *m.* or प्रोथं *n.* Snout, muzzle of a horse, प्रोथः *m.* A traveller, from प्रु Go; and perhaps a few others.

873. उथ forms जरूथं *n.* Flesh, from जृ Decay; and वरूथः *m.* The covering of a chariot, वरूथं *n.* Leather, habitation.

874. र. The following words are deduced from their supposed roots by affixing रः स्फारः An enlargement, or swelling, from स्फाय् Swell, grow large; नक्रं *n.* Butter-milk, from नच् Shrink; वक्र *adj.* Crooked, from वच् Go; शक्रः A title of *Indra*, from शक् Be able; क्षिप्र *adj.* Quick, क्षिप्रं *adv.* Quickly, from क्षिप् Throw; सुद्र *adj.* Small, little, mean, from सुद् Beat or pound to powder; सृप्रः *m.* The moon, from सृप् Go; नृपाः *m. plur.* Certain articles for offerings, from नृप् Satisfy; द्रप्र *adj.* Strong, bold, from द्रप् Be proud; चन्द्रः *m.* A worshipper, from चद् (इ) Shine; उद्रः *m.* An aquatic animal, perhaps an otter, from उद् Be wet, moisten; श्वित्रं *n.* The white leprosy, from श्वित् Whiten; वृत्रः *m.* An enemy, a noise, darkness, a hill, a wheel, and the name of an evil spirit, from वृत् Pass, turn, injure; वीरः *m.* A hero, brave man, from अज् Go; नीरं *n.* Water, from नी Conduct; पद्रः *m.* A village, from पद् Go; मद्रः *m.* Mirth, gladness, the name of a country, from मद् Be mad, merry, &c. मुद्रा *f.* Money, a mode of joining the backs of the hands, and linking the fingers, from मुद् Rejoice, or else from



मुद् Mix, put together; खिद्: *m.* Disease, from खिद् Grieve; छिद् *n.* A hole, cleft, from छिद् Cut, cleave, divide; भिद् *n.* A thunder-bolt, from भिद् Divide; मन्द्र: A deep noise like thunder, from मद (इ) Repose, sleep; चन्द्र: *m.* The moon, camphor, gold, water, and the name of a planet, from चद् (इ) Shine; दह: *m.* Fire, from दह Burn; दत्तौ *m. dual*, The twin stars, the physicians of heaven; दत्त: *m.* An ass, from दस् Throw; दध: *m.* The ocean, a small quantity, from दंभ Collect; उत्त: *m.* A ray or beam of light, उत्ता *f.* A cow, from वस् Dwell; वाल: *m.* A day, and वालं *n.* A habitation, from वास् Cause dwell; शीर: *m.* A large serpent, or dragon, from शी Sleep; हत्त: *m.* A fool, from हस् Laugh; सिध: *m.* A good man, from सिध Make perfect, accomplish; and शुभ *adj.* White, from शुभ Shine. So चुक्रं *n.* Any thing acid, from, चक् Strike against, flash, shine; रुध: *m.* The *Aurora*, an indistinct colour, from रम् Play; कुल: *m.* The moon, from कस् Go; आम्रं *n.* The *Mango* fruit, from अम् Be sick, crude; नाग्रं *n.* Copper, from नम् Be dark, dull; निद्रा *f.* Sleep, from निद् (इ) Blame, reproach; आर्द्र *adj.* Wet, damp, from अर्द् Hurt, injure; शूद्र: *m.* A man of the fourth cast, from शुच् Purify, or, according to some, from शद् Go; रुद्र: *m.* A title of *Siva*, from रुदि Cause to cry; &c.

*N B.* It would far exceed the limits of a very large volume to pursue this subject to the extent some philologists have carried it. In an original Grammar, called SIDDHANTA-KAUMUDI, it occupies about two hundred pages of the manuscript, to explain which in English would require at least twice that number.

## CHAPTER VII.

## ON THE FORMATION OF DERIVATIVE WORDS.

875. **T**HE present chapter treats of the derivation of one species of words from another, as adjectives from substantives, or the contrary, &c. &c. by means of certain affixes, and occasional modifications of the primitive words. This part of Grammar is called नञिन.

876. **WHEN** any affix mentioned in this chapter is distinguished by a servile ण् or ञ्, it is to indicate that the first vowel of the primitive word is generally to be *augmented* in the derivative.

877. **THE** final of the primitive word being उ, ऊ, or ओ, is changed to अव् before the vowel or य् of any affix used in this chapter.

878. अ, आ, इ or ई, being the final of the primitive word, is dropped before the vowel, or य् of any affix applicable to words of the above description.

879. न् Being the final of a primitive word is generally dropped before the vowel, or य् of any of the affixes to be mentioned, and the vowel which preceded it is then to be considered as the final, subject to the two preceding rules.

880. **WHEN** any affix containing a servile ण् is to be subjoined to a word, the initial of which is a compound of two or more consonants, the last member of which is य, इ must be inserted before that letter, and augmented to ऐ in the derivative; and if the last member of such a combination be व, उ must be inserted before it, and changed to औ in the derivative.

*Patronymics.*

*Patronymics.*

881. WORDS attributive of ancestry, tribe, race, family, &c. are derived from their primitives by subjoining thereto certain affixes, with the occasional *augmentation* of the first vowel.

*Obs.* The words which form the examples in this chapter, will generally be put in their crude state, abstractedly from gender, number, or case.

882. अण्, viz. अ with augmentation of the first vowel according to rule 876, forms patronymics with a class of primitive words called शिवादि, and others. Examples. शिव A proper name, शैव A descendant of *Siva*; उपगु A proper name, औपगव An offspring of *Upagu*; वसिष्ठ A proper name, वासिष्ठ A son or descendant of *Vasishtha*; यदु A proper name, यादव One of the race of *Yadu*; गोतम A proper name, गौतम A son of *Gõtama*; भृगु A proper name, भार्गव An offspring of *Bhrigu*; विदेह A proper name, वैदेह Of the tribe of *Vidēha*; &c. *Obs.* The class शिवादि contains many names of ancient persons; but besides those, there are a great many other primitive words which may form similar derivatives by affixing अण्.

883. WHEN the primitive word is a compound, the first member of which is a word expressive of number, the preposition सं, or भद्र Good, and the second मान् A mother, the final ऋ of the latter is changed to उर् before the affix अण्. Examples. द्विमान् Two mothers, द्वैमानुर One born of two mothers; षण्मान् Six mothers, षाण्मानुर The offspring of six mothers; सम्मान् A perfect mother; साम्मानुर One born of such a mother; भद्रमान् A good mother, भाद्रमानुर The offspring of a good mother.

884. इण्, इ with *augmentation* of the first vowel of the primitive, forms

forms patronymics with a class of words called वाह्वादि, and nouns ending in अ, not being the proper names of *Rishis*. Ex. देवदत्त A proper name, दैवदत्ति A son of *Dēvadatta*; श्रीधर A proper name, श्रीधरि An offspring of *Srīdhara*; दशरथ A proper name, दाशरथि The son of *Dasaratha*, a patronymic particularly applied to one of the three *Rāmas*; पुरंधर A proper name, पौरन्धरि An offspring of *Purandhara*, बाहु A proper name, बाह्वि A descendant of *Vāhu*; उडुलोमन् (nom. उडुलोमा) A proper name, औडुलोमि A son of *Udulōmā*; कृष्ण A proper name, कार्ष्णि A son of *Kṛishna*; गर्ग A proper name, गार्गि Son of *Garga*; &c. &c.

885. क् is inserted before the इ of इण् in forming the following patronymics. Ex. यास A proper name, the reputed author of the *Mahābhārata*, वैयासकि An offspring of *Vyāsa*; सुधान् (nom. सुधाना) A proper name, मौधानकि A descendant of *Sudhātri*; वरुड The name of a tribe; वारुडकि One descended from the tribe of *Varuda*; चंडाल A certain tribe, चंडालकि One of the tribe of *Chandāla*; निषाद Name of a tribe, नैषादकि One of the tribe of *Nishāda*.

886. ण्य, viz. य with *augmentation* of the first vowel, forms patronymics when subjoined to a class of nouns called, from the first, गर्गीदि. Ex. गर्ग A proper name, गार्ग्य Son of *Garga*; वत्स A proper name, वात्स्य A descendant of *Vatṣa*; कत A proper name, कात्य Son of *Kata*; धूम A proper name, धौम्य An offspring of *Dhūma*. So पाराशर्य्य from पराशर; याज्ञवल्क्य from यज्ञवल्क; पौलस्त्य from पुलस्ति; ऐन्द्र्य from इन्द्र; शाण्डिल्य from शण्डिल; आगस्त्य from अगस्त; मानव्य from मनु; and many others.

887. आयनण्, viz. आयन, with *augment* of the first vowel, forms patronymics with a class of nouns called नडादि, most of which are proper names

names of persons. Ex. नाडायन Offspring of *Nada*, from नड ; नारायन An epithet of *Viṣṇu*, from नर ; वात्स्यायन An offspring of वत्स A proper name ; आमुष्यायन A descendant of अमुष्य A proper name, &c. &c. Obs. This termination seems to be applied occasionally to form patronymics in the second degree ; as गर्ग A proper name, गार्ग्य A son of *Garga*, गार्ग्यायण The son of a son of *Garga*.

888. एयण्, viz. एय with *augmentation*, forms patronymics when affixed to a class of words called अत्र्यादि, or to nouns of the feminine gender in आ, ई or उ. If the primitive end in उ or ऊ, those letters are dropped before एयण् ; but कद्रु and पाण्डु are exceptions. Ex. आत्रेय An offspring of अत्रि ; गंगेय Offspring of the goddess गंगा, An epithet particularly applied to *Bhīṣma* ; रोहिणेय An offspring of रोहिणी *f.* वैधवेय An offspring of विधवा *f.* viz. Of a widow ; कामण्डलेय The descendant of *Kamandalu*, कमण्डलु ; काद्रेय An offspring of *Kadru*, कद्रु : *f.* पाण्डवेय A descendant of *Pāndu*, पाण्डु The name of an ancient king, &c. &c.

889. THE following derivatives are formed by substituting इनेय for एय. Ex. सुभगा A woman well endowed, well favoured, सौभागिनेय One descended from such a mother ; दुर्भगा A female ill endowed, ill favoured, दौर्भागिनेय One descended from such a female ; कल्याणी A happy, fortunate, good woman, कल्याणिनेय The offspring of such a woman ; बन्धकी An adultress, बान्धकिनेय The offspring of an adultress ; and रजकी A washerwoman, रजकिनेय The son of a washerwoman. Similar derivatives are formed from वलीवर्दी A cow, कुलटा A prostitute, परस्त्री Another's wife, अनुसृष्टिः *f.* A making after, copying, imitation ; अनुदृष्टिः *f.* A looking after, research, after sight ; ज्येष्ठा The eldest female, कनिष्ठा The youngest female, and मध्यमा The middlemost female.

890. णीर,

890. णीय, viz. ईय, with *augmentation* of the first vowel, forms patronymics with a class of words called पितृष्वत्तादि, consisting of पितृष्वत् A father's sister, or paternal aunt, मातृष्वत् A mother's sister, or maternal aunt, स्वत् A sister, and भ्रातृ A brother. Ex. पैतृष्वत्नीय An offspring of a paternal aunt, मातृष्वत्नीय Son of a maternal aunt, स्वात्नीय A sister's son, भ्रात्र्नीय A brother's son.

891. THE primitive words of the last rule may occasionally drop the final ऋ, and form their patronymics in ह्यण्; as पैतृष्वत्सेय A father's sister, or paternal aunt; &c. &c.

892. आरण् or हरण्, is optionally applied to form patronymics with the following words, called गोधादि, viz. गोधा An animal called *guana*, जण् A proper name, घण् A certain conjunction in the heavens, काकी A female crow, मृगी A female of the deer species, मूषिका A female mouse; as गौधार or जौधेर The offspring of a female गोधा or *Guana*, &c. These words may also be formed with ह्यण्, rule 888.

893. ऐरण् forms a patronymic with चटका A female sparrow; चाटकैरः *m.* The offspring of a hen sparrow. If the offspring be a female, this affix is not used; as चटका *f.* A female offspring of a hen sparrow.

894. णायनि, viz. आयनि with *augmentation* of the first vowel, serves to form patronymics with a class of words called तिकादि, consisting of miscellaneous names of men and animals, and the crude pronouns. Ex. तैकायनि An offspring of *Tiku* तिकु A proper name; कैतवायनि Son of a deceitful man, from कितव Deceitful; नादायनि An offspring of him, from नद्; &c.

895. WHEN a patronymic, formed by any of the foregoing rules, is put in the plural number, the distinctive affix to the primitive word is

omitted; as गर्गीः The offsprings of गर्ग Collectively, the *Gargas*; वसिष्ठाः The sons of *Vasishtha*; भृगवः The descendants of भृगु *Bhrigu*; अंगिरसः The offsprings of *Angiras*; वत्साः The sons of *Vatṣa*, गोतमाः The whole race of *Gōtama*; अत्रयः The offsprings of *Atri*, वेदाः The sons of *Vēda*; अंगाः The descendants of *Anga*, or the people of the country called अंग; बंगाः The offsprings of *Banga*, or the people of the country called बंग, the ancient name of *Bengal*; कलिङ्गाः The people of *Kalinga*, &c. *Obs.* It is common to put the names of certain countries in the plural number to denote the inhabitants.

*Obs.* The foregoing derivatives, as well as most of those which follow, though virtually adjectives of three genders, are often put substantively as epithets of persons and things whose names are understood.

#### *Derivation of miscellaneous Adjectives.*

896. BESIDES patronymics, most of the foregoing terminations, with several others, serve to form miscellaneous adjectives attributive of appertenance, affinity, relation, connection; place of birth, of residence, or of production; quality, colour, possession, &c. &c.

*Obs.* It would be an endless task to give instances of all the nice shades of meaning which some authors have affixed to words formed with the forementioned and following affixes; but one acquainted with the nature of such derivatives in other languages, can never be at a loss for their acceptation in this, when he knows the signification of the primitive word, whose quality the derivative serves to convey, as it were; to the substantive noun (expressed or understood) with which it may be connected. Some examples, however, are necessary.

897. अण्, viz. अ with *augmentation* of the first vowel, forms derivative

tive adjectives from various words, as in the following examples: **इन्द्र** A proper name, **ऐन्द्र** Belonging to *Indra*, **ऐन्द्रं हविः** *n.* Melted butter belonging to *Indra*, viz. intended as an offering to that divinity; **देवदत्त** A proper name, **दैवदत्त** Relating to *Dēva-datta*, **दैवदत्तं वस्त्रं** *n.* Cloth belonging or appertaining to *Devadattā*; **कुंकुम** The name of the saffron flower, **कौंकुम** Relating to the saffron flower, **कौंकुमं वस्त्रं** Cloth partaking of the colour of saffron; **हरिद्र** Turmeric, **हारिद्र** Partaking of the nature of turmeric, **हारिद्रं वस्त्रं** Cloth of the colour of turmeric, viz. that has been dyed with it; **मथुरा** *f.* The city of *Mathurā*, **माथुर** Connected with *Mathurā*, **माथुरः** *m.* An inhabitant of, or person from, the city of *Mathurā*; **वस्त्र** Cloth, **वास्त्र** Relating to cloth, **वास्त्रः** *m.* A chariot covered with cloth; **दीप** A tiger, **दैप** Belonging to a tiger, as his skin, **दैपः** *m.* A chariot covered with a tiger's skin; **याध्र** A tiger, **वैयाध्र** Relating to a tiger (See rule 6); **कांबल** A cloth of wool, a blanket, **कांबलो रथः** A chariot covered with a woollen cloth; **समुद्र** The sea, **सामुद्र** Relating to the sea, **सामुद्रं लवणं** *n.* Sea-salt. **सहस्र** A thousand, **साहस्र** A thousandth; **चक्षुष्** The eye, **चाक्षुष** Relating to the eye, **चाक्षुषं ज्ञानं** Optical knowledge, or the sense of seeing; **अश्व** A horse, **आश्व** Belonging to a horse, **आश्वो रथः** A horse chariot; **संवत्सर** A full year; **सांवत्सर** Relating to a full year; **हेमन्त** The cold season, **हैमन्त**, or, dropping the **न्**, **हैमन** Connected with the winter; **बंग** The kingdom of *Bengal*, **बांग** Of *Bengal*, as a person or thing; **भ्राष्ट्र** A frying-pan, **भ्राष्ट्र** Connected with a frying-pan, as fried food, &c. **विष्णु** A proper name, **वैष्णव** Relating to *Viṣṇu*, **वैष्णवः** A *Viṣṇuvite*, one devoted to the worship of *Viṣṇu*; **शिव** A proper name, **शैव** Belonging to *Siva*, **शैवः** *m.* A man devoted to *Siva*, a *Sivite*. **सुभद्र** A proper name, **सौभद्र** Connected with *Subhadra*,  
सौभद्रं



सौभद्रं युद्धं *n.* The war of *Subhadra*; पंचाल The name of a person, and of a country, पांचाल Relating to *Panchāla*, पांचालं युद्धं The war of *Panchāla*, or *Panjab*; व्याकरण The science of grammar, वैयाकरण Relating to grammar, वैयाकरणः *m.* A grammarian. *Obs.* Derivatives in अण् occur in every page, and after these examples will easily be known. They generally form their feminines in ई.

898. इण्, viz. ई with *augmentation* of the first vowel, is applied to form a few adjectives of general relation to the primitive words whence they are derived; as बीज Seed; वैजि Relating to feed, feminal; अजिर A court-yard, आजिरि Belonging to a court-yard; शुक्र Male feed, शाक्री Relating to male feed, feminal; and a few others. They form their feminines in ई.

899. ण्य and य. A great many adjectives are formed with ण्य, viz. य with *augmentation* of the first vowel; but those with य are not so numerous. Example. वामदेव A proper name, वामदेव्य Belonging to *Vāmadēva*, वामदेव्या साम The *Sāma Vēda* inspected by *Vāma Dēva*; शूला A spit; शूल्य Connected with a spit, शूल्यं मांसं Roast meat; उखा A baking hearth, उख्य Belonging to a baking hearth, उख्यं Any thing baked; क्षीर Milk, क्षैर्य Partaking of milk; सोम The moon, सौम्य Lunar, सौम्यं नेजः Lunar glory; त्रिविद्या Three sciences, त्रैविद्य Connected or acquainted with three sciences; वायु The air or wind, वायव्य Relating to the wind, वायव्यः One who worships *Vāyu*; ऋतु A season, ऋतव्य Connected with a season, ऋतव्यः One who worships the seasons as divinities; नासिका The nose, नासिक्य Belonging to the nose, nasal; नाश Loss, destruction, नाश्य Destructive; कूट The summit of a mountain, कौट्य Belonging to the top of a mountain; शूरसेन A proper name, शौरसेन्य Belonging to *Surasēna*; सुपथ A good road, सौपन्थ्य Connected

Connected with a good road. (Here न् is inferted before थ). अगस्ति A proper name, आगस्त्य Belong to *Agasti*; बल Strength, बल्य Connected with strength; पुल A bridge, पुल्य Connected with a bridge, by situation or otherwise; नद A river, नद्य Connected with a river; वन A forest, वन्य Relating to a forest; सुख Pleasure, सुख्य Connected with pleasure; हल A plough, हल्य Belonging to a plough; तुल A scale or balance, तुल्य Belonging to a balance, even; दिव् Heaven, दिव्य Heavenly, divine; प्राच् East, before, प्राच्य Eastern; अवाच् South, अवाच्य Southern; प्रान्यच् West, प्रान्यच्य Western; उदच् North, उदच्य Northern; ग्राम A village, ग्राम्य Belonging to a village; द्वीप An island or peninsula, द्वीप्य Relating to an island or peninsula; दिश् A point in the horizon, दिश्य Relating to a point in the horizon; वर्ग A class or series, वर्ग्य Belonging to a class; पक्ष A side, पक्ष्य Belonging to a side; रहस् A secret, रहस्य Private, secret; पथिन् A road, पथ्य Belonging to a road; आदि Beginning, आद्य First; अन् The end, अन्त्य Last, final; शाखिन् A tree, शाख्य Belonging to a tree; मुख Face, mouth, front, मुख्य Belonging to the face, &c. front, foremost, chief, principle; उदक् Water, उदक्य Relating to water, or to menstruation; दन् A tooth, दन्त्य Dental; तालु The palate, तालय Palatal; वाहिस् Without, वाह्य Outward; गम्भीर Deep, profound, गाम्भीर्य Relating to what is profound; अनुगंगा After, or along the Ganges, आनुगंग्य Belonging to (the country) along the Ganges; परिमुख About the mouth, पारिमुख्य Connected with the parts round the mouth, or face; चतुर्मास Four months, चातुर्मास्य Belonging to four months; छन्दस् The *Veda*, छन्दस्य Belonging to the *Veda*, Vedal. पिन् A father, पित्र्य Belonging to the father, paternal; नट A dancer, नाट्य Belonging to a dancer; रथ A chariot, रथ्य Belonging to a chariot, as a wheel; कंसीय Bell-metal,

metal, कान्त्य Made of bell-metal; दण्ड A rod, staff, or instrument of punishment, दण्ड्य Relating to a rod or staff, worthy of punishment; धन Wealth, riches, धन्य Wealthy, or worthy of wealth, fortunate; युग A yoke, युग्य Belonging to a yoke, or fit for the yoke; दक्षिणा Aright or due, a present to a priest at a sacrifice, &c. दाक्षिण्य, दक्षिण्य, or दक्षीण्य Relating to such a gift, worthy of such a gift; यव Barley, यव्य Relating to barley, barley (field); धर्म Religion, morality, virtue, justice, duty, धर्म्य Relating to religion, &c. &c. गो A cow, गव्य Belonging, or relating to a cow; पाद A foot, पाद्य Relating to the foot, water to wash the feet, &c. &c.

900. एयण् and एय form adjectives of various acceptations, (see p. 496, r. 888,) as in the following examples: सखि A friend, साख्य Relating to a friend; सखिदत्त Given by a friend, साखिदत्तेय Belonging to a friend's gift; चक्र A wheel, a discus, चाक्रेय Belonging to a wheel or discus; मही The earth, माहेय Belonging to the earth; वाराणसी The city of *Vārāṇasī*, or *Banaris*, वाराणसेय Relative to that city; नदी A river, नादेय Belonging to a river, as fish, &c. पुर A town, पौरेय Belonging to a town; वन A forest, or wilderness, वानेय Belonging to a forest, sylvan, wild; गिरि A mountain, गैरेय Belonging to a mountain; अहि A serpent, आहेय Belonging to a serpent; इति Leather, दार्तेय Belonging to leather, leathern; हृणी A female deer, हनेय Belonging to a female deer, as her skin; पुरुष A male, a man, पौरुषेय Male, belonging to a man; धुर A load, धौरय Relating to a load; परिखा A ditch, पारिखेय Belonging to a ditch; उपधि A wheel, औपधेय Also a wheel, &c. &c.

901. णीय and ईय serve to form adjectives as in the following examples: राधा and अनुराधा Two stars, राधानुराधीय Belonging to those

those two stars conjointly ; महेन्द्र A title of *Indra*, महेन्द्रीय Belonging to *Mahendra* ; अरण्य A wilderness, आरण्योय Connected with a wilderness ; सुख Pleasure, सौख्योय Relating to pleasure ; धूम Smoke, धौमीय Smoky ; मुखनम् *indel.* From the mouth, मुखनीय Belonging to the mouth ; पर्वत A mountain, पर्वतोय Belonging to a mountain. The pronouns त्वद्, तद्, त्वद्, मद्, एतद्, &c. make त्वदीय Belonging to that ; नदीय Belonging to that or him ; मदीय Belonging to me, त्वदीय Belonging to thee, &c. सर्व्व All, सर्व्वीय Belonging to, or fit for all ; &c. &c. ईय likewise forms adjectives of possession, &c. with वृक्ष A tree, ऋतु A season, सुपर्ण Having fine feathers, an epithet of the bird of *Vishnu*, आनप Sunshine, विनाश Destruction, अश्मन् A stone, पिप्पलीमूल The root of long pepper, अनेक Many, several, त्रिवेणी The confluence of three streams ; अश्वत्थ, and पिप्पल The *pippal* tree, or *figus indicus*, इन्द्रवृक्ष A certain tree, खदिर A certain *mimosa* ; अर्कपर्ण A certain plant, अजिन Leather, शाला A hall or house, कुश A species of grass esteemed sacred, कर्मन् Work, उत्कर or उत्कार A throwing up, संकर A heap, कर्करा A potsherd, उत्कास Coughing, a cough, नितान्त Very much, चिवुक The chin, अद्रिवृक्ष A green or fresh tree, &c. as वृक्षीय Relating to a tree, arborous ; अनेकीय Belonging to many, ऋतवीय Belonging to the season, &c.

902. क, कण्, अक and अकण् are four affixes much used in forming adjectives ; as in the following examples : राजन्य The second order of rank in society, a nobleman, राजन्यक Belonging to the second order of society, called also क्षत्रिय ; कर्णाट The country we call the *Carnatic*, कर्णाटक or कार्णाटक A native of *Karnāta* ; मालव The name of a country, मालवक Native of *Mālava* ; वराह A hog, वाराहक Abounding in, or connected with hogs or swine ; शक्करा A potsherd, शाक्करक

or

or शक्तीरक (A place) abounding with potfherds ; विपथ A wrong path or road, वैपथक Relating to a wrong path, who goes wrong ; चाप A bow, चापक Belonging to a bow ; मद्र Name of a country, मद्रक Belonging to *Madra* ; वाराणसी The city of *Vārānasī*, वाराणसक Native of *Vārānasī* ; अरण्य A forest or wildernefs, आरण्यक Belonging to a wildernefs, wild ; सिन्धु The fea, सिन्धुक Native of the fea ; वासुदेव A name of *Kriřhna*, वासुदेवक Attached to *Kriřhna* ; कुलाल A potter, कौलालक Relating to a potter, as his work, &c. उष्ट्र A camel, औष्ट्रक Belonging to a camel, as his hair, and the like ; द्रव्य Thing, द्रव्यक Relating to a thing ; &c. क sometimes ferves to degrade a word to which it may be affixed ; as अश्व A horfe, अश्वक A forry horfe. It alfo ferves to mark fimilarity ; as अश्वक Somewhat like a horfe ; हलक Plough-like, &c. क is alfo often redundant. *Obs.* The feminines of words formed with क, &c. mořtly end in आ.

903. इक and णिक. Thefe two terminations are of very extenfive application to form adjectives fimilar to thofe which have been mentioned, a few examples of which here follow : लाक्षा Lac, or its colouring matter, लाक्षिक Dyed with lac ; रोचना A colouring fubřtance of a beautiful yellow made from the urine of cows. रौचनिक Tinted with *Rōchana* or *Gōrōchana* ; चित्र Name of a ftar, चैत्रिक Connected with the ftar *Chitra*, the name of a month, otherwife called *Chaitra* ; वसन्त Spring, वासन्निक Relating to the fpring. वर्षा The rainy feafon, वार्षिक Connected with the rainy feafon ; प्रथम Firřt, प्राथमिक Relating to the firřt ; गुण A quality, गौणिक Belonging to quality ; न्याय Logic and metaphyřics, नैयायिक Who profeřfes thofe ſciences, or is acquainted with them ; कर्ण The ear, कार्षिक Relating to the ear ; गोचर An object of fenřation, गौचरिक What relates to fenřible objects ; गर्त A hole, गर्तिक

गर्त्तिक Relating to holes, full of holes ; बीज Seed, बीजिक Seedy ;  
 कूप A well, कूपिक Belonging to a well ; हेमन्त Cold season, winter,  
 हेमन्तिक Wintery, belonging to winter ; शरद Autumn, शारदिक  
 Autumnal ; निशा Night, नैशिक Relating to night, nocturnal ; प्रदोष  
 Evening, an hour and a half after sun set, प्रादोषिक Belonging to that  
 time. श्वस् To-morrow, inserts नू, and makes शौवस्तिक Relating to  
 to-morrow. पूर्वाह्न Forenoon, पौर्वाह्निक Relating to the forenoon ;  
 काशि A name of the district in which *Vārānasī* is situated, काशिक, *f.*  
 काशिका or काशिकी Belonging to that district. अध्यात्म The supreme  
 spirit, आध्यात्मिक Belonging to the Supreme Being ; लोक The world,  
 people, लौकिक or लोकिक Belonging to the people, popular, vulgar,  
 common ; परलोक The other world, पारलौकिक Relating to the next  
 world ; वशिष्ठ A proper name, वाशिष्ठिक Belonging to, or relating to  
*Vaśiṣṭha*, as his writings, &c. हल A plough, हालिक Belonging to a  
 plough, as the ploughshare, &c. वस्त्र Cloth, वास्त्रिक Relating to cloth ;  
 सप्त Seven, साप्तिक Relating to seven ; अक्ष Dice, आक्षिक Connected  
 with dice, आक्षिकः A dice player. पोत A boat, पौनिक Connected  
 with a boat, as its cargo, &c. पद A foot, पदिक A footman ; वेतन  
 Wages, वैतनिक Relating to wages, a hireling. मास A month, मासिक  
 Belonging to a month, monthly, of a month ; संग्राम War, battle,  
 सांग्रामिक Relating or connected with war ; प्रवेश Entry, प्रावेशिक  
 Connected with entry, who is in the habit of going in or entering ; समय  
 Time, fit time, सामयिक Belonging to time, timely, opportune, punctual  
 as to time, कालं Time, कालिक Belonging to time, of long standing ;  
 संशय Doubt, सांशयिक Relating to doubt, doubtful, dubious, who is apt  
 to doubt ; हरिण A deer, हरिणिक Connected with deer, a deer killer ;  
 मत्स्य Fish, मात्सिक Relating to fish, who kills or catches fish ; अर्थ

Wealth, **आर्थिक** Wealthy, appertaining to wealth ; **धर्म** Justice, virtue, duty, religion, **धार्मिक** Virtuous, just, religious ; **सेना** An army, **सैनिक** Connected with an army ; **द्वार** A door, **दौवारिक** Attached to the door, a porter ; **अस्ति** Being, existence, **आस्तिक** Belonging to existence, who believes in the existence of God, a theist ; **नास्ति** Non-existence, **नास्तिक** Relating to non-existence, atheistical, an atheist ; **उदर** The belly, **औदरिक** Attached to the belly, gluttonous. These affixes are much used in forming denominatives of office, occupation, general pursuit in literature, &c. &c. **पुराण** A species of historical poem, **पौराणिकः** *m.* One who studies or promulgates the *Purāṇas* as a profession ; **इतिहास** History, story, **ऐतिहासिकः** *m.* A historian ; **वेद** The *Vēda*, **वैदिक** Connected with the *Vēda*, **वैदिकः** *m.* A professor of the doctrine of the *Vēdas*.

904. **इय** is an affix with which a few adjectives are formed, as in these examples : **शुक्र** The regent of the planet Venus, **शुक्रिय** Attached to *Sukra* ; **महेन्द्र** A title of *Indra*, **महेन्द्रिय** Connected with *Indra* ; **राष्ट्र** A country, **राष्ट्रिय** Relating to the country ; **पात्र** A vessel, **पात्रिय** Belonging to, or fit for a vessel ; **यज्ञ** A sacrifice, **यज्ञिय** Proper for a sacrifice, belonging to a sacrifice ; **श्रोत्र**, substituted for **छन्दस्** The *Vēda*, **श्रोत्रिय** Attached to the study of the *Vēdas* ; **क्षेत्र** A field, **क्षेत्रिय** Relating to a field, or the land, &c. *Obs.* The feminine ends in **आ**.

905. **ईन** and **णीन** form adjectives, as in the following examples : **पार** The other side of a river, &c. **पारीण** Relating to the opposite side ; **अवार** The hither side of a river, &c. **अवारोण** Relating to this side of a river, &c. **अवारपार** Both sides of a river, &c. **अवारपारीण** Belonging to both sides of a river, &c. **धान्य** Grain, **धान्यीन** Relating to grain or rice, as a field, &c. **निल** *Sesamum*, **नैलीन** Relating to that

feed, as the field where it grows; कुल A family, कुलीन Of family, महाकुलिना A woman of great family; समा A year, समीन Relating to a year, yearly, for a year, one by the year; द्विरात्रि Two nights, द्विरात्रीण Belonging to two nights; मास A month, मासीन Belonging to a month, of a month; एकधुर One load, एकधुरीण Who bears one load, belonging to a single load; विश्वजन All persons; विश्वजनीन Relating to all persons; आत्मन् The soul, self; आत्मनीन Selfish; मानव An offspring of *Mannu*, a man; मानवीन Relating to man; हियंगु Yesterday's milk, हैयंगवीन Of yesterday's milk, new butter; अधि Over, above, अधीन Belonging to what is over, subject; प्राक् Before, east, प्राचीन Belonging to before, ancient, eastern; शाला A hall or house, शालीन Attached to the house, inactive; शर्वपथ The whole or all the road, शर्वपथीन Relating to the whole road; सम्मुख The front, सम्मुखीन Belonging to the front, facing, who is in the presence of; व्रत A task, a stipulated religious duty, व्रतीन Belonging to a stipulated duty. Sometimes in affixing णीन, the penultimate being य is dropped; as कन्या A virgin, कानीन Born of a virgin.

906. इन् and णिन्. Adjectives formed with इन् or णिन् make their *nòm. masc.* in ई, *fem.* in इनी, and *neuter* in इ, and are very numerous. These terminations, affixed to the proper names of persons, are much used in forming personal denominatives attributive of the doctrines or sciences promulgated by them; as शौनक A proper name, शौनकिन् A follower of *Saunaka*; हरिद्रु One of the thirteen disciples of *Viśampāyana*, हारिद्रविन् One who follows the doctrines of *Hāridru*; पाराशर्य The name of a sage who established rules for mendicancy, पाराशरिन् Who follows the rules of *Parāśarya*; शिलालिन् The name of a person who wrote on the art of dancing, शैलालिन् A disciple of *Silāli*, &c. देवव्रत



A vow of penance to the Gods, **देवव्रतिन्**, *nom. masc.* **देवव्रती** One under a vow of penance to the Gods; **ज्ञान** Knowledge, wisdom, **ज्ञानिन्** Possessed of wisdom; **मेखला** A girdle, **मेखलिन्** Who wears a girdle; **सुख** Happiness, **सुखिन्** Who possesses happiness, happy; **दुःख** Pain, misery, **दुःखिन्** Miserable; **हल** A plough, **हलिन्** Connected with a plough; **सर्व्व** All and **केश** Hair, **सर्व्वकेशिन्** All hairy; **सु** Good, and **शील** Disposition, **सुशीलिन्** Of a good disposition; **रक्त** Red, and **वर्ण** Colour, **रक्तवर्णिन्** Of a red colour; **कर्ण** A ear, **कर्णिन्** Possessed of ears; **अर्थ** Want, desire, **अर्थिन्**, *nom. masc.* **अथी** A beggar, who covets; **धनाथी** One covetous of wealth; **अनु** After, and **पद** The foot, **अनुपदिन्** Who follows the footsteps of another. *Obs.* These affixes are much used after words ending in **अ**.

907. **विन्** and **मिन्** form similar adjectives subjoined to certain words, as in the following examples. They are declined like those in **इन्**. **मेधा** Understanding, capacity, **मेधाविन्** One possessed of good capacity; **माया** Illusion, magic, **मायाविन्** Illusive, magical; **तन्त्रज्** A necklace, **तन्त्रविन्** That wears a necklace; **तेजस्** Glory, splendour, **तेजस्विन्** Glorious, splendid; **नपस्** Religious penance, austerity, **नपस्विन्** Who does penance, practises austerities; **यशस्** Fame, **यशस्विन्** Famous. **उज्ज्व** Strength, requires **स्** before **विन्**, and makes **उज्ज्वस्विन्** Strong. **आमय** Sickness, disease, takes **आ** before **विन्**, and makes **आमयाविन्** Afflicted with disease. **स्व** Property, takes **आ** before **मिन्**, and makes **स्वामिन्**, *nom. masc.* **स्वामी** Lord, master. **गो** A cow, **गोमिन्** Possessed of cows.

908. **मनु**, viz. **मन्**, the **उ** being redundant, *nom.* **मान्** *m.* **मनी** *f.* **मन्** *n.* forms attributives of possession with the following words: **यव** Barley, **ककुद्** A hump, **द्राक्षा** A grape, **क्रुंच** A small brown stork, **हरिन्**

हरिन् Green, नेमि The fellow of a wheel, निमि A whale, कृमि An infect, गरुन् A feather, उर्मि A wave, and भूमि Ground ; as यवमन् Containing barley ; ककुब्भान् *m.* That has a hump on its shoulders (an ox) ; गरुत्मन् That has feathers, गरुत्मान् *m.* An epithet of the bird of *Vishnu* ; &c. मनु is also generally used after words which do not require वन् by the next rule ; such as गो A cow, गोमन् Possessed of cows ; श्री Fortune, श्रीमन् Fortunate ; धी Understanding, wisdom, धीमन् Possessed of a good understanding, wife, intelligent ; &c. &c.

909. वन्, viz. वन्, the उ being redundant, *nom.* वान् *m.* वती *f.* वन् *n.* forms attributives of possession with words having a final or a penultimate म्, अ or आ ; and, according to some, if the final be the first, second, third, or fourth of a series of consonants. यव, &c. in the preceding rule are exceptions to this. Examples : लक्ष्मी Fortune, लक्ष्मीवन् Fortunate ; किम् What ? किंवन् Interrogatory ; धन Wealth, धनवन् Wealthy ; विद्या Science, विद्यावन् Scientific ; भास् Light, भास्वन् Luminous ; ज्ञान Wisdom, ज्ञानवन् Possessed of wisdom ; विद्युन् Lightning, विद्युत्वन् Possessed of lightning, as a cloud ; &c. &c.

वन् is also applicable to the crude pronouns किम् What, एतद् This, तद् That, *demonstrative*, and यद् That, *relative*, to form pronouns of number, quantity, length of time or space. कि is substituted for किम्, and the व of वन् is changed to य ; as कियान् *m.* कियती *f.* कियन् *n.* How much ? How many ? &c. एतद् makes either एतावान् *m.* एतावती *f.* एतावन् *n.* This or thus much, many, &c. ; or is changed to इ, and the व of वन् to य ; as इयान् *m.* इयती *f.* इयन् *n.* तद् and यद् are changed to ता and या before वन् ; as तावान् *m.* तावती *f.* तावन् *n.* That, or so much, so many, so long, so far ; यावान्, &c. As much, as many, as long, as far, *relative*.

910. **कीय** forms adjectives with **नड** A sort of reed, **पुक्ष** and **विल्व** Names of trees, **वेनस** and **वेत्र** Rattan, **इक्षु** Sugar-cane, **नक्षन्** A carpenter, **काष्ठ** Wood, **कपोत** A pigeon, and **व्रुंच** A species of small brown stork ; as **नडकीय** Reedy or full of reeds ; &c. Also after **पर** Another, and **जन** A man or person ; as **परकीय** Another's ; **जनकीय** Human.

911. **इर**, **ईर**, **इल**, **ईल**, and **ल**, form possessives affixed to certain primitive words ; as in the following examples : **मेधा** Understanding, **मेधिर**, and **मेधिल**, Possessed of a good understanding, clever ; **रथ** A chariot, **रथिर**, and **रथिल** Possessed of a chariot ; **काण्ड** A shaft, branch of a tree, arrow, **काण्डिर** and **काण्डीर** Branchy, armed with arrows ; **अण्ड** An egg, **अण्डिर** and **अण्डीर** That contains eggs ; **जटा** The hair matted and formed into a sort of turband, as worn by *Sannyāsīs*, **जटिल** or **जटील** That wears the hair matted ; **उदक** Water, **उदकिल** Watery ; **फेण** Froth, **फेणिल** Frothy ; **तुन्द** and **उदर** The belly, **तुन्दिल** and **उदरिल** That has a belly ; **पंक** Mud, **पंकिल** Muddy ; **धर्म** Virtue, religion, morality, duty, **धर्मिल** Virtuous, &c. **कर्ण** Ear, **कर्णिल** Eared ; **पार्ष्णि** The heel, **पार्ष्णील** Heeled or heely ; **धमनि** *f.* Vein, gut, pipe, **धमनील** Full of veins, veiny, &c. **हस्त** Hand, **हस्तिल** Handed, that has hands ; **चुडा** Top-knot, crest, **चुडाल** Crested ; **युका** A louse, **युकाल** Lousy ; **पांशु** Duft, **पांशुल** Dufty ; **उदक** Water, **उदकिल** Watery ; **फेण** Froth, **फेणिल** Frothy ; &c. &c.

912. **उर** forms a possessive with **दन्त** A tooth ; as **दन्तुर** Toothy, that has large projecting teeth or tusks.

913. **र** Forms possessives with **अस्मन्** A stone, **नख** A nail of the finger, &c. **यूथ** A flock or herd, **दर्भ** A species of grass, **तुष** The husk of corn, **मीन** A fish, **वृन्द** An assemblage or collection, **गुड** Sugar, with the molasses in it, **खण्ड** Sugar, **काण्ड** Shaft, branch, arrow, and **शिखा**

A top-knot ;

A top-knot, creft, pyramid; as नखर Having nails; अस्मर Full of stones, तुषर Husky, full of hulks, काण्डर Full of branches, &c. शुथर Full of herds, मीनर Abounding in fish, &c. The following also form adjectives of possession with र, viz. मधु Honey, मुख The face, पांशु Dust, पाण्डु A pale colour, उष Poor ground, शुषि A hole, &c. as मधुर Sweet, मुखर Ill favoured, पांशुरं Dusty, पांडुर Pale, pallid, wan, उषर Arid, barren, शुषिर Hollow.

914. वल affixed to नड A reed, and शादू Grass, makes नडूल Full of reeds, and शादूल Full of grass. शिखा A creft, a pyramid, makes शिखावल Having a creft, crefted. Also to परिषद् and पर्षद् An assembly, उर्जस् Strength, power, पुत्र A son, भ्रातृ A brother, उत्साह Endeavour, exertion, and उत्संग The side, the embrace; as परिषदल Having an assembly, &c.

915. व forms possessives affixed to केश Hair, कुमार A son, मणि A gem or jewel, विषु Tropic, solstice, इष्टक A brick, राजी A line, rank, row, stroke, and हिरण्य Gold; as केशव Hairy, having a fine head of hair, an epithet of *Krishna*, &c.

916. न makes adjectives affixed to पामन् A disease with scabs, सामन् The *Sāma Vēda*, श्लेष्मन् Phlegm, mucus, अंग A member, limb, वाम Left, beautiful, &c. दद्रु A ring-worm, कृमि An insect, बलि A wrinkle; शाकी Vegetables, पलाली Straw, कद्रु The mother of the serpents, and लक्ष्मी Fortune, the Goddess of Prosperity; as पामन Scabby, सामन That has the *Sāma Vēda*, श्लेष्मन Troubled with phlegm, दद्रुण Troubled with ringworms, अंगन That hath (fine) members, अंगना *f.* A beautiful female, वामन Short, dwarf, वामन: *m.* A dwarf, कृमिण Troubled with insects, बलिन Wrinkly, शाकिन Abounding with vegetables, पलालिन Abounding

Abounding with straw, (इ substituted for ई), and लक्ष्मन् Prosperous, (अ substituted for ई).

917. इन forms adjectives with फल Fruit, रथ A chariot, शृङ्ग A horn, and मल Dirt, filth; as फलिन Fruitful, रथिन Having a chariot, शृङ्गिन Having horns, and मलिन Dirty, filthy.

918. ईमस् put after मल Filth, dirt, makes मलीमस् Filthy, dirty.

919. त्य serves to form adjectives with words ending in त्र or तस्; also with क्व Where? इह Here, अमा Together, near, नि In, and निरू Without; as कुत्र Where? कुत्रत्य Of what place; तत्र There, तत्रत्य Of that place? कुनस् Whence? कुनस्त्य From what place? क्व Where? क्वत्य Of where, or of what place? इहत्य Of this place. अमा Together, near, अमात्यः *m.* A prime minister; नि In, नित्य Constant, eternal; निरू Without, निष्ठ्य Destitute, deprived of.

920. त्यञ्, viz. त्य with *augmentation* of the first vowel, forms adjectives with दक्षिणा The right, or the south, पश्चान् Behind, or the west, पुरम् Before, or the east; as दाक्षिणान्त्य Of the south, पाश्चान्त्य Of the west, पौरस्त्य Of the east.

921. एत्य forms an adjective with दूर Distance, as दूरेत्य Distant.

922. तन forms adjectives affixed to certain words relating to portions of time; as in the following examples: श्वस् To-morrow, श्वस्तन Belonging to to-morrow; अद्य To-day, अद्यतन Of to-day; अस् Yesterday, अस्तन Of yesterday; ऐषमस् This year, ऐषमस्तन Of this year; सदा Always, सदातन Of all times; सना Always, सनातन Eternal; दिवा By day, दिवातन Of the day, diurnal; दोषा By night, दोषातन Of the night, nocturnal; पुरा Formerly, पुरातन Of former times, old, ancient; चिर Long time, and साय Evening, take a नान् before तन,

and

and make चिरन्तन Of long duration, and सायन्तन Of the evening. पूर्वाह्न The forenoon, पूर्वाह्नन्तन Of the forenoon; अपराह्न The afternoon, अपराह्नन्तन Of the afternoon. प्राह्न The forenoon, and युग A cycle, or age, substitute ए for their final अ, and make प्राह्नेतन Of the forenoon, and युगेतन Of an age or cycle.

923. त्र forms adjectives with चिर A long time, परन्तु Last year, and परारि The year before last; as चिरत्र Of a long time, परत्र Of last year, and पुरारित्र Of the year before last.

924. न, as well as तन, forms an adjective of time with पुरा Before, formerly; as पुराण Of former times, old, ancient; पुराणं *n.* A poetical history of ancient times: a *Purāṇa*.

925. तन and त्र affixed to नू, substituted for नव New, and य or ईन to नव, form the following adjectives: नूतन, नूत्र, नथ and नवीन New.

926. प्र prefixed to न, ईन, तन, and त्र, form the following adjectives: प्रण, प्राण, प्रतन, and प्रत्र Old.

927. म forms adjectives with certain words, as in these examples; मध्य The middle, मध्यम Middlemost, आदि The beginning, आदिम First. अवस् or अव *indec.* अवम Bafest, vilest, meanest, अधस् or अध *indec.* अधम Bafest, lowest, meanest. द्यु Light, द्युम Splendid. द्रु Tree, branch, द्रुम Branchy, tree.

928. मण्, viz. म with *augmentation* of the first vowel, forms माध्यम Middlemost, from मध्य Middle.

929. दिनण्, viz. दिन with *augmentation* of the first vowel, forms माध्यन्दिन What is in the middle, middlemost, from मध्य with म subjoined,

930. मीय put after मध्य Middle, forms मध्यमीय Middlemost.

931. इम put after passive words forms adjectives attributive of the

means by which a thing has been made or accomplished; as कृत Done, कृतिम् Done by art, artificial; कुट्ट Pounded, कुट्टिम् Effected by pounding; पाक What has been cooked, पाकिम् Prepared by cooking, ready cooked. इम्, by some called डिम्, forms adjectives with अय Before, पश्चान् Behind, and अन्त End; as अग्रिम् Foremost, पश्चिम् Hindmost, hinder, western, and अन्तिम् Last.

932. णेयक, viz. एयक with *augmentation* of the first vowel, forms adjectives, as in the following examples: हस्तिन् An elephant, हास्तेयक Belonging to an elephant, elephantine; यौवन Youth, यौवनेयक Youthful, juvenile; पुष्कल A great many, पौष्कलेयक Belonging to a multitude, multitudinous, कुण्डिन् That has sacrificial pits, कौण्डेयक Belonging to one who hath pits for burnt offerings; ग्राम A village, ग्रामेयक Relating to a village; नगरी A town, नागरेयक Belonging to a town; पुष्कर A species of lotus, पौष्करेयक Relating to a lotus; कुल A family, कौलेयक Belonging to a family, *met.* A dog; कुक्षि A side, कौक्षेयक Belonging to the side, *met.* A sword; ग्रीवा The neck, ग्रैवेयक Belonging to the neck, a necklace, &c.

933. उक्, viz. उक् with *augmentation* of the first vowel, forms the adjective काम्मुक् Able to work, active, from कर्मन् Work. काम्मुकः A bow, and a bamboo. *Obs.* Some make the उ long.

934. म forms adjectives, as in the following examples: पर्ण A leaf, पर्णस Leafy; तृण Grass, तृणस Grassy; वर्ण Clafs, genus, fort, complexion, colour, वर्णस Relating to clafs, &c. दल A leaf, दलस Full of leaves; जल Water, जलस Watery; नड A reed, नडस Reedy; बल Power, बलस Full of strength, powerful; स्वर्ण Gold, स्वर्णस From gold, abounding with gold.

935. इम् forms adjectives from वलि A wrinkle, वनि A mole or freckle,

freckle, तुन्द Belly, and तुण्ड The mouth ; as वलिभ Full of wrinkles, wrinkly, तुन्दिभ Having a large belly, &c. &c.

936. श forms derivatives from लोमन् and रोमन् Hair of the body (not of the head), रर A certain animal of the deer species, हरि A lion, नर A tree, कपि An ape, मणि A gem, बन्धु A friend or relation, वर्ण A colour, complexion (v. 933,) कर्क्क A word of many meanings, स्वन Sound, and बभु A kind of ferret ; as लोमश and रोमश Hairy (body), मणिश Full of gems, &c. &c.

937. माकिन is used to denominate the place of growth when put after मूलक A radish, and वासुक A plant like spinage ; as मूलकशाकिन A radish field.

938. नि put before विउ and विरीष forms निविउ and निविरीष Having a flat nose, thick, impenetrable as a forest.

939. अव put before भ्रट, नाट, and टीट, forms with them अवभ्रट, अवनाट, and अवटीट Flat nosed.

940. चि, said to be substituted for नि, put before क्क, पिट, and किट, forms with them चिक्क, चिपिट, and चिकिट Flat nosed.

941. पेज and पिंज put after निल *Sesamum*, serve to denote barrenness in that plant ; as निलपेज or निलपिंज Barren, or seedless *sesamum*.

942. मरीस, दूस, and सोढ, subjoined to अवि A sheep, form words with it denominating something belonging to that animal, as its milk ; as अविमरीस Sheep's milk. *Obs.* स in these words may not be changed to ष, according to the general rule.

943. चुल्ल, चिल्ल, and पिल्ल, signifying wet, or weeping-eyed, are of uncertain derivation.

944. वि prefixed to शंकट, शाला, and कट, forms with them विशंकट

Great,



Great, विशाल Great, विशालः *m.* Name of a king, विशाला *f.* Name of a plant : विकट Awful, tremendous.

945. अव prefixed to कट and कुटार with them, forms अवकट, &c.

946. ठ affixed to कर्म Work, forms कर्मठ Active, industrious.

947. आल and आट put after वाक् Speech, with it form adjectives attributive of much bad or improper speaking ; as वाचाल, or वाचाट Who utters much bad language.

948. कल्प, देश्य, and देशीय affixed to nouns, with them form adjectives attributive of detraction, diminution, or imperfection ; as सर्वज्ञ Omniscient, सर्वज्ञकल्प Somewhat omniscient ; पटु Eloquent, पटुकल्प, पटुदेश्य, or पटुदेशीय Somewhat, eloquent ; कवि A poet, कविकल्प, कविदेश्य or कविदेशीय A sort of poet, a poetaster.

949. रूप affixed to a noun, with it forms an adjective attributive of excellence and respectability ; as वैयाकरण A grammarian, वैयाकरणरूप An excellent and respectable grammarian.

950. पाश subjoined to a word, forms with it an adjective attributive of inferiority ; as वैयाकरणपाश A poor or inferior grammarian ; भिषक् A physician, भिषक्पाश A bad physician.

951. चर, called चरट, put after a noun, with it forms an adjective attributive of some past event ; as दृष्ट Seen, दृष्टचर Before seen, or seen before ; आढ्यचरो *f.* Before, or formerly rich.

952. लु subjoined to words in आ, forms adjectives attributive of possession ; as दया Mercy, दयालु Merciful ; श्रद्धा Faith, श्रद्धालु Faithful, कृपा Pity, compassion, कृपालु Compassionate, &c.

953. मयट, or मय, the ट being redundant, serves to form adjectives attributive of that of which a thing is chiefly made or consists ; as काष्ठ

Wood,

Wood, काष्ठमय Composed of wood, wooden ; पलाश The *palāśa* tree, पलाशमय Made of the wood of the *palāśa* tree. ब्राहि Rice, ब्राह्मिमय Composed chiefly of rice ; यव Barley, यवमय Composed of barley ; नृण Grass, नृणमय Made of grass ; शर A reed or arrow, शरमय Made of reeds or arrows.

954. णेन्य (the ण denotes *augmentation*) forms an adjective from समिध् Fire-wood ; as सामिधेन्य Relating to the fire-wood used in burning the offering. Fem. सामिधेनी.

955. अत forms adjectives with पंचन् Five, and दशन् Ten ; as पंचन Composed of five ; दशन Composed of ten.

956. डिन् (the ड is redundant) forms adjectives with numerals ending in शन्, शन्, and विंशति Twenty ; as त्रिंशिन् Composed of thirty, पंचदशिन् Composed of fifteen, विंशिन् Composed of twenty.

957. षण्, viz. ष with *augmentation* of the first vowel, forms adjectives with त्रपु Tin, and जनु Lac ; as त्रापुष Made of tin, and जानुष Made of lac.

958. लञ्, viz. ल with *augmentation*, forms an adjective with शमी A certain tree ; as शामील Made of *Samī* wood, शामीली लुक् *f.* A spoon made of that wood.

959. मिन् put after वाक् Speech, forms वाक्मिन् Loquacious, eloquent.

960. थ and षण् (ष with *augmentation*) put after मनु, form the derivatives मनुथ and मानुष, both signifying the offspring of *Manu*, viz. Man. *Obs.* When it is intended that the derivatives should imply any thing else belonging to *Manu*, अण् is used ; as मानवधर्मशास्त्रः The code of laws of *Manu*.

961. शाकट put after इक्षु A sugar cane, and जीरक The anise plant, forms

forms with them epithets of the field in which they respectively grow ; as **इक्षुशाकट** A sugar-cane field, **जीरकशाकट** An anise field.

962. **धेय** may be affixed to **नामन्** A name, **रूप** A form, and **भाग** A part, portion, or share, without producing any change in their respective meanings ; as **नामधेय** A name, &c.

963. **इन** subjoined to a word, forms with it an adjective attributive of possession ; as **लजा** Shame, **लजिन** Possessed of shame, viz. ashamed. *Obs.* This is the same form as the participle **क्त** with the prefix **इ**.

964. **दध्न्**, **द्वयस्**, and **मात्र**, put after words, form adjectives attributive of dimension ; as **जानु** The knee, **जानुदध्न्** Up to the knees, **जानुदध्न् जलं** Water up to, or as high as the knees, viz. knee-deep ; **नाभिदध्न् जलं** Water as high as the navel ; **शिर** The head, **शिरो द्वयस् जलं** Water up to the head ; **पुरुष** A man, **पुरुषमात्रं जलं** Water as high as a man.

#### *Formation of the Degrees of Comparison and Intensity of Adjectives.*

965. THE affixes which serve to form the degrees of comparison and intensity of adjectives, are **नर**, *nom.* **नरः m.** **नरा f.** **नरं n.** for the comparative, and **नम**, *nom.* **नमः m.** **नमा f.** **नमं n.** for the superlative. But, in addition to these, there are two others, which also serve to exalt the degree of intensity of the adjective to which they may be affixed. These are **ईयस्**, called **ईयस्**, *nom.* **ईयान् m.** **ईयसी f.** **ईयः n.** (See p. 72, **गरीयस्** declined), and **इष्ट**, *nom.* **इष्टः m.** **इष्टा f.** **इष्टं n.**

966. IN affixing **नर** and **नम** to any adjective, whether primitive or derivative, simple or compound, no alteration takes place in the crude word but that of orthography, unless it be a feminine ending in **ई** or **उ**, which may optionally be changed to **इ** or **उ** ; or the final be **न्**,  
which

which is dropped; or the स् of the affix वसु, which becomes न्, Examples. कृष्ण Black, कृष्णतर Blacker, or very black, कृष्णतम Exceedingly black, or blackest; शुक्ल White, शुक्लतर Whiter, or very white, शुक्लतम Whitest, or exceedingly white; श्री f. Fortunate, श्रितर or श्रानतर More fortunate, श्रितम or श्रानतम Most fortunate; वामोरू Having well formed thighs (a woman), वामोरूतर or वामोरूतम Having finer or very fine thighs, वामोरूतम or वामोरूतम Having the finest thighs; विद्वस् Learned, विद्वतर More learned, विद्वतम Most learned; युवन् Young, युवतर Younger, युवनम Youngest; मतिमन् Intelligent, मतिमतर More intelligent, मतिमतम Most intelligent; मेधाविन् Of a good capacity, capable, मेधावितर More capable, मेधावितम Most capable; &c. &c.

967. WHEN ईयस् and इष्ठ are applied to words formed with the terminations मन्, वन्, and न्, the latter are dropped. If the crude noun has more vowels than one, the last, being the final, is dropped before these affixes. Examples: मतिमन् Intelligent, मतीयस् and मतिष्ठ Very intelligent; मेधाविन् Capable, मेधीयस् and मेधिष्ठ Very or more capable, most capable; लघु Light, लघीयस् and लघिष्ठ More, or very light, the lightest; कर्तृ A maker or doer, करीयस् and करिष्ठ A very great maker or doer; &c.

968. IN the following table the primitive adjective undergoes an anomalous change before the affixes ईयस् and इष्ठ; but it may be also regularly formed with तर and तम.

<i>Primitives.</i>	<i>Substitutes.</i>	<i>Degrees of Comparison, &amp;c.</i>	
बाढ Thick, solid,	साध	सादीयस्	सादिष्ठ
स्थूल Gross,	स्थव	स्थवीयस्	स्थविष्ठ

अन्तिक्

अन्तिक Near,	नेद	नेदीयस्	नेदिष्ठ
दूर Far, distant,	दव	दवीयस्	दविष्ठ
युवन् Young,	यव	यवीयस्	यविष्ठ
Ditto,	कण	कणीयस्	कणिष्ठ
क्षिप्र Quick,	क्षेप	क्षेपीयस्	क्षेपिष्ठ
सुद्र Small,	क्षोद	क्षोदीयस्	क्षोदिष्ठ
प्रिय Favourite,	प्र	प्रेयस्	प्रेष्ठ
स्थिर Steadfast,	स्थ	स्थेयस्	स्थेष्ठ
स्फिर Swollen,	स्फ	स्फेयस्	स्फेष्ठ
उरु Large,	वर	वरीयस्	वरिष्ठ
गुरु Heavy, grave,	गर	गरीयस्	गरिष्ठ
बहुल Abundant,	बंह	बंहीयस्	बंहिष्ठ
तृप् Satiated	त्रप	त्रपीयस्	त्रपिष्ठ
दीर्घ Long,	द्राघ	द्राघीयस्	द्राघिष्ठ
ह्रस्व Short,	ह्रस	ह्रसीयस्	ह्रमिष्ठ
वृद्ध Old, aged,	वर्ष	वर्षीयस्	वर्षिष्ठ
Ditto,	ज्या	ज्यायस्	ज्येष्ठ
वृन्दारक Reputable,	वृन्द	वृन्दीयस्	वृन्दिष्ठ
प्रशस्य Good,	अ	अ्रेयस्	अ्रेष्ठ
Ditto,	ज्या	ज्यायस्	ज्येष्ठ
पृथु Broad,	प्रथ	प्रथीयस्	प्रथिष्ठ
मृदु Soft,	मृद	मृदीयस्	मृदिष्ठ
कृष Lean,	क्रष	क्रषीयस्	क्रषिष्ठ
भृश Much,	भृश	भृशीयस्	भृशिष्ठ
दृढ Tight,	द्रढ	द्रढीयस्	द्रढिष्ठ
परिवृह Excellent,	परिवृह	परिवृहीयस्	परिवृहिष्ठ
अल्प Little, small,	कण	कणीयस्	कणिष्ठ
बहु Much, many, anomalously forms		भूयस्	भूयिष्ठ.

*Obs.* Words formed with ईयस् are often used to discriminate or select one from two; as तोयोश्रेयान् *m.* The best of those two; and इष्ट One of many; as तेषां श्रेष्ठः *m.* The best of them all.

969. FROM the interrogative pronoun किं What? the relative यद् What, and the demonstrative तद् That; also from एक One, and अन्य Other, are formed कतर and कतम Which? यतर and यतम Which? ततर and ततम That, एकतर and एकतम One, अन्यतर and अन्यतम Either, by affixing उतर and उतम. The इ is servile to denote that the last vowel of the primitive, with the following consonant, if there be any, must be dropped. Those in उतर serve to distinguish one of two, and those in उतम One of many; as कतरो भवतो कण्वः Which of you two, Sirs, is *Kanwa*? भवतां कतमो ब्राह्मणः Of all you gentlemen which is a *Brahmān*? तेषां यतमोः ब्राह्मणः ततमो गच्छतु Of them all, let him go who is a *Brahmān*; तोयोरेकतरः Of those two, one; तेषामेकतमः Of them all, one; तोयोरन्यतरः Of these two, either; तेषामन्यतमः Of them all, either. See p. 108, r. 121.

### Numerals.

970. THE cardinal numbers in their crude state, and which may be considered as primitive words, are as follows: एक One, द्वि Two, त्रि Three, चतुर Four, पंचन् Five, षष् Six, सप्तन् Seven, अष्टन् Eight, नवन् Nine, and दशन् Ten. एकादशन् Eleven, द्वादशन् Twelve, त्रय दशन् Thirteen, चतुर्दशन् Fourteen, पंचदशन् Fifteen, षडशन् Sixteen, सप्तदशन् Seventeen, अष्टादशन् Eighteen, नवदशन्, or what is more common, उनविंशति (less twenty) Nineteen, and विंशति Twenty. एकविंशति Twenty-one, द्विविंशति Twenty-two, त्रयविंशति Twenty-three, चतुर्विंशति Twenty-four, पंचविंशति Twenty-five, अष्टाविंशति

Twenty-eight, **उनत्रिंशत्** One less than thirty, viz. Twenty-nine, and **त्रिंशत्** Thirty. **एकत्रिंशत्** Thirty-one, **द्वात्रिंशत्** Thirty-two, **चतुर्विंशत्** Thirty-four, **पंचत्रिंशत्** Thirty-five, &c. **नवविंशत्** or **उनचत्वारिंशत्** Thirty-nine, and **चत्वारिंशत्** Forty, **एकचत्वारिंशत्** Forty-one, &c. and **पंचाशत्** Fifty. **एकपंचाशत्** Fifty-one, &c. and **षष्टि** Sixty. **एकषष्टि** Sixty-one, &c. and **सप्तति** Seventy. **एकसप्तति** Seventy-one, &c. and **अशीति** Eighty. **एकाशीति** Eighty-one, &c. and **नवति** Ninety. **एकनवति** Ninety-one, &c. and **शत** A hundred. **सहस्र** A thousand, **अयुत** Ten thousand, **लक्ष** A hundred thousand, **नियुत** A million, **कोटि** Ten million, **अर्बुद** A hundred million, **महार्बुद** A thousand million, **पञ्च** Ten thousand million, **महापञ्च** A hundred thousand millions, **खर्व्व** A billion, **महाखर्व्व** Ten billions, **शंख** A hundred billions, **महाशंख** A thousand billions, **हाहा** Ten thousand billions, **महाहाहा** A hundred thousand billions, **धुन** A trillion, **महाधुन** Ten trillions, **अक्षौहिनी** A hundred trillions, and **महाक्षौहिनी** A thousand trillions.

971. THE ordinal numbers are deduced from the cardinals according to the following rules: **एक** One, substitutes **अयम**, **प्रथम**, or **आदिम** First, for its cardinal. **द्वि** Two, makes **द्वितीय** Second, and **त्रि** Three, **तृतीय** Third, by affixing **ईय**, and substituting **ञ्** for the **रि** of **त्रि**. **चतुर** Four, adds **थ**, and makes **चतुर्थ** Fourth, and, irregularly, **तुर्य** and **तुरिय**. **षष्** Six, also takes **थ**, and makes **षष्ठ** Sixth. All the ordinals, from **पंचन्** Five, to **दशन्** Ten, which end in **न्**, form their ordinals in **म**; as **पंचम** Fifth, **सप्तम** Seventh, **अष्टम** Eighth, **नवम** Ninth, and **दशम** Tenth. From **एकादशन्** Eleven, to **नवदशन्** Nineteen, inclusive, the ordinals are the same as the cardinals, dropping the final **न्**; as **एकादश** Eleventh, **द्वादश** Twelfth, **त्रयदश** Thirteenth, **चतुर्दश** Fourteenth, **पंचदश** Fifteenth, **षडश** Sixteenth, **सप्तदश** Seventeenth,

teenth, अष्टादश Eighteenth, and नवदश Nineteenth From उनविशति Nineteen, to नवनवति Ninety-nine, the ordinals are formed either by affixing तम, or by dropping the last consonant with the following vowel, if any; as उनविंशतितम, or उनविंश Nineteenth; विंशतितम or विंश Twentieth; त्रिंशत्तम or त्रिंश Thirtieth, चत्वारिंशत्तम or चत्वारिंश Fortieth, पंचाशत्तम or पंचाश Fiftieth; उनषष्टितम or उनषष्ट Fifty-ninth, &c. But, according to some, numbers composed of even tens, from षष्टि to नवति, always require तम; as षष्टितम Sixtieth, सप्ततितम Seventieth, अशीतितम Eightieth, and नवतितम Ninetieth. Otherwise एकषष्टितम and एकषष्ट Sixty-first, &c. &c. All numbers, from one hundred upwards, constantly take तम; as शततम Hundredth, एकशततम Hundred and first, &c.

### *Abstract Substantives.*

972. ABSTRACT noun substantives are formed from other words by subjoining to them the affixes ता, त्व, यण्, इमन्, and अण्. Of these, ता makes feminines, त्व neuters, इमन् masculines, and यण् and अण् for the most part neuters. Words thus formed denote the substantive nature, quality, being, state, rank, office, and the like, of their primitives, and are similar to English nouns ending in *nests, hood, itude, ence, ity, ment, dom, ship*, &c.

973. IN affixing इमन् (*nom. इमा m.*) the first vowel being ऋ, standing between two consonants, the latter not being double, is changed to र्; as पृथु Broad, प्रथिमन् Broadness; मृदु Soft, मृदिमन् Softness; दृढ Tight, दृढिमन् Tightness; भृश Excessive, भृशिमन् Excessiveness; कृश Thin, lean, कृशिमन् Thinness, leanness; वृढ and परिवृढ Large, वृढिमन् and परिवृढिमन् Largeness; &c. But ऋजु Straight, makes ऋजिमन्



ऋजिमन् Straightness, and कृष्ण Black, कृष्णिमन् Blackness. The abstract nouns formed with the following words by affixing इमन् are anomalous: गुरु Heavy, grave, गरिमन् Heaviness, gravity; बहु Many, much, भूमन्, *nom.* भूमा *m.* Abundance; प्रिय Dear, precious, beloved, favourite, प्रेमन् Favour, kindness, *nom.* प्रेमा *m.*

974. ता, त्व, अण्, or इमन्, form abstract substantives from पृथु Broad, मृदु Soft, तनु Small, महन् Great, गुरु Heavy, grave, लघु Light, प्रिय Dear, precious, favourite, beloved, क्षिप्र Quick, क्षुद्र Small, little, mean, दीर्घ Long, बहु Much, many, बहुल Abundant, पटु Clever, expert, उरु Large, साधु Good, चण्ड Passionate, खण्ड Broken, अकिंचन Having nothing, destitute, बाल An infant, child, पाक Dressing food, वत्स A calf, मन्द Bad, dull, stupid, स्वादु Pleasant, agreeable, ऋजु Straight, ह्रस्व Short, and आशु Quick, speedy, swift; as पृथुता, पृथुत्व, पार्थिव, or प्रथिमन् (v. r. 973) Broadness; पटुता, पटुत्व, पानव, or पटिमन् Cleverness, expertness; बहुता, बहुत्व, बाहव or भूमन्, (v. r. 973); &c. &c.

975. THE following words form their abstract substantives in either ता, त्व, यण्, or इमन्; viz. दृढ Tight, वृढ and परिवृढ Large, दृश Like, भृश Excessive, कृश Thin, lean, meager, अम्ल Sour, acid, लवण Salt, उपेन्द्र A title of *Vishnu*, शीत Cold, उष्म Hot, warm, जड Cold, inert, stupid, वधिर Deaf, मूर्ख Foolish, stupid, मुख Dumb, पण्डित Learned, मधुर Sweet, वज्र Severe, निपान Fallen, विलाभ Unattaining, विशारद Experienced, clever, expert, विमति Of a different mind or opinion, समान Same, equal, सम्मति Of the same mind or opinion, and सम्मनस् With the mind entirely devoted; to which may be added attributives of colours, such as शुक्ल White, कृष्ण Black, लोहित Red, &c. &c. Examples. दृढता, दृढत्व, दाढी or द्रढिमन् (v. r. 973) Tightness; भृशता,

भृशता, भृशत्व, भार्य, or भृशिमन् Excessiveness, &c. &c. कृष्णता, कृष्णत्व, काष्ठ्य, or कृष्णिमन् (v. r. 973.) Blackness.

976. THE following, with a great many other words, form their abstract substantives in ता, त्व, or यण्, to express their nature, quality, office, and the like ; as ब्राह्मण A *Brahmān*, ब्राह्मणता, ब्राह्मणत्व or ब्राह्मण्य Brahmanhood ; मानव Man, मानवता, मानवत्व, मानव्य Humanity, manhood ; चौर A thief, चौरता, चौरत्व, चौर्य Theft ; कवि A poet, कविता, कवित्व, काव्य Poetry ; राजन् A king, a *Rājā*, राजता, राजत्व, राज्य Kingship, royalty, sovereignty, empire, dominion, government, kingdom, reign, Rajaship, &c. कुशल Able, capable, कुशलता, कुशलत्व, कौशल्य Ability, capability ; निपुन Clever, expert, निपुनता, निपुनत्व, नैपुन्य Cleverness, expertness ; पिशुन Malignant, slanderous, पिशुनता, पिशुनत्व, पेशुन्य Malignancy, slanderousness ; चपल Unsteady, fickle, चपलता, चपलत्व, चापल्य Unsteadiness, fickleness ; &c. &c. Almost any word attributive of some quality, may occasionally form abstract substantives in ता, त्व, or यण्.

977. THE abstracts of मित्र A friend, अनुपूर्व Successive, gradual, यथाकाम Optional, समय All, उचित Fit, proper, and रुद्र A name of *Siva*, passionate, may be formed with either ता, त्व, or यण्, and those in यण् are occasionally either neuter or feminine ; as मित्रता, मित्रत्व, मैत्र्य *n.* or मैत्री *f.* Friendship ; &c.

978. अर्हन् Worthy, forms its abstract in यण्, in either the masculine or feminine gender, and assumes न् before the final त् ; as आर्हन्त्यः *m.* or आर्हन्ती *f.* Worthiness.

979. दूत A messenger, an ambassador, and वणिज् A trader or merchant, form abstract substantives in यण् or य ; that is, augment the first vowel, or not ; as दौत्य or दूत्य The office, or duty performed by a messenger

messenger or ambaffador ; वाणिज्य or वणिज्य The occupation of a merchant: trade, commerce, traffic.

980. सखि A friend, makes सख्य Friendship, or a friendly act, by affixing य ; and it may also take ना and त्व.

981. स्तेन A thief, drops its final, takes य, and makes स्तेय; or affixes यण्, and makes स्तेन्य Theft, thievery: the being a thief, or the act of stealing. It may also make स्तेनता or स्तेनत्व.

982. COMPOUND words ending in पति A master, a chief, and पुरोहित A domestic priest to a great man, form their abstracts in यण्; as सेनापति The chief or general of an army, सेनापत्यं n. The office of a general, the command of an army, generalship; पौरोहित्यं n. The priestly office.

983. कपि A monkey, and ज्ञानि A kinsman, or relation, form abstract nouns in एयण्; as कापेयं n. The nature or action of a monkey; जानेय Relationship, or the act of a relation.

984. अण्. The following words form similar abstracts by affixing अण्:—Words denominating animals; as अश्व A horse, आश्व The nature or action of a horse; श्वन् A dog, शौव Caninenels; उष्ट्र A camel, ओष्ट्र The nature or action of a camel, &c. &c. — Words implying a particular age, with compounds ending in हायन A year; as कुमार A youth arrived at ten years of age, क्रौमारं n. The stage of youth, or the action of youth; द्विहायन Two years, द्वैहायनं n. The state of being two years old; &c. — The words युवन् Young, कुतूहल Merry, मध्यस्थ Standing in the middle, सुभ्रातृ A good brother, दुर्भ्रातृ A bad brother, युव Young, पुरुष Man, चपल Fickle, पिशुन Malignant, flanderous, भ्रातृ A brother, सुहृन् Good hearted, friendly, दुहृन् Bad hearted, unfriendly, यजमान Presenting an offering, स्थविर

Old, aged, कुण्डल An ear-ring, श्रवण The ear, कमण्डलु A small water-pot carried by mendicants, often formed of a gourd, सुखी A good woman, दुखी A bad woman, कुखी An ugly woman, ब्रषल One of the lowest cast, परिबाजक A wandering pilgrim, सब्रलचारिन् A fellow student, अनृशंस Humane, not cruel, क्षेत्रज्ञ The soul, the holy spirit; &c. as यौवनं Youth, youthfulness, the state or action of youth; कौतूहल Hilarity, merriment, gaiety; सौभ्रात्र The state or action of a good brother, good brotherhood; पौरुष Manhood, &c. &c. — Also the following: — उद्गातृ A chanter of the *Sāma Vēda*, औद्गात्र The nature or office of a chanter of the *Sāma Vēda*; उन्नेतृ An uplifter, औन्नेत्र The nature or duty of one whose office is to raise up, प्रशास्त्र A ruler, प्राशास्त्र Government; होतृ An officer whose duty it is to make oblations, होत्र The office of a *Hōtri*; भर्तृ A nourisher, भार्त्रि The nature or office of a nourisher; सुष्ठु Good, सौष्ठव Goodness; दुष्ठु Bad, दौष्ठव Badness; प्रनिहन्तृ A revenger, who strikes again, avenger, प्रानिहन्त्र The nature or act of a revenger, &c. Vengeance; &c. अण्, generally speaking, may be applied to form the abstract substantives of words ending in any simple vowel but अ or आ, provided the preceding vowel in the word be *light*, that is, not long either by nature or position; as गुरु Heavy, गौरवं *n.* Heaviness, gravity; शुचि Pure, शौचं *n.* Purity; लघु Light, लाघवं *n.* Lightness, levity; मुनि A silent philosopher, मौनं Silence; &c.

985. भौत्रिय One acquainted with the *Vēda* and its members (वेदांगानि), forms its abstract in अण्, but drops its final इय; as भौत्रं *n.* The office, or duty of such a person.

986. अकण्. Words of many vowels, with a penultimate य् preceded by a *heavy* vowel (long by nature or position), form abstracts in अकण्; as रमनीय Delightful, रामनीयिकं *n.* Delightfulness; आचार्य A

master,

master, tutor, **आचार्यकं** *n.* The office of a master or tutor, &c. If the preceding vowel to the penultimate **य्** be *light*, or the word contain not more than two tenses, the abstract will be in **ना** or **त्व**; as **क्षत्रिय** A *Kshatriya*, **क्षत्रियत्व** or **क्षत्रियता** The nature, office, or duty of one of that tribe; **कार्य** What is to be done, business, affair; **कार्यना** or **कार्यत्व** The state, being, or nature of what is to be done; necessity, &c. The following words also form abstracts in **अकण्**: **मनज** Agreeable, **अभिरूप** Beautiful, comely, **अमुषकुल** His family, **अमुषपुत्र** His son, **इन्द्रस्** Verfe, **मेधा** Understanding, capacity, **कुलपुत्र** A son of family, a lawful or legitimate offspring, **इन्द्र** Name of a divinity, **औत्रिय** One learned in the *Vēda*, **चौर** A thief, **धूर्त** Crafty, knavish, **युवन्** Young, juvenile, **विश्वदेव** A divinity of a particular order so called, **अवश्य** Certain, inevitable, **ग्रामपुत्र** A village child, viz. a bastard, **परपुत्र** Offspring of a stranger, **ग्रामघण्ट** A village or town bull, **ग्रामकुमार** A village boy, i. e. illegitimate, **बहुल** Much, many, abundant, **सहाय** A companion or assistant, **मनुष्य** Man, human, **प्रिय** Dear, beloved, **कुशल** Capable, and **वृद्ध** Old; as **मानसक** Agreeableness; **कौलपुत्रक** Respectability of family, legitimacy; **यौवक** Juvenility, youthfulness; **चौरक** Thieviness; **आवश्यक** Certainty, inevitability, &c. &c.

987. COMPOUND words of the first class, called **इन्द्र**, form abstract nouns of the feminine gender in **इकण्**; as **पितापुत्रौ** Father and son, **पेतापुत्रिका** *f.* The office or duty of father and son; **कुशकाशौ** Water and grass, **कौशकाशिका** *f.* The nature or use of water and grass, (**कुश**, in its common acceptation, means a species of grass esteemed holy); **शिष्योपाध्यायौ** Scholar and master, **शैष्योपाध्यायिका** *f.* The office or duty of master and scholar; &c.

988. ABSTRACT nouns denoting the office of certain priests called

*Ritwiks,*

*Ritviks*, who officiate at a sacrifice, are formed by affixing ईय to their particular titles; as अह्वाक् The title of a priest who reads a certain portion of the *Sāma Vēda* called अह्वा, अह्वाकीयं *n.* The office of such a priest; मित्रवरुण A priest who offers to *Mitra*, the sun, and *Vāruna*, the ocean, मित्रवरुणीयं *n.* The office of such a priest, &c. But ब्रह्मन् The title of a particular priest who attends at a sacrifice and kindles the holy fire, forms its abstract in त्व; as ब्रह्मत्वं *n.* The office of such a priest.

*Of Collective Substantives.*

989. NOUNS expressive of multitudes, though they themselves be singular, are formed from their primitive words by subjoining sundry of the foregoing affixes.

990. अण्, viz. अ with *augmentation* of the first vowel, may be affixed to almost any word to form a collective; as युवती *f.* A young woman, यौवनं *n.* or यौवनं *n.* A multitude of young women collectively; काक् A crow, काकं *n.* Crows collectively; मयूर A peacock, मायूरं *n.* A number of peacocks; क्षेत्र A field, क्षेत्रं *n.* The fields collectively.

991. अश्व A horse, affixes either अण् or ईय; as आश्वं *n.* or अश्वीयं *n.* The horses collectively, a troop of horse, the horse.

992. पर्शु A rib, makes पार्श्वं *n.* The ribs collectively, the side.

993. अकण् forms collectives with the following words, and with most patronymics: as राजन्य One of the noble order of *Kṣhatriyas*, राजन्यकं *n.* The nobles collectively, the nobility; उक्षन् A bull, औक्षकं A herd of bulls. So from उष्ट्र A camel, उरभ्र A sheep, अज A goat, वत्स A calf, मनुष्य A man, राजपुत्र The offspring of a king, वृद्ध Old, an old man, &c.

994. केदार A field, forms its collective in यण् or अकण्, and makes कैदार्यं *n.* or कैदारकं *n.* The fields collectively.

995. गणिक्य A harlot, takes यण् and makes गाणिक्यं *n.* The common women collectively.

996. केश Hair of the head, makes कैश्यं *n.* with यण् or कैशिकं *n.* with इकण्. धेनु A milch cow, and हस्तिन् An elephant, take कण्, and make धेनुकं *n.* A herd of milch cows; गौधेनुकं *n.* A herd of milch and other cows; हास्तिकं *n.* Elephants collectively, A herd of elephants.

997 THE names of inanimate things, and कवचिन् A man in armour, form collectives in इकण्; as अपूप A sort of cake, आपूपिकं *n.* All the cakes, the pastry; केदार A field, कैदारिकं *n.* The fields collectively; कावचिकं The men in armour; &c.

998. अहन् A day, takes ईन् and makes अहीनं *n.* A period of many days.

999. य serves to form collectives subjoined to ब्राह्मण A *Brahmān*, मानव A man, वाउव A fire said to exist at the bottom of the sea, and पृष्ठ The back; as ब्राह्मण्यं *n.* A fraternity of *Brahmāns*; वाउयं All the sub-marine fires collectively; &c.

1000. पुरुष A man, a male, makes पौरुषेयं The males collectively, by affixing एयण्.

1001. य affixed to the following words, forms collectives of the feminine gender; as पाश A rope, पाश्या *f.* The ropes collectively; नृण् Grass, नृण्या *f.* A collection of grass; धूम Smoke, धूम्या *f.* A quantity of smoke. So from हल A plough, वान The wind, वन A forest, or water, अंगार A coal, नड or नल A reed, पोटगण A species of grass or reed,

पोटा

पोटा A hermaphrodite, पिटक A sort of basket, गल The neck, खल A bad man, a threshing floor, गो A cow, and रथ A chariot.

1002. ना forms feminine collectives with जन A person, a human being, बन्धु A kinsman, a relation, गज An elephant, ग्राम A village, and सहाय An assistant or companion ; as जनता *f.* The people collectively ; बन्धुता Relations collectively, ग्रामता A number of villages, &c.

1003. WORDS signifying the lotus or water-lily, such as पद्म, नलिन, कमल, पुष्कर, &c. form collectives in इन्, which are feminine ; as पद्मिनी *f.* पुष्करिणी *f.* &c. A collection of water-lilies. खल A threshing-floor, हल A plough, and उलूक An owl, may also make feminines with इन् ; हलिनी *f.* A number of ploughs, &c.

1004. गो A cow, makes गोत्रा *f.* A herd of cows ; रथ A chariot, रथकड्या *f.* A number of chariots : वान Wind, and वानूलं *n.* All the winds, by affixing त्रा, कड्य, and उल.

### *Miscellaneous Substantives.*

1005. महः *m.* and मही *f.* put after पितृ (*nom.* पिता) A father, and मातृ (*nom.* माता) A mother, with them form words signifying paternal and maternal grandfather and grandmother ; as पित्रामहः *m.* Father's father ; मातामहः Mother's father ; पितामही *f.* Father's mother ; मातामही Mother's mother. When प्र is prefixed to either of these terms it is thrown back one degree ; as प्रपितामह A great grandfather by the father's side.

1006. पितृभ्रातृ A father's brother, or paternal uncle, from पितृ A father, and भ्रातृभ्रातृ A brother's child, also an enemy, from भ्रातृ A brother, are formed with the affix भ्रा. मातुल A mother's brother or maternal uncle, is derived from मातृ A mother, with उल subjoined.



1007. स्त्री A female, and पुंस A male, form nouns in नण्, ना, and त्व; as स्त्रैणं, स्त्रीना, स्त्रीत्वं Feminality, effeminacy, woman-kind, &c. पुंस्नं, पुंस्ता, पुंस्त्वं Manhood, virility, mankind.

1008. सप्तपद Seven steps, forms an abstract by affixing ईन; as सप्तपदीनं The state of seven steps, *met.* intimacy, the advance of seven steps taken by a bride to meet the bridegroom.

1009. गोष्ठ put after the name of an animal, denotes the stall or place where it is kept; as गोगोष्ठ A cow-stall or house; अश्वगोष्ठ A stable or horse-stall.

1010. गौयुग put after the name of an animal, signifies a pair, or couple; as गोगौयुग A pair or couple of cows; महिष गौयुग A pair of buffaloes. In like manner षड्गव means a set of six; as गोषड्गव A set of six cows; महिषषड्गव A set of six buffaloes.

1011. र and नर affixed to certain words, serve to depreciate; as शुण्डा A distillery, शुण्डार A bad distillery; कुटी A house, कुटीर A sorry cottage; शमी A certain tree, शमीर A small *Samī* tree. नर forms the following: उक्ष A bull, उक्षनरी *f.* A cow next kin to a bull, viz. has left off calving; वत्स A calf, वत्सनरी *f.* A sort of calf, i. e. a heifer; अश्व A horse, अश्वनर A sort of horse, a mule; ऋषभ A bull, ऋषभनर A sorry ox that will not carry; कासू A spear, कासूनरी A sort of spear, a small spear; &c.

1012. कुन put after a word denotes cooking; as पीलुकुन The dressing of *Pilu* fruit; &c.

1013. कट affixed to अलावु Pumpkin (seed), तिल *Sesamum* (seed), उमा Lint (seed), भंगा Cotton (seed), means the foulness or dust of it; as तिलकट The dust of *Sesamum* seed; भंगाकट The dust of cotton; उमाकट The dust of lint or flax; &c.

1014. नैल affixed to the name of any thing, means the oil of it ;  
निलनैल *Sesumum* oil, &c.

1015. जाह affixed to any word denotes the root, or part whence it  
issues ; as नखजाह The root of the nail ; केशजाह The root of the  
hair ; पुच्छजाह The root of the tail ; &c.

1016. नि affixed to the word पक्ष A wing, a fortnight, denotes the  
root or commencement ; as पक्षनि The root of a wing, or the first day of  
a lunar fortnight, after the full or change.

1017. शृङ्खलका A young elephant, is formed from शृङ्खल A chain, by  
affixing क.

1018. कट affixed to the prepositions वि, नि, सं, प्र, and उन्, forms  
substantives of various meanings ; as विकट Horror, frightful ; निकट  
Vicinity ; प्रकट Publicity ; संकट Danger, vexation ; उत्कट Surprise.

1019. णीन subjoined to कुप A well, forms the noun कौपीन A hol-  
lowness below the hip ; a strip of cloth worn by beggars and the like.

1020. इन्, though properly an adjective affix, is often used substan-  
tively in forming the names of persons and things. Put after हस्त and  
कर A hand, and दन्त A tooth, it forms three common names for the  
elephant, viz. हस्तिन् ; करिन्, and दन्तिन्. Affixed to वर्ण A sect,  
class, colour, it makes वर्णिन् A pilgrim of a high cast. Subjoined to the  
names of water-lilies, and a few other plants, it serves to form feminine  
nouns denoting the place where they abound ; as from पुष्कर, पद्म,  
उत्पल, कुमुद all names of water-lilies, are derived पुष्करिणी f. A piece  
of water where the lotus grows ; &c. So from नड or नल A reed, is  
derived नडिनी or नलिनी A place abounding with reeds ; &c.

1021 वनु, like इन्, is also used to form proper names in the femi-  
nine gender, denoting the places where the things expressed by the primi-

tive words, are produced or abound; as पद्म A lotus, पद्मावती *f.* A place abounding with water-lilies; शर A species of reed of which they make arrows, शरावती *f.* A place abounding with such reeds. *Obs.* The final of the primitive is made long. Similar derivatives may be formed from the following words: धूम Smoke, कुश A species of holy grafs, वश A bamboo, मृग A deer, अमर An immortal, अमरावती The city of the immortals; वीरण A certain root, मशक A gnat, उडुम्बर A certain tree, पुष्कर A lotus, water, अहि A serpent, मुनि A filent sage, कपि A monkey, ऋषि A sage, and अलि A bee.

1022. शाकट and शाकिन, put after the name of a thing, forms with it a compound, denoting the place of its production; as इक्षुशाकटं *n.* A plantation of sugar-caness; निलशाकिनं *n.* A *Sesamum* field.

1023. THE affix वन्, वान् *m.* वती *f.* वन् *n.* in forming denominatives, put substantively with अस्थि A bone, चक्र A wheel, कक्ष Under the arm, and उदक् Water, requires these primitives to undergo the changes seen in the following examples: अष्ठीवान् *m.* The knee; चक्रीवान् *m.* An ass; कक्षीवान् *m.* The name of a certain sage; and उदन्वान् *m.* The sea. चर्मन् Leather, does not lose its final before वन्, and makes चर्मन्वती *f.* A plantain fruit, and the name of a certain river. From लवण Salt, is derived लवन्वती *f.* A certain town.

1024. विषुवन् or विषुवन् *n.* The day of the equinox, they say, is derived from विष्वच् Universal.

1025. ज्योत्स्मा *f.* Moon-thine; is derived from जोतिस् A star, or its appearance, by dropping the इ of the latter, and subjoining न्.

1026. The following words are formed with the affix र्: नगर A town, from नग A hill; खर An ass, from ख The atmosphere; कुंजर and सिन्धुर An elephant, from कुंज A tooth, and सिन्धु The sea.  
नमिस्

नमिस् being substituted for नमस् Darknefs, and र subjoined, forms नमिस्त्रा *f.* A dark night.

1027. म affixed to द्रु A tree, makes द्रुम A tree.

1028. गाण्डी or गाण्डि The good quality of a bow, they say, is derived from गाण्डिव or गाण्डीव The name of the famous bow of *Arjuna*. अजगव The bow of *Sivā*, comes from अजक A title of *Brahmā, Vishnu*, or *Siva*, अर्णव The sea, they derive from अर्णस् Water, by substituting व for स्. रजस्वला A woman at a certain season, कृषीबल A ploughman, or husbandman, आसुनीबल A distiller, दन्ताबल An elephant, and शिखाबल A peacock, are respectively derived from रजस् Duft, कृषि Tillage, आसुनि Distillation, दन्त A tooth, and शिखा A crest or top-knot, with बल affixed, and the final of such as end in इ made ई.

1029. NOUNS ending in मन् or म, are formed into derivative epithets by affixing इन; as दाम A rope or snare, दामिनी *f.* A coquet, सोम The moon, सोमिनी *f.* A proper name.

1030. THE following miscellaneous nouns are formed by the affix कः हिरण्यक The desire of gold, from हिरण्य Gold; धनक The desire of wealth, from धन Wealth; अनुक Skill, and skilful, from अनु After; or, according to some, अणुक, from अण् A particle; उष्णक Hot (season), from उष्ण Hot; शीतक Cold (season), from शीत Cold; प्रियक A species of deer, from प्रिय Dear, beloved, that for which one has affection; चित्रक That has spots, or is painted, a certain species of deer, from चित्र Motley, curiously marked or painted; गुह्यकाः *m. p.* A race of spirits, from गुह्य Private, secret; गोलक One born of a widow by a gallant, from गोल A globe or sphere; कुब्जक A certain tree, from कुब्ज Hump-backed; पुत्रक One treated as a man's own child, from पुत्र A son; शून्यक A destitute man, from शून्य Void, empty; स्नानक One

who

who is in the habit of performing ablutions, from स्नान Bathed ; बृहति का *f.* An upper garment or mantle, from बृहती Great ; अंश A part, अंशक A partner.

1031. द्रव्य A thing, substance, they derive from द्रु A tree ; साक्षिन् A witness, from स With, and अक्ष Eye, with इन् subjoined ; इन्द्रिय An organ of action or sensation, from इन्द्र, with इय affixed. उपत्यका *f.* Land situated at the foot of a mountain, is formed by affixing त्यक् to उप near ; and अधित्यका *f.* Land situated on a mountain, by subjoining the same termination to अधि Upon or over. वाचिकं *n.* A message, comes from वाच् A word, by subjoining इक् ; and कार्म्मणं A preparatory action upon some great occasion, from कर्म्म Work, with इक् affixed. श्रोत्र The body, from श्रोत्र The ear ; कार्ष्ण A black antelope, from कृष्ण Black ; and औषध A medicine, from औषधि An herb, or that genus of plants which lives only till it has ripened its fruit ; with अण् affixed. धेनुष्या *f.* A cow held as a pledge, from धेनु A milch cow, with स्य affixed.

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## CHAPTER VIII.

## INDECLINABLE WORDS.

1032. UNDER this head will be found every species of indeclinable words, including adverbs, conjunctions, prepositions, interjections, aptotes, and expletives.

*Indeclinable Words formed with Affixes.*

1033. चि is a term used when certain declinable words, put in construction with the auxiliary verbs कृ, भू, or अस्, are made indeclinable, to attribute a new nature or quality to a thing; as to make, become, or be white. If the final of the primitive word be अ or आ, it is changed to ई; if इ to ई; if उ to ऊ; and if ऋ to री. अरुस् An ulcer or fore, मनस् The mind, चक्षुस् An eye, चेतस् Sensation, रजस् Dust, and रहस् A private place, drop the final स्, and the preceding vowel being अ, becomes ई, and being उ it becomes ऊ. Examples. कृष्ण Black, कृष्णी करोति He makes black; गंगा Ganges, गंगी भवति It becomes the Ganges; शुचि Pure, शुची स्यात् It shall be pure; लघु Light, लघू करोति He makes light; मातृ A mother, मात्री भवति सा She becomes a mother; सुमनस् A good mind, सुमनी भवति He becomes of a good mind; अरुस् An ulcer, अरू करोति It makes an ulcer; &c.

1034. सान् put after a word, in composition with an auxiliary verb, denotes a total change of something into the thing expressed by that word;

as भस्म *Ashes*, भस्मसान् *To ashes*. काष्ठं भस्मसान् करोति कृत्स्नं *He changes the whole of the wood to ashes*. So जलसान् *To water, &c.* सान् also denotes subjection or subserviency; as राजसान् *Subject or subservient to the king*, नं राजसान् करोति *He makes him subject to the king*. देव *A god*, देवसान् करोति त्रियं *He makes wealth, a present, or subservient to the Gods*; राजा *A king*, राजसान् भवति राष्ट्रं *The country becomes the property of the king*.

1035. त्रा, called त्राच्, is also a termination used to denote subjection or subserviency; as विप्र *A Brahman*, विप्रत्रा-करोद्धनं *He made riches subservient to the Brahmins*. त्रा is used after देव *A god*, पुरुष or पूरुष *A man or male*, मनुष्य *A man*, मर्त्य *A mortal*, and बहु *Many*, with an accusative or locative signification; as देवत्रा वन्दे *I salute the Gods*, देवत्रा रमे *I delight in the Gods*; &c.

1036. आ, called डाच्, is an indeclinable affix occasionally applied as follows: Words implying inarticulate sounds are made to terminate in आ, when in composition with the auxiliary verbs कृ, भू, अस्, or सम्पद्, provided they consist of two or more vowels, and have not the particle इति subjoined; as पटन् पटन् *The noise made by cloth and the like*, पटपटा कुरुते पटः *The cloth makes the noise Patapata*. The final न्'s are dropped. But if इति is subjoined, आ is not used, and the doubling of the word, and the dropping of the final अन् are indifferent; as पटदिनि करोति, पटिनि करोति. If the inarticulate sound form a word of one vowel, आ is not used; as सूक् or सृगिति करोति *It makes the noise Srik*.

In expressions used in agriculture, the आ of डाच् is affixed to द्वितीय and तृतीय; also to शंव or संव *Ploughing the contrary way*, and बीज *Seed*, when put in composition with कृ *Do*; as द्वितीया करोति *He ploughs*

ploughs the second time ; तृतीया करोति He ploughs the third time ; शंवा or संवा करोति He ploughs the contrary way ; बीजा करोति He harrows, or ploughs in the feed. It is also used after गुण when preceded by a numeral, and in composition with कृ Do; as द्विगुणा करोति क्षेत्रं He does, viz. ploughs, the field twice.

The आ of डाव् is also applied as in the following examples :—After समय Time ; as समया करोति धनं दातुं He fixes a time, or makes an engagement to give or pay money.—After शूल A spit ; as शूला करोति मांसं He spits the meat.—After सपत्र (An arrow) with its feather, and निष्पत्र Featherless ; as सपत्रा करोति मृगं बाधः The sportsman pierces the deer with an arrow, feather and all ; निष्पत्रा करोति मृगं He strips his arrow of its feather, in transfixing the deer.—After सत्य True, when it does not imply swearing ; as सत्या करोति द्रव्यं वणिक् The merchant infures his goods, viz. deals fairly.—After भद्र and मद्र, used for an auspicious shaving of a child's head ; as भद्रा or मद्रा करोति कुमारं He shaves the boy at a happy season.—After निष्कुल Having no family ; as निष्कुला करोति दाडिमं He destroys the pomegranate tree (by cutting away a part).—After सुख Pleasure, दुःख Pain, and प्रिय Favourite ; as सुखा करोति मां He makes me happy ; मूर्खो दुःखा कोरानि गुरुं The fool maketh the master unhappy ; प्रिया करोति नृपति लोकेन The prince acts kindly towards the people, makes them favourites.

1037. नरां and तमां serve to form adverbs of intensity and comparison, whether used alone after a verb, or in combination with another word ; as वदतिनरां He speaks more, or much ; वदतिनमां He speaks exceedingly much ; तयोर्वदतिनरां Of the two he speaks the most ; तेषां वदतिनमां Of them all he speaks the most ; उच्चैस्तरां गायति

He



He sings very high or loud ; निचैस्तमां गायति He sings exceedingly low or base ; &c.

1038. वत् put after any sort of words, denotes likeness ; as चन्द्रवत् Moon-like, चन्द्रवत् मुखं A face like the moon ; घटवत् उदरं A jar-like belly ; पूर्ववत् As before. विप्रवत् शूद्राय ददाति He gives to a *Sūdra*, as (to) a *Brāhman*. *Obs.* This particle is of very frequent occurrence, and is distinct from the declinable affix वत्.

1039. धा affixed to words denoting numbers, serves to form adverbs of distribution ; as कनिधा Into how many parts or sorts ? बहुधा Into many parts or sorts ; एकधा Into one part or sort ; द्विधा Into two parts or sorts ; त्रिधा Into three parts or sorts ; चतुर्धा Into four parts or sorts ; पंचधा Into five parts or sorts ; षष् Six, makes षोढा, and, according to some, षोडधा In six parts or sorts ; सप्तधा Into seven parts or kinds ; &c. But एक One, makes also ऐक्यं ; द्वि Two, द्वेधा and द्वेधं ; and त्रि Three, त्रेधा and त्रैधं. Ex. नतो द्विधा कृता जिह्वा सर्पिणां तेन कर्मणा Then the serpents tongues were slit in two parts by that action. तेन ते बहुधा क्षताः By him they (were) wounded in many ways. इयं मे भिन्ना प्रकृतिरष्टधा This (is) my nature divided into eight parts or species.

1040. कृत्वस् put after any words denoting numbers, except द्वि, त्रि, and चतुर, forms adverbs of repetition ; as कनिकृत्वः How many times ? एककृत्वः Once, पंचकृत्वः Five times, शतकृत्वः A hundred times, &c. But द्वि and त्रि affix स्, and make द्विः Twice, and त्रिः Thrice ; and चतुर substitutes स् for र ; as चतुः Four times. Ex. दिवसस्य त्रिः पठति He reads thrice a day, सकृन् Once, is often substituted for एककृत्वस्.

1041. तस् put after a word, forms with it an adverb, often with an ablative signification, but sometimes with that of other cases ; as धर्मेनः From justice, justly ; आदिनः From the beginning ; यत्नतः From or with labour or exertion ; सर्व्वतः Of, from, by, with, to, or in all, &c. &c. The following pronominal adverbs are anomalously formed with तस्, and have generally an ablative signification : कुतः Whence, from what ? ततः Thence, therefore, from, or after that (*demonstrative*) ; यतः Whence, wherefore, from which (*relative*) ; इतः Hence, from this ; अतः Hence, from this.

1042. शस् forms adverbs of quantity with words signifying much or little ; as बहुशः Abundantly, many at a time ; अल्पशः Sparingly, little at a time ; भूरिशः Abundantly ; स्नोक्शः Sparingly, &c. It is also used after nouns of proportion, quantity, and number ; as क्रमशः By degrees ; प्रस्थशः By measures ; एकशः By ones, or one at a time ; द्विशः By twos, or two at a time ; त्रिशः By threes ; गणशः By numbers ; अनेकशः By many at a time ; पादशः By quarters ; कानिशः How much at a time ? तावच्छः By so much at a time ; &c.

1043. त्र forms adverbs of place with the pronouns and pronominals called सर्व्वीदि, and बहु Much, many, which may otherwise be expressed by putting the word in the seventh, or locative, case. The pronouns युष्मद् and अस्मद्, with द्वि Two, are excepted. Examples. सर्व्वत्र In every place, every where ; एकत्र In one place, बहुत्र In many places ; कुत्र Where, wherein, in what place ? तत्र In that place, therein, there ; यत्र (*relative*) Where, wherein, in which place ; अत्र Here, herein, in this place ; अन्यत्र Elsewhere, in another place ; &c.

1044. दा forms adverbs of time with सर्व्व All, एक One, अन्य Another, and the pronouns किं What, तद् That, and यद् Which, or what

what (*relative*); as सदा and सर्वदा Always, at all times; एकदा At one time; अन्यदा At another time; कदा When? नदा Then, यदा When. *Obs.* The same may be expressed by putting the word in the seventh case with the word काल Time, in the same case, subjoined; as कस्मिन् काले In, or at what time? or कदा When? &c.

1045. था forms adverbs of way or manner with सर्व All, अन्य Another, नद् That, यद् What; and थं with किं What, and इदम् This. Examples. सर्वथा In every way; अन्यथा In other respects; तथा So, in that way; यथा As, in the manner of; कथं How, in what manner? इत्थं Thus, in this manner.

1046. चिन् and चन put after the pronoun किम् and its derivatives, in any case, gender, and number, give to it an indefinite signification; as किं What, किञ्चिन् and किञ्चन Somewhat, something; कः Who, कश्चिन् and कश्चन Some one, any one, somebody; क्व Where, क्वचिन् and क्वचन Somewhere, कदा When, कदाचिन् and कदाचन Somewhere. So कस्यचिन् Of some one, केनचिन् By some one; &c. &c.

1047. एद्युस् forms a sort of adverbs of relative days, when subjoined to पूर्व Former, before, अन्य Another, अन्यतर Either, इतर Any, अपर Another, अधर Lower, उत्तर Upper, and उभय Both; as पूर्वद्युः On the former day, अन्येद्युः On another day; &c. &c. उभय makes either उभयेद्युः or उभयद्युः On both days, and पर Another, makes परेद्यवि On the day after.

1048. स्नात् or अस् forms adverbs with पूर, अध, and अव, substituted for पूर्व Before, अधर Below, and अवर Behind; as पूरस्नात् or पूरः From before, अधस्नात् or अधः From below, and अवस्नात् or अवः From behind. *Obs.* These words may occasionally be construed as nominatives, ablatives, or locatives.

1049. अधर Below, lower, दक्षिण Right, or South, and उत्तर Upper, or North, are used adverbially when they are put in the ablative case singular, or have आन् affixed; as अधरस्मात् or अधरान् From beneath; दक्षिणस्मात् or दक्षिणान् From the right, or south; उत्तरस्मात् or उत्तरान् From the north. These words are occasionally construed in the nominative, the ablative, or the locative, with the signs the, from, or in.

1050. आहि or आ, affixed to words, forms adverbs of distance; दक्षिणाहि or दक्षिणा Far south; उत्तराहि or उत्तरा Far north. दक्षिणाहि वसन्ति चांडालाः The *Chândālas* live far south.

1051, एन is sometimes used to form adverbs of time, place, or direction with पूर्व &c. As पूर्वेण Formerly, before, eastward, in the East.

1052. THE following is an alphabetical list of indeclinable words of every description, adverbs, conjunctions, prepositions, interjections, aptotes, particles, and expletives.

अ A particle of privation; as धर्मः Justice, अधर्मः injustice. If the word begin with a vowel, अन् is substituted for अ; as अनागतः Not come. अ is also an interjection expressive of pity. अकस्मात् Without a motive, without a wherefore. अयतम् Before (in precedence) first. अये Before, in front. A respectful particle of calling to a person. अघो A respectful term of address.

अंग A respectful term of address. Again. A term of ridicule and reproach. अचिरान् Without delay. अजलम् Without interval, for ever, constantly. अज्ञानतम् Ignorantly, without intention. अञ्जसा Quickly, speedily, directly, straitly; justly, truly. अतम् Hence. अति *prep.* Beyond, in point of

time, place, and degree. In composition it often implies *excess*; as, very, very much, exceedingly, &c.

**अतीव** Very much, exceedingly, excessively, from **अति** and **इव**.

**अत्र** Here, in this place, herein.

**अथ** or **अथो** *conj.* So, and so, thus, moreover, then, yet, wherefore, and also. It is much used as an introduction to a new sentence, and is often redundant.

**अद्** in composition denotes wonder and surprize.

**अज्ञा** Rightly, truly, clearly, evidently, justly.

**अद्य** To-day, now, at the present time.

**अद्यत्वे** Now, at the present time.

**अध** *prep.* Down, downwards, the reverse of **उत्** Up, upwards, q. v.

**अधस्** Down, low, below.

**अधस्तात्** From below, below.

**अधरेद्युः** The day after.

**अधि** *prep.* Over, above, upon. It implies *superiority* in place and

degree, and is the reverse of **अप** q. v.

**अधुना** Now, at this time.

**अन्** A privative particle substituted for **अ**, q. v. when the following word opens with a vowel.

**अनिशं** Always, continually, perpetually.

**अनु** *prep.* After, in point of place, time, degree, or relation, and is the reverse of **अभि** Before, q. v. In composition it often signifies according to, in imitation of behind, following, in pursuit of

**अन्तर** Between, among, betwixt within.

**अन्तर, अन्तरा, अन्तरे, or अन्तेरण** Without, except; within among.

**अन्यच्च** Moreover, and again, (ir continuation of an argument, or before a quotation.)

**अन्यत्** Otherwise.

**अन्यत्र** Elsewhere, in another place, somewhere else. **अन्यत्र गमिष्याम** I will go to another place.

**अन्यथा**

अन्यथा Otherwise, in a different way.

अन्यतरेद्युः Either day.

अन्येद्युः Another day.

अन्योन्यस्य Mutually.

अन्वक् According to.

अप *prep.* Under, beneath, below, the reverse of अधि q. v. It implies also privacy, concealment, disappearing, loss, and is often employed in a bad sense.

अपरेद्युः The other day.

अपष्टु Well, handsomely, fitly, properly.

अपि Also, even.

अपिच And also, and even.

अपितु And also, and even.

अभि *prep.* Before, in time and place, the reverse of अनु After, q. v.

अभिनः Before, near, in the presence of, in front, all over, on all sides, speedily.

अभीष्टं Incessantly, violently, continually, repeatedly, quickly.

अम् Speedily, quickly, a little.

अमा Near, by, with, together.

अमुत्र Hereafter, in the next world.

अय Well done! O brave!

अयि An interj. expressive of consent, yes.

अये An interj. expressive of anger, displeasure, and recollection. It is used also in asking a question.

अरम् Quickly, speedily.

अररे or अरे A call of contempt.

अर्वाक् Behind, in time and place. West.

अलम् Enough! sufficient! In vain, to no purpose. In composition अलं means dress or ornament, as अलं कर्ता A dresser or ornament; also able.

अव *prep.* From, down from, off, away, the opposite of आ To, at, q. v.

अवश्यं Certainly, positively, necessarily, indeed.

अवस् or अवः Without, on the outside.

अवे A disrespectful term of address.

असकृत् Repeatedly, more than once.

अस्तम् *indecl.* The place where the fun sets. Disappearing, or setting, as the sun.

अस्ति It is, existence.

अस्तु Be it so ! Let it be ! So be it !

असंप्रतम् Inopportunately, improperly, unfitly.

असंप्रति Improperly, unfitly.

अह An interj. of calling.

अहह An interj. of surprize, grief, &c.

अहाय Quickly.

अहे An interj. denoting recollection.

अहो A respectful term of address, an exclamation of wonder, or surprize.

अहोवने A respectful term of address; an expression of sorrow and regret.

अहाय In the day time.

आ (called आह्) *prep.* To, at, as far as, the reverse of अव q. v.

In composition with certain verbs it reverses the action; as दातुं

To give, आदातुं To take, गन्तुं

To go, आगन्तुं To come, &c.

आ or आः An interjection expressive of pain, pity, sudden thought, &c.

आतः Hence even.

आनुषक् Succesively.

आनुषद् Argumentatively.

आभीष्टं Repeatedly, without rest or delay, constantly.

आम् Yes, indeed.

आये An interj. of calling expressive of affection.

आरात् Near, far off.

आर्यहलं Forcibly, violently.

आविर् Manifest, in sight.

आशु Quickly, speedily.

आह, आहो, and आहोस्विन्  
Expressions used in stating a question or proposition in disputing.

इ An interj. of calling, amazement, anger, and compassion.

इतः Hence.

इतस्ततः Here and there.

इति So, thus, in this manner, so far, *finis*.

इतरेद्युः Either day.

इतिह Traditionally.

इत्थं

इत्थं Thus.

इदानीं Now, at present.

इडा Evident, manifest.

इव Like, as, as it were, so, thus, even as.

ई An interj. of regret, anger, and compassion; also of calling.

ईषन् A little, in a small degree, in a trifling way.

उ An interj. of calling, anger, doubt, injunction, respectful address.

उं An interj. of anger, contempt, and of interrogation.

उच्चैस् High, with a high or loud voice, exaltedly.

उन् *prep.* Up, upwards, on high, the reverse of अध, q. v.

उन् An interj. of interrogation with earnestness and surprise; as—  
What! How!

उत Also, and, or. It is often redundant.

उताह or उताहो An interj. of interrogation and inquiry; also of doubt and uncertainty.

उत्तरेद्युः The last day.

उप *prep.* Near, by, by the side of, with, the opposite of दूर q. v.

उपधा In composition implies division.

उपांशु Secretly, in a whisper, privately.

उभयद्युः or उभयेद्युः Both days.

उभयतः On both sides.

उररि, उररी, उरि, or उरी In composition, implies extension, and consent.

उषा At night, the close of night.

उ An interj. at the beginning of a sentence, also expressive of compassion.

उं A particle of interrogation, also expressive of anger, and of consent.

उररी or उरी See उररि, &c.

ऋ An interj. denoting contempt.

ऋते Beside, except.

ऋतं Rightly, truly, justly.

ऋधृक् Truly.

ए A respectful particle of address.

एकदा At one time, at a certain time.

एकपदे At the same time.

एतहि



एतहि Now, at this time.

एव Also, even, verily.

एवं Thus, so, in this manner.

हे A respectful particle of address.

ओं An interj. of calling, or addressing respectfully.

ओम् Yes, amen, so be it. A mystic word denoting *Brahma*, or the *Hindu* trinity in unity.

औ A respectful term of address.

क At the end of a word is often redundant.

कं Water, head, happiness.

कचन A particle of interrogation.

कच्चिन् A respectful introduction to a question; as कच्चिन् नं दृष्ट

वानसि Pray hast thou seen it?

कदा When, at what time?

कदाचन Somewhen, sometimes.

कदाचिन् Somewhen, sometimes, occasionally.

कथं How? In what manner?

कथंचन Somehow.

कथं नाम How then?

कहिं When?

कहिंचिन् Somewhen, sometimes.

काश्चित् Some one, somebody.

का Bad, vile.

आमं Willingly, wilfully, freely at pleasure.

किंकित What truly? what even so?

किंच Yet, and yet, moreover, but.

किंचन Somewhat, something.

किंचिन् Somewhat, something, a little.

किन्तु But, also.

किन्नु What?

किम् or किं What? It is sometimes redundant.

किमुन् What? Suppose, or, if.

किमुन् Or what? What also?

किमुह What? How?

किम्वा Or, or else.

किंस्विन् Or perhaps.

किन् An interjection of contempt.

किल Indeed, truly.

किम् What? What then?

कु Bad, ill, vile, little, mean.

कुनः Whence?

कुत्र Where? Wherein?

कुत्रचिन् Somewhere.

कुपन् Excellently.

कुविन् Abundantly.

कुषन् Excellently.

क्व Where ?

क्वचित् Somewhere.

क्षमा *indecl.* Patience, forgiveness.

खलु Certainly. It is often an expletive.

च And, also. This conjunction is often used as a mere expletive.

चन affixed to certain words, gives them an indefinite signification; as कथं How, कथंचन Some; how; so कश्चन Some one, &c.

चनम् Food.

चिन् Affixed to certain words, gives them an indefinite signification; as कश्चिन् Some one, कस्यचिन् Of some one, केन चिन् By some one, &c. &c.

चिरम्, चिररात्राय, चिरस्य, चिरान्, चिराय, चिरे, or चिरेण For a long time.

चेत् If.

जातु Somewhen, sometimes.

जोषम् Silently, in silence, happily.

ज्योक् Most times, speedily, presently, a word of interrogation.

ज्ञति or जगति With speed, quickly.

तन् Therefore.

ततन् or ततः From or after that, thence.

तत्र There, therein.

तद् That, because.

तदा Then, at that time.

तदानीं Then, at that time,

तथा So.

तथैव In like manner.

तरसा Quickly, speedily.

तस्मान् Therefore, from that.

तर्हि Then, at that time.

तावन् So far, as far as; so long, so much.

तिरस् or निर्यक् Indirectly, crookedly, awry, unfairly.

तु And, too, also. It is often redundant.

तुम् Thouing.

तूष्णीं Silently, in silence.

तेन By that, therefore.

त्वै An expression of doubt.

दिवा By day, in the day time.

दिष्ट्या Fortunately, happily, happily, luckily, by good luck, providentially.

दुर् or दुः Hardly, with difficulty,

not easily; badly, the reverse of  
सु, q. v.

दुःसमं A term of reproach.

दुष्टु Badly, the reverse of सुष्टु q. v.

दूर Far, afar off, at a distance, the  
reverse of उप, q. v.

दोषा By night, in the night time;  
at the commencement of night,  
at night fall.

द्राक् or द्राङ् With speed.

द्वै An expression implying doubt.

धिक् An expression conveying  
blame, reproach, regret, disap-  
probation, &c. as — fy, for  
shame, out upon, what a pity,  
and the like.

नकिम् Nowhat, nothing, not any.

नक्तम् By night, in the night.

नचेत् If not.

नञ् No, not.

ननु And not, not.

ननु and ननुच Expressions used  
in stating a question in argu-  
ment; as ननु Is it not? नन्वेवं  
Is it not thus? नन्वीदमेव  
स्थानं योग्यं Is not even this a  
proper place? ननुच And is it  
not? &c.

नमस् A bow, salutation, reverence.

नवरं Only.

नवा Or not, or if not.

नह and नहि No, not.

नाना Various, different, manifold.

नापि Not even.

नाम An expletive. Evidently.

नास्ति Non-existence, there is not.

नि *prep.* In, on, within, upon, the  
reverse of निरू q. v.

निक्षा Near, in the vicinity.

निकामम् Very, exceedingly.

नित्यदा Always, constantly.

निरू Without (on the outside),  
without (not having), the reverse  
of नि, q. v.

नीचैस् Low, lowly, with a low,  
bale, or soft voice, the reverse of  
उच्चैस्, q. v. Hush! be still!  
Speak low!

नु A particle of interrogation. v.  
ननु.

नुकं Either, or.

नुव Perhaps.

नूनम् Truly, verily, certainly,  
surely.

नेत् If not.

नो No, not.

नोचेत्

नोचेत् If not.

नै Perhaps not.

परम् Hereafter, afterwards.

परश्वस् The day after to-morrow.

परा *prep.* Back, backwards. परा

जयः Defeat. See प्र.

परि *prep.* About, around, surrounding, encircling, &c. पर्य

टणं Wandering about. परिधिः

A circumference. परिपंचाशत्

About fifty.

परितस् All about, from about.

परेद्यवि To-morrow, the day after.

पर्याप्तम् Entirely, completely.

पशु Well, right, good.

पश्चात् After, afterwards, behind.

East.

पश्य Behold! See!

पाट् A particle of calling.

पुनर् Again, पुनः पुनः Again and again, repeatedly.

पुरतस् From before, formerly.

पुरस् Before.

पुरस्तात् From before, formerly.

पुरा Before, formerly.

पूर्वनस् From the beginning, formerly, before.

पूर्वेद्युस् The day before, the former day. The fore part of the day.

पृतक् Apart, separate, separately.

प्याट् A vocative particle.

प्र *prep.* Forth, forward, for, off, away. (*Lat. pro.*)

प्रकामम् Willingly, according to one's wish, completely.

प्रगे In the morning.

प्रति *prep.* Again, against, for, back, back again.

प्रभाते In the morning early.

प्रवाहिका or प्रवाहुकम् At the same time.

प्रसख Violently, forcibly, impetuously.

प्राक् Before (in time, place, and degree), formerly, hereafter, in the presence of, East.

प्रेत्य Hereafter, in the other world, after death.

प्रादुर Manifest, in sight, evident.

प्रातर In the morning, early.

प्रात्युत On the contrary.

प्राश्वम् In a contrary way.

प्रायस्

प्रायस् For the most part, nearly.

प्राह्ण In the morning.

फट् An exclamation used as a charm.

बन् An interj. of joy and grief.

बदि The dark fortnight of the moon.

बलवन् By force, forcibly.

बलान् By force, by main strength.

बाहिर Out, without, on the outside.

भगो A polite term of address.

भाजक् With speed, speedily, quickly.

भुवर् The sky.

भूयस् Again, more, abundantly.

भूर The earth.

भृशम् Violently, very much.

भोस् A respectful term of address.

मंक्षु Quickly, violently.

मना A little, somewhat, slow, dull, tardy.

मा or माड् A particle of prohibiting, and forbidding, used chiefly before the second person of the imperative ; as माकुरु Do not do, माभव Be not ; &c. and

sometimes before the third preterit ; as माभूत् May it not be !

मास्म Do not ! See मा.

माचिरं Without delay.

माकिम् or माकिर् No, except.

मिथस्, or मिथो In conjunction, in coition, in private union, together.

मिथुर् A pair.

मिथ्या Falsely.

मुधा In vain.

मुहुर् Again, repeatedly.

मृषा False, falsely.

यन् That, because, wherefore.

यतस् From which, whence, wherefrom, wherefore.

यत्र Wherein, where.

यदा When.

यदि If.

यथा As.

यावन् As far as, as long as, as much as.

युक् III.

युक्तं Fitly, properly.

युगपत् At one time.

युत् Badly, ill.

येन Because, by which.

रात्रौ By night, in the night time.

रे A disrespectful term of address.

रे An interj. of disrespect.

व An expletive.

वन् As, like.

वन् An interjection of sorrow and regret.

वरम् Passable.

वषट् An exclamation on making an oblation.

वा Or, indifferently, (this or that).

वाट् An exclamation on making an offering of oiled butter to the divinities.

वाद् Like, as.

वाव Only.

वि *prep.* It denotes disunion, separation, division, distinction, and sometimes privation; is opposed to सम् q. v. and is often redundant. It may be Englished by such words as *away, apart*, or the inseparable prepositions *dis, un, &c.*

विना Without, not with, not including, except.

विभाषा In two ways, in either way.

विश्वक् Universal.

विषु Many.

विहायसा The air, the atmosphere, in the air; विहायसा गतिः Going in the air, viz. flying.

वृथा In vain, useless.

वेद् An expression used in making an oblation of oiled butter.

वेन् If.

वै An expletive.

वौषट् An exclamation on making an offering of oiled butter.

शनैस् Slow, slowly.

शम् In composition means well, good, happy; as शंभुः A name of *Siva*.

शश्वन् Always, constantly, continually, perpetually.

शुक्म् Quickly.

शुभम् Happily, fortunately.

श्रौषन् or श्रौषट् An exclamation on making an offering to the divinities.

श्वस् To-morrow.

स In composition *with*, and *like*.

सकृन् Once, at one time.

संक्षु Speedily.

सन् Good; as सन् करोति He  
does good, he pays respect.

सत्यं True, truly.

सत्रं With, in company with.

सत्रां With, along with.

सदा Always, at all times.

सद्यस् At the same time.

सनन् Constantly.

सना Perpetually, always.

सनात् Perpetually.

सनुतर् In concealment.

सततम् Always.

सपदि At the same time, instantly.

सम् *prep.* Together, altogether,  
*con, com, col, &c.* It is opposed  
to वि, and generally implies,  
conjunction or perfection.

समन्ततस् Wholly, altogether.

समम् Along with, together.

समया Near, nigh.

समुपजीवम् Happily, fortunately.

सम्प्रति Now, at this time

सम्यक् All, wholly.

सम्बन्त् A contraction of सम्बन्त्सर

A year, and generally means  
the era of *Vikramāditya*.

सर्व्वनस् Wholly, altogether.

सर्व्वदा Always, at all times.

सह With, together.

सहसा Rashly, precipitately, with  
violence.

साकम् With, along with.

साक्षान् (from स with, and अक्षि  
Eye), Of the same appearance,  
as, as it were, apparently, in the  
presence.

साचि Awry, indirectly.

सास्त्रतम् Now, fitly, opportunely.

सायम् In the evening.

सार्द्धम् Along with, together.

सु *prep.* Well, easy, very, the re-  
verse of दुर & v.

सुकम् Very, exceedingly.

सुचिरम् A very long time.

सुदि The light fortnight of the  
moon.

सुधा Useless, in vain. — An excla-  
mation on making an offering  
to the divinities.

सुष्टु Good, excellent, very.

स्म A particle, which put after a  
verb in the present tense, gives  
it a past signification. It is some-  
times redundant.

स्वयम्

स्वयम् Self, himself, herself, &c.

स्वधा An exclamation on making an oblation to the manes.

स्वरू Heaven, fky, firmament.

स्वस्ति Health ! prosperity ! hail !

स्वाहा An exclamation on offering oiled butter to the divinities.

स्विन् A particle of interrogation and enquiry, and often redundant.

ह An interj. in anger, an expletive.

हम् An interj. denoting anger.

हन्त An interj. used at the beginning of a sentence, expressive of joy, sorrow, or compassion.

हंहो A respectful term of address.

हा An interj. of wonder and surprise.

हाहा An interj. of sorrow, and of mirth.

हाहो An interj. of wonder and regret.

हि For, because. An expletive.

हिम् An interj. of alarm.

हिस्क् Without, except, beside.

हुम् An interj. of displeasure.

द्यम् Yesterday.

हे A vocative interjection ; as हेरा

जन् O king !

हेनौ Because.

हे An interjection.

हो A respectful term of address, an interj. of wonder and surprise.



## CHAPTER IX.

ON THE FORMATION OF COMPOUND WORDS CALLED समासः.

1053. **T**HE *Sanškṛita* language abounds in compound terms formed of two or more words, the last only (except in a few instances) being distinguished by the signs of number and case.

1054. **THERE** are six species of compound words, each of which will be here treated of separately, and in due order.

*The first Species of compound Words called अययीभावः.*

1055. A COMPOUND of the first species, called अययीभावः, has an indeclinable word for its first member, and a noun for its last terminating in the sign of the neuter gender ; and it is, for the most part, indeclinable. Thus from अधि Over or upon, and स्त्री A female, is formed the compound अधिस्त्री in a neuter form ; as अधिस्त्री गृह कार्यं Household business (depend) upon the female. *Obs.* It is the opinion of some that the first member of a compound of this species stands in the place of the sign of the case in the last member, and that the preposition अधि in this example has the effect of the seventh case.

1056. **IF** the last member end in a long vowel, it is made short ; as in the foregoing example, where स्त्री is substituted for स्त्री ; and if in ऐ or औ, इ is put for ऐ, and उ for औ ; as अनिरि कुलं A family surpassing report,

report, from अति Beyond, रै A found, and कुलं A family ; अतिनु जलं Water beyond, or over, the boat, from अति, नौ, and जलं.

1057. WHEN the last term ends in अ, it is changed to अम् ; as उपकुम्भं By or near the jar, from उप By, with, near, by the side of, and कुम्भ A jar ; अधिकृष्णं Over or upon, *Krishna*, from अधि Over or upon, and कृष्णः.

1058. WHEN the sense will admit of it, the last term, ending in अ, may, optionally, assume also the sign of the third or seventh case singular. Thus, one may write either उपकुम्भं or उपकुम्भेन कृतं Done by or near the jar ; and उपकुम्भं or उपकुम्भे निधेहि Place (it) by, or in by, the jar. But in an ablative sense, the last word must necessarily bear the sign of that case only ; as उपकुम्भादानय Bring (it) from near the jar ; उपकृष्णान् From the vicinity of *Krishna*.

1059. IN compounds of this species, स is substituted for सह With, together with, unless the second term implies some portion of time ; as सनृणं Together with the grafs, from स, for सह, and नृण Grafs. But they say सहपूर्व्वालं With the former day. स also implies likeness ; as सदेवदत्तं Like *Dēva-datta*.

1060. THE following are examples of some compounds formed according to the foregoing rules :—सनृणं Together with the grafs, from स for सह With, together with, and नृणं Grafs ; सनृणमन्ति He eats grafs and all. अनुज्येष्ठं After, following, or according to the oldest, viz. according to seniority, from अनु After, according to, &c. and ज्येष्ठ oldest ; दुर्यवनं With bad *Yavanas*, which is explained by यवनानांवृद्धिः The increase or abundance of *Yavanas*, or invaders from the west ; निर्मक्षिकं Without flies, from निर Without, and मक्षिकः A fly ; अतिहिमं Beyond the cold season, from अति Beyond, and हिम Cold, frost,

frost, snow; **अनिवसन्नं** Beyond the spring, viz. when the spring was passed; **अनियौवनं** Beyond the youthful season, when the season of youth is gone by; **अनिनिद्रं** Beyond sleep, the disposition for sleep having passed, from **अनि** and **निद्रा**; **इति हरि** Thus *Hari*, viz. According to the words of *Hari*. **अनुविष्णु** After, or according to *Vishnu*, from **अनु** After, according to, and **विष्णुः**; **अनुरूपं** According to the form, suitable to the occasion; **अनुगंगम्** After the *Ganges*, viz. along, by the side of, following the course of, the *Ganges*; **अनुवृक्षं** Along by the trees; **सक्षत्रं** Together with the class or rank of *Kshatriyas*; **साग्नि** Together with the fire; as **साग्नि यन्त्रमधीते** He reads the book with the fire, viz. so long as the fire continues to burn; **सचक्रं** With the discus, viz. armed with that weapon; &c. &c.

1061. **प्रति** and **अभि** precede in compounds of this species to denote motion *towards*, and *before* the thing specified by the second term; as **प्रत्यग्नि पतन्ति शलभाः** The grass-hoppers fall or fly towards the fire; **अभ्यग्नि पतन्ति** They fall before the fire. *Obs.* When **प्रति** and **अभि** follow the preceding word, it is put in the accusative case; as **अग्निं प्रति** Towards the fire.

1062. WHEN **यथा** means *according to*, *to the utmost of*, it may form a compound of this species; as **यथा शक्ति** To the utmost of one's power or ability. But when **यथा** signifies *likeness* or *similarity*, it may not; as **यथा हरिस्तथा हरः** As (is) *Hari*, so (is) *Hara*.

1063. WHEN **यावत्** signifies *limitation*, it may form a compound of this class with certain words; as **यावच्छ्लोकं** To the end of the verses, to the number of the verses; as **अच्युतप्रणामा यावच्छ्लोकं** The salutations to *Achyuta*, or *Vishnu*, (are) equal to the number of the couplets.

1064. **अ** is required to be affixed to the following words, when they are

are preceded by indeclinables, to form compounds of this class:—To शरद् Autumn, विपाश् A certain river (called also विपाशा), अयस् Iron, मनस् The mind, उपानह् A shoe, दिव् Heaven, हिमवन् Snowy (mountain), अनदुह् A bull, दिश् A point in the horizon, दृश् Sight, विश् One of the third cast, चेतस् Sensation, त्यद् That, तद् That, यद् Which, and कियन् How much; as उपशरद् By, with, or near autumn; प्रतिविपाशं Towards the river *Vipās*; &c. Also to जरस्, substituted for जरा Old age; as उपजरसं Near, or approaching to old age or decay.

1065. WORDS ending in अन्, substitute अ for that termination, when preceded by indeclinables, to form compounds of this species; as उपराजं By or near the king, from उप and राजन्; अध्यात्मं Over or upon the soul or self, relating to the spiritual body. If the word in अन् be of the neuter gender, this rule may, indifferently, be applied or not; as उपचर्म or उपचर्मन् (*nom.* उपचर्म) By or near the leather or hide, from उप and चर्मन् *n.*

1066. अ is also, indifferently, substituted for the final of नदी A river, पौर्णमासी The day of the full moon, अयायणी The month *Agrāyanī*, and गिरि A hill; as उपनदं, or उपनदि (according to rule 1056), By the river; उपपौर्णमासं, or उपपौर्णमासि Near the full moon; उपायायणं, or उपायायणि Near the month of *Agrāyanī*; उपगिरं or उपगिरि By the hill.

1067. अ may also be, indifferently, affixed to words ending in झप्, viz. any consonant of the five series but a nasal; as उपसमिधं or उपसमिध् Near the fire-wood, from उप and समिध् Fire-wood.

1068. अ is substituted for the इ of अक्षि The eye, when preceded by प्रति, सम्, अनु, or परम् (put for पर or परा); as प्रत्यक्षं Against the

the eyes, visible, evident, sensible, in sight. **समक्षं** Together with the eyes, in sight. **अन्वक्षं** According to sight; and **परोक्षं** Out of sight.

1069. NAMES of rivers preceded by any noun of number, except **एक** One, are, with it, put in a compound form of this species; as **द्विगंगं** The two *Gangās*, viz. the union of two rivers of that name; from **द्वि** and **गंगा**; **त्रियमुनं** The three *Yamunās*, from **त्रि** and **यमुना**.

1070. **द्विदण्डि** With two sticks, from **द्वि** and **दण्डिन्**, and **द्विमुशलि** With two pestles, from **द्वि** and **मुशलिन्**, are compounds of this species, after which others may be formed. **द्विदण्डि प्रहरति** He fights with two sticks or staves.

1071. **उभा** is substituted for **उभय** Both, when preceding in a compound with **कर्ण** The ear, **दन्त** A tooth, **हस्त** A hand, **पाणि** A hand, or **अञ्जलि** Joined hands; as **उभाकर्ण** With both ears; **उभाहस्तं** With both hands, **उभापाणि** With both hands; &c.

1072. REVERSE at play is signified in a compound of this sort, where **परि** is put last; as **अक्षपरि** Beat at dice; **शलाकापरि** Beat at the play at sticks; **एकपरि** Beat by one, **द्विपरि** Beat by two, **त्रिपरि** Beat by three, and **चतुःपरि** Beat by four.

1073. WHEN **अप** Under, beneath, **परि** About, **बहिर्** Without, on the outside, and words ending in **अक्** formed from **अच्** by the rule **क्विप्** (v. p. 458, r. 805), are placed first in compounds of this species in an ablative acceptation, the last member may, indifferently, bear the sign of that case, or follow the general rule; as **अपविष्णोः** or **अपविष्णु** Lower than *Vishnu*, or, inferior to *Vishnu*; as **अपविष्णो संसारः** The universe (is) inferior to *Vishnu*. So **परिकृष्णान्** or **परिकृष्णं** From about *Krishna*; **बहिर्वनान्** or **बहिर्वणं** From without the forest; **प्राग्यामान्** or **प्राग्यामं** From the east of the village; **प्रत्यग्यामान्**

or प्रत्यग्रामं From the west of the town. आ To, at, as far as, preceding in a compound of this sort in an ablative sense, the last member may also, indifferently, bear the sign of that case; as आपाटलिपुत्रान् or आपाटलिपुत्रं From as far as *Pātaliputra*. *Obs.* If the ablative sense is not required, the common form only is used.

1074. अये In front, before, मध्ये In the midst, पारे On the other side (each with the sign of the seventh case), and अन्तर Within, are put first in compounds of this species; as अयेरामं Before, or in the presence of *Rāma*; मध्येगंगं In the middle of the *Gangā*; पारेसमुद्रं On the other side the ocean; अन्तर्वाराणसि Within *Vārāṇasī*. If the sense require it, the last word must bear the sign of the ablative case; as पारेसमुद्रान् From the other side of the ocean. If the substantive noun be put first, अय, मध्य, and पार, may be regularly declined, as the sense may require; as गंगाया मध्यान् From the middle of the *Gangā*.

1075. Any numeral but एका One, preceding a patronymic, may, indifferently, form with it a compound of this species or not; as द्विगार्ग्यं or द्विगार्ग्यौ *dual*. Two of the race of *Garga*; दशभारद्वाजं or दशभारद्वाजाः *plur*. Ten of the race of *Bhardadwāja*.

1076. ANY numeral, except एका, preceding a word denominating a holy or learned man, may, indifferently, form with it a compound of this species; as द्विमुनि Two *munis*, द्विमुनिवाकरणस्य Two *munis* of grammar.

1077. NAMES of rivers, preceded by numbers above one, or by particular attributives, form with them compounds of this species, and which are generally epithets descriptive of particular places; as द्विगंगं The place where two *Gangās* meet; त्रियमुनं The confluence of three *Yamunās*; उन्मत्तगंगं A place where the *Gangā* is furious; लोहितगंगं

A place where the *Gangā* is red ; नूष्णीगंगं A place where the *Gangā* glides filently along ; शनैर्गंगं A part where the *Gangā* runs slowly.

1078. THE following words, chiefly relating to times and seasons, are anomalies of this species of compounds : निष्ठहु, from निष्ठन् Standing, and गौ Cow, the cow-standing-time, viz. the time for milking them ; वहहु, from वहन् Bearing or drawing, and गौ, viz. The ploughing season ; आयतीगवं The coming home of the cattle ; समम्भूमि When the ground is even ; समम्पदाति When the foot foldiers are in their ranks ; आयतीसमं The coming of the year, after a year (from समा) ; पापसमं A year of wickedness ; अद्यसमं A sinful year ; पुण्यसमं A year of virtue ; सुषमं (from सम Equal) Very plain or equal, विषमं Unequal, or inequality ; निःषमं Without equality ; अपरसमं Unsmoothness, unevenness. विमृगं When the deer is gone by ; प्रमृगं When the deer is gone forth or away ; प्ररथं When the chariots go forth or away ; प्रदक्षिणं Proceeding by the right, particularly walking round an object, keeping it on the right hand, अपदिशं A subordinate, or half-point of the compafs, otherwise called विदिक्. खले यवं The season when barley is on the threshing floor ; खलेबुषं Chaff on the floor, (खले is in the seventh case) ; संह्रियमाण यवं When the barley is getting together ; संह्रियमानबुषं When the chaff is collecting ; पूर्यमाणयवं When the barley is filling, viz. bringing home ; संस्कृत्यमानयवं When the barley is winnowing ; संस्कृतयवं When the barley is winnowed ; पूनयवं When the barley is clean ; पूष्ययवं When the barley is filled or housed ; लूनयवं When the barley is cut. प्राह्णं Departure of day, सम्प्रति Now, असम्प्रति Not now.

*Of the second species of Compounds, called नन्पुरुषः.*

1079. THE second species of compounds, denominated नन्पुरुषः, is generally formed of two nouns, the first of which was in any case, but the nominative or vocative, as in the following examples in each case.

*In the second case :—*ग्रामप्राप्त Who has attained the village, from ग्रामम्प्राप्त ; कृष्णाश्रित Who is dependent on *Krishna*, from कृष्णमाश्रित ; ग्रामगत Who is gone to the village, from ग्रामंगत ; अन्नबुभुक्षु Who wants to eat food, from अन्नम्बुभुक्षु ; खट्वारूढ Mounted on the bedstead (in a bad sense), from खट्वामारूढ.

*In the third case :—*दात्रहिन्न Cut with a bill-hook, from दात्रेण हिन्न ; धान्यार्थ Wealth with grain, from धान्येनार्थ ; प्रमादकाण Blind with one eye, through folly or inattention, from प्रमादेन काण ; विश्वोपास्य To be worshipped by all, from विश्वैरुपास्य ; दात्रेण ह्येय Fit (only) to be cut with a bill-hook, from दात्रेण ह्येय ; हरित्रात Delivered by *Hari*, from हरिणात्रात ; नखभिन्न Divided by the nails, from नखैर्भिन्न.

The following words do not lose the sign of the third case, in composition with a following word : viz. तमस् Darknefs, अंजस् Speed, ओजस् Power, strength, might, सहस् Suddennefs, अम्बस् Water, and तपस् Penance ; as तमसावृत Covered with darknefs ; अंजसाकृत Done with speed ; &c. &c. So पुमस् A male, in composition with अनुज Born after, and जनुस् Birth, with अन्ध Blind ; as पुंसानुज Born after the male ; जनुषान्ध By birth blind. आत्मन् Self, does not lose its third case when in composition with a cardinal number ; as आत्मनाषष्ठ The sixth with (my) self. Compound proper names, the first member of which is मनस् The mind, or तपस् Penance, in the third case singular, do not drop that case ; as मनसादेवी, मनसाकृता, &c. तपसादेवी, &c.



The third case also is not dropped in the following and similar compounds, viz. कण्यया शोकः Grief (caused) by the maiden; जटाभि स्नापसः A penitent with long clotted hair, formed on the head like a turband; भूषाभिः शिवः *Sivā* with ornaments; भ्रात्रा सहागन् Come along with the mother; अक्ष्णा काण Blind with one eye; पृष्ठेण कुब्ज With the back bent; पादेन खंज With a foot lame; &c. If the word in the third case mean the instrument, and the following word be an active participle, it may not drop its sign; as चक्रेण छिन्नवान् He (hath had, or shall have) cut (it) with the discus.

*In the fourth case :—*यूपदारु Timber for a stake (to fasten the victim to), from यूपाय दारु, अश्वघास Grass for the horse, from अश्वाय घास. The word अर्थ put after a word in the fourth case, always forms a compound with it of three genders; as यज्ञार्थं दधि Curds for an oblation; *Obs.* अर्थ, in such instances, stands in the place of the sign of the fourth case.

The following compounds, being terms in grammar, preserve the sign of the fourth case in the first member, viz. परस्मैपदं The voice for another, (the *common* active voice); आत्मनेपदं The voice for self, (the *proper* active voice). So परस्मैभाषः and आत्मनेभाषः, &c. See p. 121, r. 143, 144.

*In the fifth case :—*पापमुक्त Delivered from evil, from पापान् मुक्त; बाघभयं Fear of or from a tiger, from बाघाद्भयं; चोरभीत Afraid of or from a thief, from चोराद्भीत; स्वर्गपतित Fallen from heaven, from स्वर्गात्पतित.

The sign of the fifth case is not dropped, where the first member of a sentence is a word signifying *a little, a few, far, near*, or कृच्छ्र Difficulty, the second member being a participle in क्त; as स्तोत्रान्मुक्त Saved from

a few;

a few ; अल्पादाहृत Taken from a little ; दूरादागत Come from afar ; अन्तिकान्तीत Brought from near ; अभ्यामादागत Arrived from the vicinity ; कृच्छ्रादागत Come with difficulty. If कृच्छ्र be in the third case, the sign may be dropped ; as कृच्छ्रलब्ध Gained with difficulty.

The following words may not be compounded by dropping the sign of the fifth case :—ब्राह्मणाच्छंसिन् Who speaks from a *Brahman* ; गुरोरध्वेन The reader or learner from a *Guru* ; यामाद्दूर Far from the village ; प्रसादात्पतित Fallen from a palace. *Obs.* Some write प्रमादात्पतित Fallen from folly, or want of due attention.

In the sixth case :—राजपुरुषः A king's man, from राजःपुरुषः ; राजकुमारः A king's son, from राजःकुमारः ; देवपूजकः A worshipper of the Gods, from देवानाम्पूजकः ; शरवणं A thicket of reeds, from शराणां वनं ; आम्रवणं A grove of *mango* trees, from आम्राणां वनं. *Obs.* A great number of proper names, and other epithets, are formed after these examples.

A sixth case may not, in many instances, drop its termination, and be united to the following word ; a few examples of which are the following.

The sign of the sixth case may not be dropped in the following proper names or titles :—दिवस्पतिः Lord of heaven, a title of *Indra* ; वाचस्पतिः Lord of speech, viz. *Vrihaspati*, the planet Jupiter ; वासोस्पति Lord of the land on which a house is built, a title of *Indra* ; दिवेदासः The slave of heaven, a proper name ; and, perhaps, a few others of a similar construction.

When the first term, being in the sixth or genitive case, denotes persons or things, *of* or *among* whom, or which, the second term is distinguished, the sign of the case must be retained ; as पुरुषाणां शूरः A hero among

among men; गवां बहुक्षीरा Among cows one that gives much milk ;  
नृणां द्विजः श्रेष्ठः Among men a *Brāhman* is the best ; &c.

A sixth case is generally retained before a cardinal number ; as सतां षष्ठः The sixth of the good ; चैत्रस्य षष्ठः The sixth of *Chaitra*. But it is sometimes dropped ; as आत्माचतुर्थपुत्रः One's own fourth son ; पुर्वचतुर्थः The former fourth.

*Obs.* There are a great many more instances quoted in original works, where a sixth case may not be dropped to form a compound with the following word.

*In the seventh case :—*अक्षशौण्डः A cheat at games with dice, from अक्षेषु शौण्डः. Certain expressions, conveying reproach or contempt, drop the sign of the seventh case in the first member of the compound ; as तीर्थध्वाक्षः, तीर्थकाक्षः, and तीर्थवायसः A crow in a place of holy visitation, a term applied to one who is always watching for an opportunity to obtain something, from तीर्थे ध्वाक्ष, &c. कूपमण्डुकः A frog in a well, or कूपकच्छपः A tortoise in a well, applied to one of confined ideas, ignorant of the world, from कूपे मण्डुकः, &c. उडम्बरमशकः A fly in a fig, or उडम्बरकृमिः A worm in a fig, viz. sitting in a heap.

The sign of the seventh case is preserved in certain expressions conveying censure, satire, ridicule, and the like ; as पात्रेसमितः or पात्रेबहुलः Ready or eminent in the dish, viz. a great eater ; गेहेनदिन् Valliant in his own house, viz. where no one dares oppose ; गेहेमेहिन् Who makes water within doors, viz. one over fond of staying at home ; &c. &c.

Many compound epithets, the last member being a verbal noun, do not drop the sign of the seventh case. Ex. खेचरः That frequents the sky, viz. a bird ; कर्णेजपः Whispering in the ear, viz. a tale-bearer ; स्तम्भे रमः Delighting in a stake, viz. an elephant ; जघनेशयः Lying on the thighs

thighs or lap, viz. an infant; जलेशयः Dwelling in the water, viz. a fish, and the like; कुशेशय Resting on *kusa* grass, viz. a lotus; &c. But the following have two forms, त्वचिसार or त्वक्सार Whose virtue is in the rind, viz. a bamboo; शरेज or शरज Produced in or among reeds; उरमिज or उरोज Produced in the breast; सरमिज or सरज Produced in a lake, viz. a lotus, दिविषद or द्युषद Residing in heaven; &c.

Words ending in अ, or a consonant, with गो A cow, generally retain the sign of the seventh case, when preceding another word, to form with it a compound proper name, or epithet of a person or thing. Examples. अरण्यनिलका, युधिष्ठिर, and गविष्ठिर, All proper names; उरमिलोमन् Hair on the breast, कण्ठकाल Black in the throat; अप्सुयोनि Whose birth-place is in the waters; कालेज Born in time; दिविज Born in heaven; शरदिज Produced in the autumn; &c. मस्तक and मूर्धन् The head, are exceptions to this.

The following words in अ, viz. शर The reed of which they make arrows, वर A boon, वर्ष A year, क्षर Waste, may, indifferently, retain the sign of the seventh case or not, in composition with ज, deduced from जन्; as शरेज or शरज Produced among reeds; &c.

Words in अ, or a consonant, indifferently, retain the sign of the seventh case in construction with बन्ध, deduced from बन्ध Bind; as उरसेबन्ध Fastened on the thigh; &c.

1080. CERTAIN indeclinable words, which in a regular sentence would precede a verb or participle, and govern a noun in the second, third, fourth, or fifth case, may be put before the noun, and with it form a compound adjective; such as in the following examples:

अनिराज for राजानमनिक्रान्त Excelling a king.

अनिखट् — खट्मनिक्रान्त Passed beyond the bedstead.

अनिश्व

अतिश्व for श्वानमतिक्रान्त Exceeding a dog (in speed).

अतिस्त्रि — स्त्रियमतिक्रान्त Excelling a female.

अत्यह — अहरतिक्रान्त Exceeding a day.

अवकोकिल for अवक्रुष्टकोकिलेन Overpowered by the voice of  
the nightingale.

अवहंस for अवक्रुष्टहंसेन Overpowered by the noise of the goose.

परिचय for परिग्लान व्ययय Distressed about expence.

पर्यध्ययन for परिग्लान अध्ययनाय Distressed about reading.

अपग्राम for ग्रामादपगत Gone away from the village,

निर्वण for निर्गतवनान् Gone out from the forest.

1081. NOUNS preceded by the privative अ, or अन् (before a vowel), are esteemed compounds of this species; as अशक्त् Unable, अदृष्ट Unseen, अकारण Without cause, अब्राह्मणः Not a *Brāhman*, अनश्व Not a horse, अग्रहणं Not taking, अधर्मः Injustice, &c. &c. *Obs.* From the foregoing examples, it may be seen that the privative अ is used for three distinct purposes:—to denote something else than what the noun would otherwise express; as in the instances of अब्राह्मणः and अनश्वः—to give a total change, or opposite meaning to the word to which it is prefixed; as in अधर्मः—and simply to denote negatively what is expressed by the noun; as अदृष्ट, अकारण, &c. *Obs.* A few compounds are found formed with the negative न, instead of अ; such as नाकः Heaven, from न Not, and अकं Trouble, and perhaps a few others.

1082. SOMETIMES the word usually put last in composition, is put first in compounds of this class; as आहिनाग्निः to express अग्नौआहित Laid on the holy fire; भूतपूर्व for पूर्वभूत What was before; प्राप्तग्राम for ग्रामंप्राप्त (Who hath) obtained the village; राजदन्त for दन्तानां राजा

राजा King of teeth ; पूर्वकाय for कायस्य पूर्व The fore part of the body ; उत्तमर्षः for ऋणैरुत्तमः The superior in a loan, viz. a creditor ; अधमर्षः for ऋणैरधमः The inferior in a loan, viz. A debtor ; आपन्न गवः for गवामापन्नः One who is possessed of cattle ; &c.

*Of the third Species of Compounds, called इन्द्रः.*

1083. WHEN two or more words come together, each in the same case, and which, in the usual mode of construction, would be separated by a conjunction equivalent to *and*, they may be formed into a compound of the third species, called इन्द्रः.

1084. THERE are two modes of forming compounds of this species. In the first mode, the compound is considered as *many*, and the last word is therefore put in the dual, or plural number ; and in the second mode, the aggregate is considered as *one*, and the last member is, consequently, put in the singular number, and neuter gender. Thus, इन्द्राग्नी is a compound after the first mode, put in the dual number, comprizing the words इन्द्रः and अग्निः, and रामलक्ष्मणभरताः is a compound, after the first mode, put in the plural number, expressing, as it were in one word, the proper names रामः, लक्ष्मणः, and भरतः. So पाणिपादं is a compound, after the second mode, put in the neuter gender and singular number, formed of पाणिः A hand, and पादः A foot ; and पीठछत्रोपानहं is another compound of पीठं A stool, छत्रं An umbrella, and उपानहं A shoe.

The following rules are to be observed in forming a compound after either of these two modes,

1085. A WORD ending in इ or उ is put first ; as हरिहरौ *d.* Hari and Hara ; गुरुशिष्यौ *d.* Master and scholar. If there be more

than two words, the order of the rest is indifferent; as हरिहरगुरुवः *p.* or हरिगुरुहराः *p.* Hari, Hara, and Guru, or Hari, Guru, and Hara.

1086. OF two or more words, that which begins and ends with a vowel should be put first; as ईशकृष्णौ *d.* Both *Iśa* and *Kṛṣṇa*. Where there are more than two words in the compound, beginning with a vowel, either may be put first; as अश्वरथेन्द्राः *p.* A horse, a chariot, and *Indra*, or इन्द्राश्वरथाः *p.* *Indra*, A horse, and a chariot.

1087. OF two words, each with an initial and a final vowel, that which ends in अ is preferred to one in इ; as इन्द्राग्नी *d.* *Indra* and *Agni*.

1088. THAT word which has the fewest vowels, is put first in the compound; as शिवकेशवौ *Siva* and *Kēśava*.

1089. THE names of seasons, and of the lunar mansions, each containing the same number of vowels, should follow in due succession; as हिमन्तवसन्तौ *p.* Winter and spring, भरणीकृत्तिकारोहिण्यः *m.* *Bharaṇī*, *Kṛtikā*, and *Rohini*. But if such words be of unequal syllables, that which contains the fewest is put first; as शीष्मवसन्तौ *d.* Summer and spring.

1090. OF two or more words of an equal number of syllables, that is put first whose first syllable is light; as कुशकाशं *n.* *Kuśa* and *Kāśa*, (two sorts of grass); तिलमासं *n.* *Tila* and *Māśa* (two sorts of seeds);

1091. THE names of tribes are placed in the order of their rank; as ब्राह्मणक्षत्रियविद्वशूदाः *p.* *Brāhmaṇa*, *Kṣatriya*, *Vīd*, and *Sūdra*.

1092. OF brothers, the name of the eldest is generally placed first; as युधिष्ठिरार्जुनौ *d.* *Yudhisṭhira* and *Arjuna*.

1093. OF two or more persons or things, that which is the most respectable should be put first; as देवदेव्यौ A celestial and an infernal being.

*Obs.* The foregoing rules are generally attended to by good authors ; but many deviations from them occur, either as sanctioned by custom, or allowed for convenience.

1094. **आ** is substituted for **ऋ**, when a word ending in **ऋ** precedes in a compound with **पुत्र** A son, or any word ending in **ऋ**, denoting a kinsman, or one of the same pursuit ; as **पितापुत्रौ** Father and son ; **मातापितरौ** Mother and father ; **हतापोनानेष्टोद्गतारः** *p.* The offerer, the purifier, the sprinkler, and the chanter (titles of priests). In other instances **ऋ** is retained in the first member ; as **भोक्तृभोग्यौ** *d.* Both the enjoyer, and the thing to be enjoyed.

1095. IN forming compounds of the names of divinities, the first member may occasionally be made to terminate in a long vowel ; as **मित्रावरुणौ** *Mitra and Varuna* ; **अग्नीषोमौ** *Agni and Sōma*.

1096. IN forming a compound after the second mode, in the neuter gender and singular number, the final of the aggregate, being a consonant, requires **अ** to be affixed ; as **वाक्त्वचं** *n.* from **वाच्** Speech, and **तूच्** Skin ; **पीठछत्रोपानहं** from **पीठ** Stool, **छत्र** Umbrella, and **उपानह** Shoe.

1097. **अ** is also affixed in forming the following anomalous compounds, after the second mode : **अहोरात्रं** Day and night, from **अहस्** and **रात्रिः** ; **उर्वशीवं** Thigh and both knees, from **उरुः** and **अशीवन्तौ** dual of **अशीवन्** ; **पदशीवं** Feet and knees ; **दारगवं** Wife and cow, from **दारा** and **गौ** ; **अक्षिभ्रवं** Eye and brow, from **अक्षिः** and **भ्रूः** .

1098. NAMES of small animals, worms, insects, and the like, are generally compounded after the second mode ; as **यूकालिशं** Louse and nit.—Also of fruits ; as **वदरामलकं** The *Vadara* fruit, and the *Amalaka*

fruit,



fruit.—Also of different members of the body, and inanimate beings ; as **दन्तोष्ठं** Tooth and lip ; **पाणिपादं** Hand and foot ; **आराशस्त्रि** Awl and little knife.—Also of component parts of an army in the plural ; as **हस्त्यश्वं** The body of elephants and horses. In the singular, after the first mode, thus : **हस्त्यश्वौ** An elephant and a horse. **रथिकाश्वारोहं** Charioteers, and horsemen.—Also of different animals, which are natural enemies ; as **अश्वमहिषं** A horse and a buffalo ; **अहिनकुलं** Snake and ferret, or *ichneumon*.—Also of persons of different professions ; as **रजक नन्तुवायं** A dyer and a weaver ; **नक्षायुस्कारं** A carpenter and an iron-smith ; **मदिंगिकपानविकं** A player upon the *Mridanga*, and a player upon the *Panava*.

1099. WORDS of different genders, being the names of countries, rivers, or towns, are compounded after the second mode ; but, if of the same gender, after the first ; as **कुरुकुरुक्षेत्रं** The countries called *Kuru*, and *Kurukshetra* ; **मथुरापाटलिपुत्रं** The cities *Mathurā* and *Pataliputra* ; **गंगाशोणं** The rivers *Gangā* and *Sōna*. But if the names be of the same gender, the compound will follow the first mode ; as **गंगायमुणे** *Gangā* and *Yamunā* ; **अयोध्यामथुरे** The cities *Ayōdhyā* and *Mathurā* ; &c.

1100. THE names of different species of trees, plants, grasses, grains, animals for sport, with birds and beasts, if in the singular number, are compounded after the first mode ; as **प्लक्षन्ययोधौ** A *Plaksha* tree, and a *Nyagrōdha* tree, &c. But if in the plural number, they may be compounded after either mode ; as **प्लक्षन्ययोदाः** or **प्लक्षन्ययोधं** The *Plaksha* and the *Nyagrōdha* trees ; **कुशकाशाः** or **कुशकाशं** The *Kusa* and the *Kāsa* grasses ; **व्रीहियवाः** or **व्रीहियवं** Rices and barleys ; **रूपधनाः** or **रूपधनं**

रूपुषतं *Rurus* and *Prishatas* (two species of deer); शुक्वकाः or शुक्वकं The parrots and the storks; गोमहिषाः or गोमहिषं The cows and the buffaloes.

1110. WORDS denoting any thing produced from milk, may be compounded after either the first or second mode, as दधिघृते *d.* or दधिघृतं Sour curds and oiled butter. The following compounds, however, seem to be confined to the first mode: दधिपयसो *d.* Sour curd and milk; दधिसर्पिषी Sour curd and oiled butter; सर्पिर्मधुनी Oiled butter and honey; मधुसर्पिषी Honey and oiled butter.

1102. THE compounds here following are confined to the second mode of formation, viz. गवाश्वं Cow and horse; गवाविकं or गवैउकं A cow and a sheep; अजैउकं A goat and a sheep; कुब्जवामनं or कुब्जकिरातं A crook-back and a dwarf; श्वचाण्डालं A dog and an outcast; पुत्रपौत्रं Son and grandson; दासीमाणवकं A female servant and a novice; उष्ट्रखरं A camel and an ass; उष्ट्रशशं A camel and a rabbit; मुत्रपुरीषं or मुत्रशकुन् Urine and dung; मांसशोणितं Flesh and blood; शकुन्मेदस् Ordure and lymph; दर्भशरं *Darbha* grass, and a reed; दर्भपूतिकं The *Darbha* grass, and the plant *Pūtika*; नृणोलूकं Grass and an owl; अर्जुनपुरुषं Grass and man; दासीदासं A female and a male servant; स्त्रीकुमारं A woman and child; शाटीपिच्छटं The garment *Sāṭi*, and the garment *Pich-chi'hata*.

1103. WHEN a definite number precedes a compound of this species, it is formed after the first mode; as दशदन्तोष्ठाः Ten teeth and lips; But if the number be indefinite, it may follow either mode; as उपदशदन्तोष्ठाः or उपदशदन्तोष्टं About ten teeth and lips.

1104. WHEN two words, signifying things of the same species, the one male and the other female, are in a state to make a compound of this

species

species, that which signifies the female may be dropped, and the other put in the dual number; as अश्वौ for अश्वः A horse, and अश्वा A mare; युवानौ for युवा A young man, and युवती A young woman. The feminine term is also dropped in the following instances: भ्रातरौ Brother and sister, from भ्रातृ and स्वस्; पुत्रौ Son and daughter, from पुत्र and दुहितृ; पितरौ Father and mother, from पितृ and मातृ. They write also मातापितरौ and मातरपितरौ Mother and father. स्वशुर Wife's father, and स्वश्रू Wife's mother, form either स्वशुरौ or स्वश्रुस्वशुरौ.

1105. FOR जाया A wife, is substituted दम् and जम्, in composition with पति A husband; as दम्पती *d.* and जम्पती *d.* Husband and wife; but the compounds जायापती *d.* and मायापती *d.* are also used.

1106. द्यावा is substituted for दिव Heaven, preceding any word in a compound of this species, after the first mode; as द्यावाभूमी *d.* Heaven and earth; द्यावाक्षमे *d.* Heaven and earth. Before पृथिवी, दिव may also be changed to दिव्; as द्यावापृथिव्यौ or दिव्पृथिव्यौ Heaven and earth.

1107. उषस् The dawn, preceding in a compound, is changed to उषासा; as उषासानक्तं The dawn and night; उषासामूर्यं The dawn and the sun.

1108. अन्योन्यं One another, is a compound of this species, formed by doubling अन्य Other, and affixing स्, changeable to औ, to the first. In like manner is formed परस्परं Each other, by doubling पर Another.

*Of the fourth Species of Compounds, called द्विगुः.*

1109. IN compounds of the fourth species, called द्विगुः, the first member is a word expressive of number. There are three divisions of this

1112. NOUNS in अन् (with the exception of राजन् A king, and feminines in आ), form collective compounds in ई or अ; as पंचक्राम्ही.

**or**

or पंचकर्म *n.* A collection of five works, from पंचन् Five, and कर्मन् A work; त्रिखट्ठी *f.* or त्रिखट्ठं *n.* Three bedsteads collectively, from त्रि and खट्ठा A bedstead. But राजन् makes राज Only; as त्रिराजं Three kings collectively.

1113. IN compounds of the second division, गो A cow, becomes गव; नौ A boat, नाव; सखि A friend, सख, रात्रि A night, रात्र; अंगुलि A finger, अंगुल; अंजलि The hands joined with the hollows upwards, अंजल; पथिन् A road, पथ; and खारी A certain measure, either खार or खारि. Examples. पंचगवं Five cows collectively; त्रिसखं Three friends; त्रिणी A collection of three boats; पंचरात्रं Five nights; चतुरंगुलं The four fingers; त्र्यंजलं Three double handfuls; चतुष्पथं The junction of four roads; पंचखारं or पंचखारि *n.* The quantity of five *khāris* measure.

1114. अहन् A day remains unaltered in compounds of the second division; as त्र्यहन् The period of three days.

1115. OF compounds of the third division, the following are given as examples: पंचगव *adj.* Who hath four cows, from गो; द्विनाव *adj.* Who hath two boats, from नौ; त्रिराज *adj.* That hath three kings; &c. &c.

*Of the fifth Species of Compounds, called बहुव्रीहि:*

1116. COMPOUNDS of the fifth species, called बहुव्रीहि:, are epithets of other words, and, consequently, subject to the change of gender, like common adjectives.

1117. IN compounds of the fifth species, the first member is generally put in its crude form, and joined to the second by the common rules of orthography; as in these examples:—बहुधनः *m.* बहुधना *f.* बहुधनं *n.*

One possessed of much wealth, from बहु Much, and धनं Wealth; लम्बकर्णः *m.* Long-ear, who has long ears; पद्मपानिः *m.* In whose hand is the lotus, an epithet of *Vishnu*; पीताम्बरः *m.* Whose garments are yellow, an epithet of *Vishnu*; पृथुरोमा *m.* Having broad hair, viz. scales, an epithet of a fish; from पृथु Broad, and रोमन् Hair of the body; बहुपदः *m.* Many-foot, viz. Who has many feet; द्विपदः *m.* Two-foot, who has two feet, a *biped*; बहूदका *f.* Much water; as बहूदका नदी A river having much water; बहुमातंगं *n.* Many-elephant; as बहुमातंगं वनं A forest in which are many elephants; शीतगुः *m.* Having cold beams, an epithet of the moon, from शीता गौः *f.* ध्वस्तमायः *m.* Whose delusion has been broken, from ध्वस्ता माया *f.* कालतनुः *m.* Whose body is black, from काला तनूः *f.* &c.

1118. MANY instances occur where the first term preserves its feminine sign, in compounds of the fifth and sixth species. Examples: वामतनूभार्यः *m.* One who has a wife with a beautiful body, from वामतनू भार्या *f.* So रसिकाभार्यः *m.* Who has an agreeable, or pleasant wife; पाचिकाभार्यः *m.* Who has a wife that cooks; दत्ताभार्यः *m.* Who has a given wife, or whose wife's name is *Dattā*; कल्याणीजायः *m.* Who has a good, or fortunate wife; षष्ठीजायः *m.* Who has the eighth wife; सुकेशीभार्यः One who has a wife with fine hair.

1119. महा is generally substituted for महत् Great, in compounds of the fifth species; as महाबल Of great strength or power, महाकर Productive of great revenue; महाकाय Having a large body; महात्मा *m.* Of great spirit; महाजवः *m.* Of great speed; महाविशिष्ट Greatly distinguished; &c. But महत् is used when followed by a word signifying *become, grown, or made*; as महद्भूत Become large or great; &c.

1120. प्रजम् is substituted for प्रजा A subject, tenant, progeny, im-

mediately preceded by the privative अ, or by दुर or सु ; as अप्रजाः *m.* Who has no subjects ; सुप्रजाः *m.* Who has good subjects ; दुःप्रजाः *m.* Who has bad subjects. In like manner मेधस् is substituted for मेधा Understanding, when immediately preceded by the same particles, or by मन्द Slow, dull, and अल्प Small, little ; as सुमेधाः *m.* Of good capacity ; अल्पमेधाः *m.* Of little understanding ; दुर्मेधाः *m.* Of mean capacity ; &c.

1121. धर्मन् is substituted for धर्म, when it follows in a compound ; as सुधर्मी *m.* One of good morals.

1122. अ before a consonant, and अम् before a vowel, is generally substituted for the negative न, when preceding in a compound ; as अनन्त Endless, eternal ; अचुत Without waste, an epithet of Vishnu. न is also sometimes used ; for they write also नान् and नाचुत. न is also found in certain words, which may now be considered as primitives ; such as नाक Heaven, a compound, they say, of न and अक Sin ; नख Nail, from न and ख A pore, not porous ; नक्ष Night, from न and अन्च् Go— in which there is no walking ; नपुंसक Neuter, not male ; नक्षत्र A fixed star, without waste ; and a few others.

1123. क is sometimes affixed to the last member of a compound of this species : It is affixed after सर्पिस् Oiled butter, उपानह A shoe, मेधु Honey, शालि Rice, दधि Sour curds, and उरस् The breast ; as बुढोर स्कः *m.* Who hath a broad chest. क is also subjoined to नौ A boat, पुमस् A male, अनडुह A bull, पयस् Milk, and लक्ष्मी Fortune ; as लब्धनौकः *m.* Who has obtained a single boat ; &c. क is also subjoined to words in इन्, when the compound epithet is required to be in the feminine gender ; as बहुवाक्त्रिका सभा, An assembly in which are many orators. If the epithet be masculine, क is omitted ; as बहुदण्डी *m.*

Who

Who punishes many. क is put after भ्रान् A brother in a bad sense ; as चौरभ्रान्तकः *m.* Whose brother is a thief. क is also sometimes redundant.

1124. स may, indifferently, be used for सह With, in compounds of any species : as समान्तकः or सहमान्तकः *m.* Along with (his) mother.

1125. अक्षि An eye, and सक्थि A thigh, are changed to अक्ष and सक्थ, by substituting अ for their finals, when forming the last member of any compound ; as कमलपत्राक्षः *m.* Having an eye like the flower of the lotus ; पुण्डरीकाक्षः Lotus-eye ; ह्रस्वसक्थः *m.* Who has short thighs. *Obs.* If these words do not mean a part of the body, this rule does not take place. अ is also substituted for the final of अंगुलि A finger, when placed in a compound implying the measure of wood ; as पंचांगुलं दारु *n.* Wood of five fingers length ; चतुरंगुली समित् *f.* Firewood of four fingers.

1126. मूर्धन् The head, substitutes अ for अन् in a compound with द्वि Two, and त्रि Three ; as द्विमूर्धः *m.* Having two heads ; त्रिमूर्धः *m.* Having three heads.

1127. कोकुद् is substituted for कोकुद A hump, (as on the Indian cow), in a compound which relates to the age of an animal ; as अजान कोकुद् Whose hump is not grown (epithet of a calf). Also in composition with त्रि Three, when it forms the epithet of a mountain ; as त्रिको कुद् That has three humps.

1128. काकुद् The palate, or roof of the mouth, loses also its final अ, after उन् and वि ; as उत्काकुद् With a high palate ; विकाकुद् That has no palate. After पूर्ण Full, it may drop it, or not ; as पूर्णकाकुद् or पूर्णकाकुद् That has a full palate.

1129. अ is substituted for the final of a noun of number, preceded by certain particles, or another numeral, to form compounds expressive



of indefinite, or optional quantities or numbers ; as अदूरदशाः Not far from ten ; उपविंशाः About, or near twenty ; एकद्वाः One or two ; द्वित्राः Two or three ; त्रिचत्वाः Three or four ; पंचषाः Five or six. The same form is used when the first term is the multiplicator of the second ; as द्विविंशाः Twice twenty, viz. forty ; त्रिसप्ताः Thrice seven, viz. Twenty-one. *Obs.* The lowest number is always put first.

1130. अ is substituted for the finals of certain words, compounded as in the following instances :—For the इ of नाभि The navel, when the compound is a proper name ; as पद्मनाभः Whose navel is the lotus, (a proper name) ; otherwise गभीरनाभिः *m.* Who has a deep navel. Preceded by ऊर्ण Wool, they write either नाभ or नाभि ; as ऊर्णनाभः or ऊर्णनाभिः Wool-navel (an epithet of the spider) :—For the अन् of लोमन् Hair of the body, preceded by अन्न् Within, or वहिस् Without ; as अन्न्लोमः *m.* Whose hair is within ; वहिस्लोमः *m.* Whose hair is without :—For the इ of सक्थि in composition with the privative अ, दूर, or सु ; as असक्थिः *m.* Thighless ; दुःसक्थिः *m.* Having bad thighs ; सुसक्थिः *m.* Having fine thighs.

1131. अ is added to चतुर Four, preceded by the privative अ, सु, वि, उप, or त्रि ; as सुचतुर Who has four complete, अचतुर Without four, उपचतुर Next four, &c.

1132. अ is affixed to the ऋ of नेतु A conductor or leader, when preceded by the name of a star or planet ; as मृगानेत्र Who is conducted by *Mrigā* : मृगानेत्रारानी A night in which *Mrigā* is the leading star.

1133. पाद् is substituted for पाद A foot, being the last term in a compound with सु Good, गूढ Hidden, a numeral, or the name of a thing to which it is likened ; as सुपाद् Having a good foot ; त्रिपाद् Having three

three feet; **सहस्रपाद्** Having a thousand feet; **बाघपाद्** Whose feet are like the feet of a tiger. But the **अ** of **पाद** is not dropped after **हस्तिन्** An elephant, **कण्डोल** A sort of basket; **गण्डोल** A ball, **गणिका** A harlot, **दासी** A servant maid, **महन्** Great, and a few others; as **हास्तिपादः m.** Having a foot like the foot of an elephant; **महापादः m.** Having a large foot.

1134. **पदी** is made the feminine of **पाद** A foot, after **कुम्भ** and **कलस** A jar, **एक** One, **अष्टन्** Eight, **शत** A hundred, **अर्ध** Half, **निर्** Without, **जाल** A net or web, **सूत्र** A thread, **कृष्ण** Black, **शिनि** White, or black, **शक्नु** At once, **मुनि** A wife man, **दासी** A female servant, **गोधा** A *guana*, **शूकर** A hog, and, perhaps, a few more; as **कुम्भपदी f.** Having a foot like a large jar; &c. *Obs.* **पाद्** is used in the masculine.

1135. **श** or **शु** is put for **जानु** Knee, preceded by **प्र** or **सं**; as **प्रश** or **प्रशु** Having proper, or projecting knees; **संश** or **संशु** Having compact knees. **श**, **शु** or **जानु** is used after **उर्ध्व** High; as **उर्ध्वश**, &c. High-kneed.

1136. IN forming compound epithets of this species, an anomalous form of a word is often put for that which is regular:—**नस्** is substituted for **नासिक** Nose, after almost any word but **स्थूल** Thick; and **नस्** or **नम** after **खर** Sharp, or an afs, and **खुर** A razor; as **खुरणस्** or **णम** Razor-nose, &c. But **नम** Only, is used after a preposition; as **प्रणमः m.** Having a projecting nose; **उन्नमः m.** Having a high nose; **विनमः m.** Noseless. **ख**, **य**, and **खु**, are also put for **नासिका** preceded by **वि**; as **विखः**, **वियः**, and **विखुः** Noseless:—**दन्** for **दन्त** A tooth, preceded by **सु**, or a numeral; also in certain epithets; as **सुदन् m.** **सुदन्ती f.** Who has fine teeth; **चतुर्दन्** Who hath four teeth (as a mark of age); **अयोदन्ती f.** and **खण्डदन्ती** Names of females; **श्यावदन् m.** Brown-tooth, and

and अरोकदन्त Holelefs-tooth (proper names). They write also श्याव दन्त and अरोकदन्त. दन्त is also, optionally, substituted for दन्त, in composition with सुभ्र White, शुद्ध Pure, clean, वृष A bull, अश्व or वाह A horse, गर्भ An ass, मूषिक A mouse, वराह A hog, अहि A serpent, शिखर A pinnacle, or अय A point; as सुभ्रदन्त or सुभ्रदन्त Having white teeth; &c. कुशायदन्त or दन्त Having teeth with points like the points of the *Kusa* grass:—षोडन्त Having six teeth, for दन्त preceded by षष् Six.—इर्मन् for इर्म in the compound दक्षिणेर्मन् A species of deer.

1137. A pronominal adjective, called सर्व्वीदि, and a numeral, precede in a compound; and a numeral also precedes a pronominal adjective; as सर्व्वश्वेन All white; त्रिलोचनः *m.* Who has three eyes (*Siva*); त्रिपूर्व्व Having three before; द्विपर Having two after.

1138. A passive participle in क्त should precede in a compound of this species; as कृतकृत्यः *m.* Who has done what was to be done.

1139. NOUNS which preserve the sign of the seventh case in a compound, are put first; as कंठेकाल Black-in-the-throat; उरसिलोमन् (*nom. m.* मा) Who has hair on the breast. But where the sign is dropped, the part affected is often put last; as चक्रपाणिः *m.* In whose hand is the *Discus* (*Vishnu*); चन्द्रशेखरः *m.* On whose crest is a moon (*Siva*); शूलपाणिः In whose hand is a spear, (*Siva*); &c.

1140. The subdivisions of the compounds are formed by compounding two terms; as पूर्व्वदक्षिणा (दिक्) South-east.

1141. अस्ति Is, though a verb, forms a compound of this species with धनं Wealth; as अस्तिधनः *m.* Who has wealth.

*Of the sixth species of Compounds, called कर्मधारयः.*

1142. COMPOUNDS of the sixth species, called कर्मधारयः, are, for the most part, formed of noun-substantives, preceded by their adjectives in their uninflected state; as नीलोत्पलं *n.* A blue water-lily, from नील Blue, and उत्पलं *n.* A species of water-lily; रक्तलता *f.* A red creeper, from रक्त Red, and लता *f.* Any creeping plant; बहुजनाः Many persons; महाराजा *m.* A great king; पुंस्कोकिलः A male nightingale; ब्राह्मणभार्या *f.* A *Brāhmaṇī* wife; प्रियभार्या *f.* A favourite wife; &c. In this manner every species of adjective, simple or compound, may be compounded with its substantive, by observing the following rules,

1143. IN compounds of this species सखि is substituted for सखि A friend, राज for राजन् A king, and अह for अहन् A day; as प्रियसखः A favourite friend; महाराजः A great king; परमाह A fine day. *Obs.* This rule extends to the second, and fourth species of compounds. But when अहन् A day, is compounded with an adjective attributive of some particular part, or the whole of a day, it is changed to अह्; as सव्वीह् The whole day; पूर्वाह् The forenoon; अपराह् The afternoon; &c. Or by numeral adjectives, or indeclinables, as चतुरह् *p.* Four days. But they say एकाहन् One day.

1144. नक्ष is put for नक्षन् A carpenter, in composition with कोट्ट and याम; as कोट्टनक्षः *m.* and यामनक्षः *m.* A town carpenter, a free or master carpenter. *Obs.* This rule extends to the second and fourth species.

1145. उक्ष is put for उक्षन् A bull, in composition with महन्, जान्, or वृद्ध; as महोक्षः A great bull, वृद्धोक्षः An old bull, जानोक्षः A born bull,

bull, viz. a bull by birth. *Obs.* This rule extends to the second and fourth species.

1146. श्व is substituted for श्वन् A dog, in composition with अति Beyond, or any word, being an inanimate thing, with which it may be compared; as अतिश्वः Beyond a dog, very much of a dog. *Obs.* This rule extends also to the second and fourth species of compounds.

1147. सक्थ is used for सक्थि The thigh, with पूर्व and उत्तर; as पूर्वसक्थ The fore part of the thigh, उत्तरसक्थ The upper part of the thigh. Also when the first term denotes an inanimate thing, to which the second is compared; as फलकसक्थ A thigh like a plough-share. Also after मृग A deer; as मृगसक्थ A thigh like a deer. *Obs.* This rule extends to the second and fourth species of compounds.

1148. ब्रह्म is put for ब्रह्मण, after महन् and कु; as महाब्रह्म: m. A great divine; कुब्रह्म: A bad or disagreeable divine. But they say also, महाब्रह्मन् and कुब्रह्मन्. *Obs.* If the first word relates to a country, ब्रह्म is also used in this, and the second and fourth species.

1149. सरस is substituted for सरस् A pond, अनस for अनस् A cart, अयस for अयस् Iron, and अश्म for अश्मन् A stone, in forming compound names of this species; as महानस A great cart. *Obs.* This rule extends to the second and fourth species.

1150. रात्रि is substituted for रात्रि, when compounded with a word pointing to any period or portion of the night, with numerals, and with पुण्य Pure, holy, वर्षा Rain, and दिर्घ Long; as पूर्वरात्रि The first part of the night, अपररात्रि The latter part of the night, पुण्यरात्रि A holy night; &c. *Obs.* This rule extends to the second and fourth species.

1151. गव is substituted for गो A cow, after any word, and नाव

for

for नौ in composition with अर्द्ध Half; as परमगव An exceeding good cow; अर्द्धनाव Half a boat. *Obs.* This rule extends to the second and fourth species also.

1152. खार May, indifferently, be used for खारी A particular measure, preceded by अर्द्ध; as अर्द्धखार or अर्द्धखारी Half a *Khari*.

1153. THE adjective generally precedes its substantive in compounds of this species; but the following may (according to some) either precede or follow, viz. ननु Thin, lean, गौर White, fair, कपिल Brown, काण Blind, खोड Lamé, खंज Lamé, कुब्ज and गडुल Hump-backed, वृद्ध Old, भीलुक Fearful, and perhaps a few others; as गौरब्राह्मण or ब्राह्मण गौर: A fair *Brahman*, or a *Brahman* fair; ननुविप्र: or विप्रननु: A thin *Brāhman*, or a *Brāhman* thin; &c.

1154. TWO words denoting certain acts done in succession, are placed in their natural order; as स्नानानुलिप्त Bathed, and then anointed, दग्धप्ररूढ Burnt, and grown forth again.

1155. WORDS denoting east, west, &c. and numerals, form compound proper names of this species with other words; as पुर्वपंचाल The Eastern *Panjāb*; सप्तर्षयः p. The seven saints: The principal stars in the Great Bear.

1156. किं What? preceding a noun in a compound of this species, denotes amazement and contempt; as किंराजा What a king! किंचीर What a hero! किंगो: What a cow! किंसखा What a friend! If contempt is not intended, they say किंराजः, किंगवः, किंसखः.

1157. THE object of satire or ridicule is put first in a compound of this species; as वैयाकरणखसूचिः A grammarian sky-gazer.

1158. THE thing to which another is likened is often put in a compound of this species; as पुरुषबाघः A man-tiger; नरसिंहः A man-

lion; मुखचन्द्रः A face-moon; करपद्मं A hand-lotus; &c. *Obs.* Words denoting tiger, lion, elephant, bull, or *Indra*, so placed in a compound, imply bravery, courage, heroism, and the like; while such as denote the moon, a water-lily, a leaf, or a colour, convey the idea of beauty. Such compounds frequently occur.

1159. वृन्दारक put after a word in a compound of this species, denotes excellence; as गोवृन्दारक An excellent cow.

1160. THE participles कृत Done, भूत Become, गत Gone, उक्त Said, spoken, मन Minded, believed, निराकृत Expelled, उपाकृत Destroyed, उपकृत Assisted, समाज्ञान Commanded, समाख्यान Told, spoken, called, सम्भाविन Considered, अवकल्पित Misconceived, अवधारित Distinguished, separated, and, perhaps a few others, are put after their nouns in forming compounds with sundry words; such as श्रेणि A rank or class, पूग A collection, राशि, कुट, निचय A heap, a mass, निषद A sitting, an assembly, कुसुम A flower, कुंकुम Saffron, निधन Dying, death, श्रवण Hearing, इन्द्र *Indra*, देव A god, कृत्रिम Artificial, मुण्ड Bald, shaved, shaving, पण्डित A learned man, कुशल Able, expert, experienced, निपुन Capable, clever, पटु Clever, skilful, चपल Unsteady, fickle, वदान्य Generous, eloquent, विशिष्ट Distinguished, मूक Dumb, दशद A stone, ब्राह्मण A *Brāhman*, क्षत्रिय A *Kshatriya*, अध्यापक A teacher, and some others; as राशिकृत Made a heap; श्रेणिभूत Become a rank; &c.

1161. TWO passive participles from the same root, the one simple and the other with a privative particle, or a preposition prefixed, form a compound, as in the following examples:—कृताकृत Done and not done; कृतापकृत Done and under-done, or ill done; भुक्ताविभुक्त Eaten and uneaten; पीनविपीन Drank and undrank; गतप्रत्यागत

Gone

Gone and come back again; यानानुयान Gone and gone after, or followed; &c.

1162. THE following words are put last in composition with substantive names of things; viz. धेनु *f.* That gives milk, वेहन् *f.* That rejects the male, अवस्कयनी *f.* That calves late, पोटा *f.* That has the appearance of the other sex, युवनी *f.* Young, स्तोका A few, कनिष्य Somewhat, a few, धूर्त Artful, fraudulent, प्रवक्तृ A good speaker, श्रोत्रिन् Verfed in the *Vedas*, and अध्यापक A teacher; as गो धेनुः A milch cow; गोपोटा A cow with signs of the male sex; &c.

1163. THE epithets मनाल्लका, मचच्चिका, प्रकाण्ड, and उद्व, तल्लज, indicating eminence and honourable distinction, are put after proper names to form compounds of this species.

1164. युव, for युवन् Young, is put before जरन् Old, decrepit, पलित Grey-headed, and वलित Wrinkled, in a compound of this species; as युवजरन् *m.* Old while young; युवपलित Young and grey, युववलित Young yet wrinkled.

1165. A future participle indefinite, or a word implying likeness or equality, precedes in a compound with an adjective; as तुल्यश्वेत Equally white; भोज्योष्ण Of that degree of heat that it may be eaten.

1166. कुमार for कुमारी A girl, a young woman, is put first in a compound of this species with श्रमनी *f.* A penitent, नापसी *f.* A devotee, कुलटा *f.* and बन्धकी A strumpet, दासी *f.* A servant or slave, and गर्भिणी *f.* Pregnant; as कुमारनापसी A young female devotee, कुमार बन्धकी A young harlot, &c

1167. कुमार also precedes in a compound with मृदु Soft, gentle, mild, पटु Clever, skilful, कुशल Able, expert, experienced, निपुन Capable, clever, पण्डित Learned, चपल Fickle, unsteady, and अध्यापक A teacher



teacher; as कुमारमृदुः A mild boy, कुमारमृदवी A mild girl; कुमार निपुनः A clever boy; &c.

1168. नावनी, the feminine of नावन् So many, so far, so long, so much, is changed to नाव, put after द्विस् Twice, and त्रिस् Thrice, to form compound epithets of an altar or consecrated ground; as द्विस्तावा वेदी An altar of twice the usual size.

1169. कतर Which? (of two) and कतम Which? (of many) precede in composition with the proper names of persons and things; as नयोः कतरब्राह्मणः Of those two, which is a *Brāhman*? तेषां कतमश्चौरः Of them, which is a thief?

1170. THE names of female quadrupeds may precede, and form compounds with गर्भिणी pregnant; as गोगर्भिणी A pregnant cow; अजगर्भिणी A pregnant goat. But if the animal be not a quadruped, it may not be compounded with this word; as वृषलो गर्भिणी A pregnant *Vrishali* woman: सर्पो गर्भिणी A pregnant serpent.

1171. THE following anomalous compounds are also esteemed of this species:—With एहि Come, put before certain words; as एहीहं Come hither, for एहि and इह Here; एहियषं Come for barley, एहिवानि जिका Come and trade, for एहि वानिज्यं; अपेहि वानिजिका Leave the business; एहि स्वागता Come and welcome, for एहि स्वागतं; अपेहि स्वागता Go and welcome:—With अहं I, prefixed; as अहंकारः or अहंकृति Egotism, self-conceit; अहमहमिका Mutual contention, for superiority; अहंपुरुषिका Saying, “I am the chief;” अहंपुर्व्विका Contending to be first:—With the imperatives of certain verbs as the first member; as आहरचेला Bringing cloth; आहरविनता Bringing home what had been spread out (to bleach); उधरचूडा Lifting or raising up the top-knot or crest; कृन्दिविचक्षण Cut, or cutting the learned; भिन्दिलवणा

भिन्दिलवणा Breaking the salt; पचलवणा Salt-boiling; उद्धरोत्सृजा Lifting up and letting go; उत्पतनिपता Rising up and falling down; अपेहिप्रयत्ना Going to eat:—Indeclinables, &c.; as उच्चावच Up and down, high and low, from उच्च and अव, with the conjunction च; उच्चनीच High and low; आचोपच Collected and stored; आचपराचं Collected and dispersed; निष्प्रचं Picked out and heaped up; अकिंचन Not any (from अ and किंचन); स्नात्वाकालक Having bathed become black; पीत्वास्थिरक Steadfast having drank; भुक्त्वासुहितक In good condition having eaten; प्रोथपापीयस् Very culpable, having stayed away (from his wife); उत्पत्यपाकला The disease called *Pākala* having arisen; viz. afflicted with that disease; निपत्यरोहिणी The disease of the throat called *Rōhinī* having fallen; viz. Afflicted with that disorder; निषन्नश्याम Sunk down black; viz. Become black through sorrow. To these may be added the following:—द्विचिनीक Relating to two funeral piles; बहुचिनीक Relating to many funeral piles; कम्बोजमुण्डः A shaven or bald man of *Kambōja*; यवनमुण्डः A shaven or bald *Yavana*; प्रोहकटा Seeking for a mat (to lie down), प्रोहकर्दमा Seeking for dirt. *Obs.* Few of the above compounds are often to be met with in dictionaries.

1172. THE adjective वंचक Deceitful, is put after its substantive, in a compound of this species; as छात्रवंचकः An artful school-boy.

1173. THE compound अकुतोभय From no part fear, or danger, viz. *safe*, is anomalously formed of कुतः Whence, and भय Fear, or danger, with the privative अ prefixed.

1174. THE following are given as examples of compounds, where a middle term is omitted; as शाकपार्थिवः for शाकप्रियश्च पार्थिवश्च Both a favourite of *Sāka* (power) and a prince; or, according to another authority,

authority, for शाकप्रधानपार्थिवः A king (in whom) power (is the) chief (attribute). मेरुमहीभृत् The mountain *Mēru*, for मेरुनामामहीभृत् The mountain *by name Mēru*, the word नामा being understood. घृतघट A jarful of oiled butter; ओदनपाणि A handful of rice; अदनपात्र A 'plateful of rice; for घृतपूर्णघट, &c. the word पूर्ण being understood. So कुनपकाल A *kutapa* of time (three hours) for कुनपलक्षितकाल; &c.

*General Rules appertaining to the six Species of Compounds.*

1175. पथ is put for पथिन् A road, being the last member of any species of compound; as महापथ A great road, रम्यपथ A delightful or pleasant road, दक्षिणपथ The south road, उपपथं By or near the road, चतुष्पथ The meeting of four roads, &c. &c.

1176. अप is substituted for अप् Water, and पुर for पूर A habitation, a city; as विष्णुपुर The city of *Vishnu* (the name of a place); विमलाप Clean water; &c.

1177. द्वीप is substituted for अप् Water, in the compounds द्वीप Two waters, viz. An island, or peninsula: अन्तरीप Where the waters have subsided; अनीप Where the waters have entirely subsided; समीप Accompanied by water. *N. B.* The common acceptation of समीप is simply *near*. Some authors derive द्वीप from द्विः Twice, and पा Drink.

1178. अप् Water, preceded by a preposition in अ, makes अप; as प्राप Where the waters have passed away. आप is used after सं, and उप after अनु; as समाप Altogether water; अनूप (Land) abounding with water, marshy.

1179. सम, or, by contraction, स, Together with, with, may indifferently be used in composition with काम Desire, or मनस्; as सकामं, or सकाम With will or desire, willing, desirous; सम्मनस् or समनस With the

the mind, mindful, attentive. Also in the compounds **संहित** or **सहित** Together, and **सतत** or **सन्तत** Always. *Obs.* The abstract nouns derived from these compounds are **साहित्यं** and **सान्त्व्यं**.

1180. **अवश्यं** Necessarily, optionally, drops its final nasal in composition with a future perfect participle; as **अवश्यकार्यं** Necessarily to be done, or **अवश्यंकार्यं**.

1181. THE final nasal of the infinitive termination **तुं**, may, indifferently, be dropped or not in a compound with **मनस्** Mind, and **काम** Desire; as **गन्तुमनस्** or **गन्तुंमनस्** Inclined to go; **ज्ञातुकाम** or **ज्ञातुं काम** Willing, or desirous to know,

1182. **मांस** Flesh, meat, may, indifferently, drop, or preserve, its final **अ**, in a compound with **पाक** or **पचनं** Dressing or cooking; as **मांसपाक**, **मांसपाक**, **मांसपचनं**, **मांसपचनं** Cooking meat or flesh.

1183. MANY words affix **अ** when they follow in a compound. **अ** is added to **धूर** A burthen, weight, charge, when it follows in composition any word but **अक्ष**; as **राजधुराक्ष**. The kingly charge, the government:—To **ऋच्** A certain portion of the *Rig Vēda*; as **अर्द्धर्चि** Half of such a portion; **बहुच्** Containing many such portions; and **अनृच्** Not being initiated into the mysteries of the *Rig Vēda*. But they say **अनृच्** to express simply, *not having the Rig Vēda*, and **अनृक्** *Not that Vēda*. So **बहुच्** A great part of the *Rig Vēda*, and **बहुक्** Many portions of the *Rig Vēda*:—To **सामन्** The *Sāma Vēda*, **लोमन्** The hair of the body, when preceded by **प्रति**, **अनु** or **अव**; as **प्रतिसामं** Against or contrary to the *Sāma Vēda*; **अनुसामं** After, or according to, the *Sāma Vēda*; **प्रतिलोमं** Contrary to the hair, against the grain, **अनुलोमं** With the grain; &c.—To **अक्षि**, when, in a compound, something like an eye is denoted; as **गवाक्ष** Ox-eye, a kind of window. If **अक्षि** be used in its

literal

literal sense, अ is not subjoined; as विप्राक्षिः A *Brāhman's* eye. To वच्चस् Splendour, preceded by ब्रह्मन् A divine; राजन् A king, हस्तिन् An elephant, or पण्य To be sold; as राजवर्चसं Royal splendour; ब्रह्मवर्चसं Divine glory:—To तमस् Darknels, preceded by सम्, अव, or अन्ध; as सन्तमसं Complete or utter darknels:—In forming the anomalous compounds निःश्रेयसं Happiness, beatitude श्वश्रेयसं Happiness, good fortune; and श्रवणीयसं Abundant wealth:—To रहस् Privacy, compounded with तप्त Hot, warm, अव or सम्; as तप्तरहसं Hot, viz. close privacy:—To form the anomalous compounds प्रत्युरसं Against or towards the breast, and अनुगवं After a cow:—To अध्वन् A road when preceded by a preposition, as in the example प्राध्वो रथः A chariot proper for a road:—भूमि Ground, land, compounded with पाण्डु Pale, light brown, उदक Water, or कृष्ण Black; as पाण्डुभूमोदेशः A country where the ground is of a pale or light brown colour:—To नदी A river, गोदावरी The name of a river, or भूमि preceded by a numeral; as पंचनदं The five rivers; सप्तगोदावरं The seven *Gōdāvarīs*; द्विभूमः प्राशादः A palace of two grounds or stories. अ, by some called उ, is subjoined to numerals ending in शत, when preceded in a compound by निरू; as निस्त्रिंश Without, or exceeding thirty.

1184. इ is subjoined to गन्ध A scent or smell, when preceded in composition by सु, उत्, अभि, सुरभि, or पूत; as सुगन्धिः A sweet smell; पूतगन्धिः A putrid smell, &c. But if compounded with a word as the medium of comparison, गन्धि or गन्ध may be used; as पद्मगन्धिः Lotus-scent.

1185. THE following words do not admit of the affix अ, when preceded by सु or अति, to form compound epithets denoting advantage, excellence, and honourable distinction; viz. सखि A friend, नक्षन् A carpenter,

carpenter, उ॒स॒न् A bull, अ॒क्षि An eye, स॒क्वि॒ A thigh, नौ A boat, अ॒ह॒न् A day, रा॒ज॒न् A king, धू॒र A load or burthen, ऋ॒च् A portion of the *Rig Vēda*, अ॒प् Water, गो A cow, and प॒श्चिन् A road; as सु॒रा ज॒न्, *nom.* सु॒राजा, A good king, अ॒ति॒राजा An extraordinary, or great king. But if सु and अ॒ति are not used in these acceptations, अ is affixed to these words; as अ॒ति॒ग॒व Beyond a cow. अ is not affixed to any of the above words, स॒खि, &c. when in composition with the privative अ or अ॒न्, except the compound be of the first species; as *nom.* अ॒स॒खा Not a friend, अ॒राजा Not a king, &c. But if of the first species, thus:—अ॒न॒पं॒सरः A waterless lake; अ॒धु॒रं Without a load or weight, अ॒प॒थं Not a road, अ॒प॒थो॒देशः A roadless country. प॒श्चिन्, except in the first and fifth species, has two forms; as अ॒प॒श्चिन् *nom.* अ॒प॒न्थाः or अ॒प॒थ Not a road. If किं What, in a scornful or contemptuous acceptance, be put before any of the above words, स॒खि, &c. अ is not subjoined; किं रा॒जा What a king!

1186. THE particle कु is changed to क॒न् when put before words opening with a vowel, त्रि Three, रथ A chariot, व॒द Speech, and नृ॒ण Grafts; as क॒द॒न्न् Bad rice, क॒त्रय Three bad, क॒नृ॒ण A species of bad grafts. But if it be followed by अ॒क्षि An eye, when changed to अ॒क्ष by affixing अ, or by अ॒क्ष Dice, प॒श्चिन् A road, or पु॒रुष A man, it is changed to का; as का॒क्ष Bad eyes or dice, का॒प॒थः Bad road, का॒पु॒रुष A bad man. They say also कु॒प॒थ and कु॒पु॒रुष. का is substituted for कु to denote a small quantity, or in a diminutive sense; as का॒ज॒लं A little water. Preceding अ॒ग्नि Fire, and उ॒ष्ण Warm, कु is changed to क॒न्, क॒व, and का, to form diminutives; as क॒द॒ग्निः, क॒वा॒ग्निः, or का॒ग्निः A small fire; so का॒दु॒ष्ण, &c. A little warm, warmth.

1187. स is substituted for समान Like, in forming every species of compounds, when it precedes any of the following words, viz. उयोनिस् Light, जनपद A country or place, रात्रि Night, नाभि The navel, बन्धु A relation, or family connection, गन्ध Smell, scent, पिण्ड A lump or mass, लोहित Red, blood, कुक्षि Side, loins, वेणी The hair tied, ब्रह्मचारि A devotee, तीर्थ A distant object of devotion, a place of pilgrimage. पत्नी A wife, and पक्ष A side or party; as सज्योनिः Equal in glory, सजनपदः Of the same country. *Obs.* According to some this rule extends to the synonyms of some of the above words; as सदेश Of the same country.

1188. स or समान may, indifferently, be used in composition with रूप A form, नाम A name, गोत्र Lineal descent, स्थान Place, वर्ण Sort, kind, cast, वयस् Age, वचन A word, speech, धर्म Religion, profession; जानीय Generic, and उदर्य्य Relating to the belly; as सरूप or समान रूप Of the same form; सनाम or समान नाम Of the same name; सधर्म or समान धर्म Of the same religion or profession; &c.

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## CHAPTER X.

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### GENDERS OF NOUNS.

1189. **T**HERE are three genders, the masculine, the feminine, and the neuter.

#### *Nouns of the Masculine Gender.*

1190. THE names and epithets of males of the human race, and of other animals, both real and imaginary, are of course masculine. But that and the other two genders are also attributed to words of various other descriptions.

1191. THE names of every thing in the celestial, terrestrial, or infernal regions, personified as males, are masculine. Also the names of heaven, of the sun, moon, planets, and particular stars ; of mountains ; of a cloud, air, fire, ocean ; the synonyms for tree, and the names of different trees ; the names for a sword, an arrow, an enemy, the hand, the foot, the knee, the heel, the cheek, lip, tooth, arm, throat, hair of the head, nail, breast or pap ; the synonyms for time ; compound words ending in अङ्गः or अहः ; names of different persons ; resins and gums ; compounds ending in रात्रः Night, provided the first term be not a numeral ; words denoting a wave, mud, a well ; names of families (गोत्राः) ; names of different species of grain ; of colours, chrystal, chariot, weights, and measures, with many others, and many exceptions.

1192. THE



1192. THE following words are also esteemed of the masculine gender: **पुंखः** The wing of an arrow, **न्युंखः** Portion of the *Sāma Vēda*; **समुद्रः** Kind of box, **षिटः** Mountain, salt, &c. **पट्टः** Trilurating stone or muller, **घटः** Jar, **हट्टः** Market, **पिण्डः** Lump, cake, **गोण्डः** Low tribe, **पिचिण्डः** Belly, **गडुः** Bend of the back, **लगुडः** Large stick, or bludgeon, **करण्डः** Honey-comb, basket, **वरण्डः** Irruption on the face, **सीमन्तः** Decking the hair, **हरित्** Green colour, **रोमन्थः** Ruminating, chewing the cud, **उद्गीतः** Particular chant in the *Sāma Vēda*, **बुद्बुदः** Bubble, **अर्बुदः** Hundred millions, **कुन्दः** Lathe or turn, **फेनः** Froth, **नाभिः** Navel, nave, **कुणपः** Stink, stench, **सुरः** Razor, **केदारः** Field, **गोलः** Globe, sphere, **हिङ्गुलः** Colouring substance, **पुद्गलः** Soul, body, **पुरोडाशः** Certain oblation, **मल्लः** Very strong man, wrestler, **भल्लः** Sort of spear, **पट्टिटशः** Kind of sword, **रभसः** Joy, speed, **कटाहः** Hemispherical vessel for boiling, **पतद्महः** Spitting pot, &c.

1193. NOUNS ending in **धि** and **दि**, deduced from the roots **धा** and **दा**, with the affix **इ**, called **कि**, and beginning with a preposition, are also masculine; as **परिधिः** A circumference, **विधिः** An ordinance, **जलधिः** The ocean, **आदिः** The beginning, &c. (p. 472, r. 828.) Also the following:—Abstract substantives formed by the affix **इमन्**; as **गरिमन्**, *nom.* **गरिमा** Heaviness, gravity:—Compounds of the third species, called **इन्द्रः**, when put in the dual or plural number; as **अश्ववउ** **वौ** *m.* Horse and mare, **अश्ववउवाः** Horses and mares. If taken in the aggregate, they say **अश्ववउवं** *n.* The horses and mares collectively:—Substantives formed by affixing **अस्** or **अन्**; as **तपस्**, *nom.* **तपः** *m.* Fervour, zeal, **राजन्**, *nom.* **राजा** *m.* A king:—Substantives ending in **अ**, with a preceding or penultimate **क्**, **ष्**, **ण्**, **भ्**, **म्**, or **र**; also such as have a penultimate **प्**, **थ्**, **न्**, **य्**, **स्**, or **ट्**. (There are numerous exceptions

exceptions to these two distinctions):—Substantives ending in तु and रु, except अश्रु *n.* Tear, श्मश्रु *n.* Beard, दारु *n.* Wood, कशेरु *n.* Rush, जंतु *n.* Lac, and वस्तु *n.* Thing:—Verbal nouns formed from their roots by affixing घञ् or अ, with *augmentation* of the radical vowel; as पाकः Dressing food, चायः A collection, कामः Desire, भागः A share; (See p. 469, r. 822).—Ditto by affixing अल्, with *conversion* of the radical vowel; as संचयः A collection, लयः Dissolution, कारः Hand, hail, मदः Joy, intoxication, (See p. 470, r. 823):—Ditto with अश्रु; as वेपथुः Trembling, वमथुः Vomiting, (See p. 472, r. 826).—Ditto with न, called नङ्; as यत्नः Endeavour, स्वप्नः Sleep, (See p. 472, r. 827).—Diminutives formed with the affix र (p. 532, r. 1011); as कुटीरः A small or mean cottage; सुन्दारः A poor or mean place where they sell strong liquors, &c. &c.

### *Nouns of the Feminine Gender.*

1194. IT may be received as a general rule, that most nouns, simple or compound, which end in आ, ई, or उ, are feminine. *Ex.* इच्छा Desire, लता Any creeping plant, मनुष्यता Manhood, नदी A female river, भी Fear, भूः The earth, भ्रूः The brow, तनूः The body, &c. &c.

1195. THE following description of words are all feminine:—Verbal nouns formed with the affix ति, called क्ति (p. 473, r. 830); as गतिः Movement, motion; बुद्धिः Knowledge, understanding; स्मृतिः Remembrance, शक्तिः Power, ability; &c. Abstract substantives formed with the affix ता (p. 523, r. 972, 4, 5, 6, 7); as मानवता Humanity, manhood, चौरता Theft; ब्राह्मणता Brahmanhood; &c.—Abstract substantives ending in a single consonant, called क्तिप् (p. 457, r. 804); as वाक् Speech; सम्पद् Wealth; आपद् Distress; विपद् Misfortune; &c.—

Collective

Collective substantives formed by affixing या, ना, इनी, त्रा, and कडया (p. 530, r. 1001, and p. 531, r. 1002, 1003, and 1004); as पाश्या A number of ropes; ग्रामना A number of villages; पद्मिनी A collection of water-lilies; गोत्रा A herd of cattle; रथकडया A number of chariots; &c.—Substantives formed with the affixes या, आ, अना (p. 473-4, 5, 6, 7, r. 831-2, 3, 4, 5); as विद्या Knowledge, science; कृत्या and क्रिया An act, or action; जागर्या Wakefulness; चिकीर्षा A desire to do; ईहा Search, endeavour; इच्छा Desire, want; भीषा Fear, पूजा Worship, स्पृहा Hope, desire; श्रद्धा Faith; कारना Cause; वन्दना Salutation; आसना A sitting; &c.—Abstract substantives formed from compounds of the third species, called इन्द्रः, by affixing इका (p. 528, r. 987); as शैथोपाध्यायिका The office, or duty of master and scholar:—Collective substantives of the fourth species of compounds, called द्विगुः, ending in ई (p. 575, r. 1112, 1113); as दशग्रामी Ten villages collectively; पञ्चकर्मि Five works collectively; &c.—Terms of malediction formed by subjoining अनि (p. 476, r. 835); as अजीवनिः Not living, lifelessness, &c. Nouns formed by subjoining इ (p. 476, r. 834), used in questions and answers; as कारिः A work; &c.

1196. ALL names signifying *lightning* are feminine; also all the synonyma of दिश् A point in the horizon; of निशा Night; of लता Any creeping plant, and of every species of creeping plant; of वीणा A certain musical instrument; of भूः The earth; of नदी A river, and (with a few exceptions) of different rivers, as गंगा, यमुना, &c. *Obs.* If the names of a river be masculine, as of शोणः The *Sōṇa*, and शनद्रुः The *Satadru*, the generic name will also be masculine, viz. नदः instead of नदी.

1197. ALL names of females are of course feminine, besides a great many others that cannot easily be brought under any rule.

*On the Formation of the Feminine Gender.*

1198. MUCH has already been said upon the formation of the feminine gender, both substantive and adjective, in the sixth and seventh chapters; and also of its declination in the third and fourth. A recapitulation of some of the most useful rules, and some further observations deemed necessary, are given in this section,

1199. NOUNS, adjectives, and pronouns, of three genders, whose masculines end in अ, usually form their feminines in आ; as सर्व्वः सर्व्वी, सर्व्वी, All; सः He, सा She, तं It; कृतः, कृता, कृतं Done, &c. There are some exceptions in favour of ई, which will be presently noticed.

1200. IF a word end in अक, formed by affixing क or अक, the अ is generally changed to इ before the feminine आ; as कारकः, कारिका, कारकं A doer, or causer; पाचकः, पाचिका, पाचकं A dresser of food; नाटकः, नाटिका, नाटकं A dancer. This rule is pretty general when the word is an attributive of three genders. The following words do not follow the rule; as यकः, यका, deduced from यद् What; मकः, मका, deduced from तद् That; क्षिपकः, क्षिपिका, क्षिपकं A thrower; ध्रुवकः, ध्रुवका, ध्रुवकं Just, true, right; चटकः A sparrow, चटका A hen sparrow; एउकः A ram, एउका A ewe; इष्टकः, इष्टका, इष्टकं Wanted; इष्टका A brick; &c. Some take either form; as पुत्रः A son, पुत्रिका or पुत्रका A daughter, सूनः, सूतिका or सूतका One born of a Kshatriyā by a Brāhmana; वृन्दारकः, वृन्दारिका or वृन्दारका An object of devotion or respect; आर्य्यकः, आर्य्यिका or आर्य्यका Respectable; एषकः, एषिका or एषका, एषकं This; अजः A goat, अजिका or अजका A she-goat; चटककः A sparrow, चनक्रिका or चनकका A hen-

hen-sparrow; निर्भस्त्रकः, निर्भस्त्रिका or निर्भस्त्रका, निर्भस्त्रकं Without bellows, from भस्त्रा A pair of bellows; श्वकः श्विका or श्वका, श्वकं, Knowing, from ज्ञा; द्वकः, द्विका or द्वका, द्वकं Two, deduced from द्वि Two; निःस्वकः, निःस्विका or निःस्वका, निःस्वकं Without one's own, deduced from स्व Self, own, property.

1201. WHEN आ is affixed to a derivative in क, the preceding vowel may be long or short; as नदीका or नदिका A river, deduced from नदी. So गंगा The river *Gangā*, with का affixed, makes either गंगका, गंगाका, गंगिका or गंगीका. The same rule takes place before नरा, the feminine sign of the comparative degree when preceded by a vowel.

1202. CERTAIN feminine nouns, ending in a silent consonant, may likewise form feminines in आ; as वाच् and वाचा Speech; सुध् and सुधा Hunger; दिश् and दिशा A point, or side in the celestial circle; विपाश् and विपाशा Name of a certain river; स्रज् or स्रजा A necklace; रुज् or रुजा Sickness; गिर् or गिरा Speech, a word; उष्णह् or उष्णहा A fillet for the head; देवविश् or देवविशा A resident among the gods, from देव A god, and विश् Enter.

1203. NOUNS ending in मन्, such as सीमन्, पामन्, &c. may be also declined as feminines in आ; as *m.* सीमा, सीमानौ, सीमानः; or *f.* सीमा, सीमे, सीमाः.

1204. COMPOUNDS of the fifth species ending in अन्, which are adjectives, such as बहुराजन् may drop their final, and make their feminines in आ, like adjectives in अ; as बहुराजा नगरो A city possessing many nobles.

1205. आ is also sometimes used to distinguish the females of certain species of animals, where the name of the species, or of the male, ends in

in अ; as अजा A she goat, from अजः A goat, अम्बा A mare, from अम्बः A horse; चटका A hen-sparrow, from चटकः A cock-sparrow, मूषिका A female rat, from मूषकः A rat; वत्सा A cow-calf, from वत्सः A calf; बाला A female child, from बालः A male child; शूद्रा A female of the *Sūdra* tribe, from शूद्रः *m.* A *Sūdra*; वैश्या A female of the third class, from वैश्यः A *Vaiśya*; कृंचा A female bird of the stork kind, from कृंचः *m.*; कोकिला A female bird of spring, from कोकिलः *m.* एउका A ewe, from एउकः A ram; and perhaps a few more. But when the name of the male ends in अ, not preceded by य्, it is usual that the name of the female should end in ई; as will be presently seen.

1206. ई, called ईप्, is also an affix of very general application in forming feminine nouns, before which the final अ, आ, इ, ई, or य of the word to which it is to be subjoined is dropped; also the अ of the termination अन्, as of राजन्; and in affixing ई to the participle of the present tense, *common* form, called शतृ, rules, 672, 3, 4, and 5, must be observed. See p. 408, and 409.

1207. AMONG others, words of the following description form their feminines in ई, viz.

—Words ending in न्; as राज्ञी A queen, from राजन्; मद्योनी or मद्यवती The consort of *Indra*, called मद्यवन्; शुनी A bitch, from श्वन् A dog; अर्व्वती A mare, from अर्व्वन् A horse, युवती (or युवतिः) A young woman, from युवन् Young; धनिनी from धनिन् Wealthy; &c.

—Words formed by any affix distinguished by a servile उ; such as ववसु, क्तवतु, वतु, मतु, and ईयसु; as विदुषी A learned woman, from विदुस्; कृतवती from कृतवन् *act. part.* Done; श्रीमती from श्रीमन् Fortunate; भगवती from भगवन् Happy, prosperous, fortunate; गरीयसी Most grave, or heavy, from गरीयस्.

—Words ending in ऋ, except such as from their nature do not admit of two genders; as पितृ, मातृ, भ्रातृ, &c. Ex. कर्त्री from कर्तृ A doer, क्रोष्टी A female jackal, from क्रोष्टृ.

—Words formed by any affix distinguished by a redundant ऋ, such as शतृ (v. p. 407, r. 672, 3, 4, and 5); as कुर्वन्ती from कुर्वन् Doing; नुदन्ती or नुदती, from नुदन् Vexing; ददती from ददन् Giving; दिवन्ती from दिवन् Playing.

—Words formed by the affix अण्, viz. अ with *augmentation* of the first vowel; as ओपगवी from ओपगव Of the race of उपगव; शेवी from शेव Of the race of *Siva*. v. p. 494, r. 882, and 883; also p. 498, r. 897.

—Words formed with any affix distinguished by a redundant द्; as भूषणी from भूषण Ornamental; पचनी from पचन—पचनी स्थाली A cooking-pot (v. p. 471, r. 824; and p. 516, r. 953).

—Words formed with any affix distinguished with a fervile ष्, as ष्य (the य is dropped). Ex. सौरी from सौर्य An offspring of the son; आगस्ती from आगस्त्य A descendant of *Agastya*; वराकी from वराक् Small.

—Words formed by affixing अञ्, as प्राची *f.* Before, east, from प्राञ्; or if प्राञ् Mean worship, प्राञ्ची *f.* Who worships, v. p. 82, 83, 84.

—Compounds with वाह, as the last member; as भारोही *f.* from भारवाहः A beast of burthen; श्वेनोही or श्वेनवाही *f.* from श्वेनवाहः A title of *Indra*.

—The class of words, in original grammars, called नद्यादि, viz. नदी &c. as नदी from नदः A river; देवी A goddess, from देवः A god; चोरी from चोरः A thief; नरुणा A young woman, from नरुणः A young man; गौरी A fair woman (an epithet of the consort of *Siva*), from गौर

Fair,

Fair, white; चतुर्थी *f.* from चतुर्थ Fourth; पंचमी *f.* from पंचम Fifth; पीवरी *f.* from पीवर Fat, stout, पुत्री A daughter, from पुत्रः A son, &c. महती—*nom.* महान् *m.* महती *f.* महत् *n.* Great; so बहान् *m.* बहती *f.* बहत् *n.* Large, great, big. *Obs.* The number of words classed under the term नद्याणि appears to be indefinite, as authors do not agree about them; some including many words (such as the names of animals, &c.) which fall under other rules, and others confining it to even fewer than what have been here given as examples.

1208. WHEN the affix वन् is subjoined to a word ending in a vowel, in खस्, viz. either क्, ख्, च्, छ्, ट्, ड्, त्, थ्, पू or फ्; or in ण्, र् is substituted for न् before ईप्; as धीवरी A sensible woman, from धीवन्; हरिद्वारी *f.* from हारद्वन् Who has seen *Hari*, or *Vishnu*. If the adjective be of the species of compounds called बहुब्रीहि, this rule may be followed, or आप् applied instead of ईप्, without substituting the र् for न्; as बहुधीवरी or बहुधीवा *f.* Very sensible or intelligent.

1209. उधस् Udder, in a compound of the fifth species, preceded by an adjective, दामन् A rope, or string, following a numeral, and हायन् A year, preceded by a numeral, to make a compound attributive of age, form feminines in ईप्. Ex. उध् is substituted for उधस्; as पीनोष्णी Having a plump udder (a cow). द्विदाम्नी *f.* Having two strings (of flowers). द्विहायनी Two year (old calf).

1210. OF the common generic, and specific names of animals, and of the human race, including the social, and patronymic distinctive appellations of the latter, that of the male, if it end in अ, not preceded by य्, becomes that of the female by affixing ईप्; as मृगी A female deer, from मृगः A deer; बाघी A tigress, from बाघः A tiger; सिंही A lioness, from सिंहः A lion; महिषी A she buffalo, from महिषः A buffalo; मेघी



मेषी A ewe, from मेषः A sheep, or ram; हंसी A female duck, from हंसः  
 A bird of the duck species, or a drake; राजहंसी A female goose,  
 from राजहंसः A male goose, a gander; शूकरो A sow, from शूकरः A  
 boar, or, generically, a hog, pig, or swine; कुक्कुटी The common hen,  
 from कुक्कुटः A cock; ब्राह्मणी A female of the Brahminical tribe,  
 from ब्राह्मणः A *Brāhmaṇa*; गौतमी A female descendant of *Gōtama*;  
 from गौतमः A male descendant of *Gōtama*. But if the penultimate be  
 य्, the feminine takes आ, called आप्; as सत्रिया A female of the  
 second, or military order in society, from सत्रियः A male of the second  
 rank in society; वैश्या A female of the third, or mercantile class, from  
 वैश्यः A male of that class. The following words, however, ending in य्,  
 form their feminines in ई. Ex. हयः A horse, हयी A mare; गवयः  
 A species of animal, *vulg. Nilgay*, गवयी A female of that species.  
 मत्स्यः A fish, and मनुष्यः A man, and patronymics formed with the affix  
 ष्य, also take ई, but drop the final य्; as मनुषी A woman; मत्सी A  
 female fish; गर्गी A female offspring of गर्गः from गार्ग्यः *m*. The  
 generic names of some animals are feminine only, and, of course, cannot  
 be affected by this rule; as अजिनपत्रा *f*. A bat, he or she. The  
*proper* names of individuals, as रामः, देवदत्तः, &c. do not belong to  
 this rule. *Obs.* Some authors extend this rule to inanimate beings; as  
 to the vegetable kingdom, which appears absurd. The specific names of  
 certain plants, being compound epithets, the last member of which was  
 either पाक, कर्ण, पर्ण, पुष्प, फल, मूल, बाल, &c. Some are feminine  
 in आ, and others in ई, without any apparent rule.

1211. A compound epithet, whose last member denotes any material  
 part of the body, except the fluids, makes its feminine in either आप्  
 or ईप्, provided it end in अ, not immediately preceded by double con-  
 sonants.

sonants. *Ex.* दीर्घकेशा or दीर्घकेशी, from दीर्घकेश Having long hair; नन्वंगा or नन्वंगी, from नन्वंग Having a small body; सुस्तना or सुस्तनी, from सुस्तन, Having good, or handsome breasts; पद्ममुखा or पद्ममुखी, from पद्ममुख Having a face like the water lily; कोमलकरा or कोमलकरी, from कोमलकर Having soft or delicate hands. But compounds of this description with क्रोड Bosom, खुर Hoof, शफ Hoof, गुद Anus, भग Pudenda, बाल Hair of the body, गल Throat or neck, शीव Hind part of neck or pole, and प्रोथ Snout or muzzle, form their feminines in आप् only; as कल्याणक्रोडा Having a happy bosom; &c. If the final be ई or उ, the feminine will be the same as the masculine; as पद्मपाणिः *m. f.* Having a hand like the water-lily; मृनालबाहुः *m. f.* Having an arm like the stalk of the lotus. If the final letter be preceded by double consonants, आप् only is used; as सुगुल्फा from सुगुल्फ Having a handsome ankle; कल्याणपार्श्वी from कल्याणपार्श्व Having fine sides. But the following words, in such compound epithets, though they have double letters, admit of ईप् or आप्; viz. दन्त Tooth, ओष्ठ Lip, कंठ Throat, गात्र Body, अंग Limb, member; शृंग Horn, कर्ण Ear, उदर Belly, पुच्छ Tail, नेत्र Eye, जंघा Thigh, and अन्त्र Bowels; as कुन्ददन्ती Having hollow teeth; बिंबोष्ठी Having red lips (like a certain fruit); मृदुगात्री Having a soft or delicate body; कोमलांगी Having a delicate frame; &c. or कुन्ददन्ता, &c. If a word, denoting part of the body, contain more than two vowels, it may not take ईप्; as सुवदना Having a fine mouth; याघ्रवदना Having a face like a tiger. But उदर Belly, and नासिका Nose, take either ईप् or आप्; as मन्दोदरा or मन्दोदरा Having a slow belly.

1212. WHEN पुच्छ Tail, in a compound epithet of comparative similitude, follows कब्र A head-dress, मणि Jewel, विष Poison, शर Arrow,

Arrow, and similar words, the feminine makes ईप्; as शरपुच्छी Having a tail like an arrow, or like the reed of which arrows are made; श्येन पुच्छी Having a tail like a hawk; &c. *Obs.* Similar compounds, with other words besides पुच्छ, may form their feminines in ईप्; as श्येनपक्षे *f. dual.* With two wings, like a hawk.

1213. WHEN a word, denoting a member of the body, is preceded by स, मह, the privative अ, or विद्यमान, in a compound epithet, the feminine is formed in आ only; as सक्शेशा With hair, having hair; अक्शेशा Having no hair, hairless; विद्यमाननासिका Having a nose; &c.

1214. नख Nail, and मुख Face, following in a compound epithet used as a *proper name*, make आ only, when applied to a female; as सूर्यनखा *Sun-nail*, a proper name; श्लक्ष्णदीर्घकेशा *Smooth-long-hair*, a proper name.

1215. IN a compound epithet of the series बहुब्रिहिः, पाद Foot, may form its feminine in ईप्, or not; as द्विपदी or द्विपाद् Who has two feet. So त्रिपदी or त्रिपाद्; चतुष्पदी or चतुष्पाद्; &c. *Obs.* पाद is changed to पद् before a vowel, or any consonant but one of the first four of a series.

1216. शोन Red, कल्याण Happy, कृपण Miserable, stingy, पुराण Old, ancient, विशाल Great, extensive, अराल Crooked, विकट Dreadful, frightful, विशंकट Great, vast, उदार Great, चण्ड Angry, enraged, कमल A water-lily, भोरुज A certain river, and चन्द्रभाग A certain river, form feminines in आप् or ईप्; as शोना or शोनी Red; &c.

1217. WORDS ending in इ, except those formed with the affix क्ति, may make feminines in ईप्; as रात्रिः and रात्री Night; राजिः and राजा A row, rank, line. Those in क्ति are such as गतिः Motion, बुद्धि Understanding, &c. But शक्तिः Power, ability, makes also शक्ती.

1218. क्रीन

1218. क्रीन Bought, preceded in a compound by a word denoting that which is the means of purchase, forms its feminine in ईप्; as धनक्रीनः *m.* धनक्रीनी *f.* Purchased with money; वस्त्रक्रीनी Bought with cloth. *Obs.* Some also say धनक्रीना.

1219. PASSIVE participles, signifying a slight affection, when following in a compound the instrumental cause, makes its feminine in ईप्; as अभ्रलिप्ताः *m.* अभ्रलिप्ती *f.* Slightly overcast with clouds: अभ्रलिप्ती द्यौ The sky slightly covered with clouds. But when slightness is not intended, ईप् is not used; as चन्दनानुलिप्ता प्रतिमा An idol smeared over with sandal-wood.

1220. IN a compound epithet, if the last word be a participle in क्त, and the preceding term one denoting some member of the body (v. 604, r. 1211), it should form its feminine in ई; as उरभिन्नः *m.* उरभिन्नी *f.* Having a broken arm; शंखभिन्नी *f.* Who has a broken scull. If the last member be जान, आप् is preferred; as दन्तजाना Having teeth produced or cut. The compound पानिगृह्णित Whose hand has been taken, makes पानिगृहिनी when it is an epithet of a married woman, otherwise पानिगृहिना.

1221. IF in a compound of the fifth species the first member be a substantive, but no part of the body, and the last a participle in क्त, ईप् or आप् may be used; as सुरापीनी or सुरापीना By whom strong liquor has been drunk; दधुभक्षिनी or दधुभक्षिना Who has eaten sugar-cane; &c. But, according to some, if the first term imply cloathing of any sort, आप् only should be applied; as वस्त्रहन्ता Covered with cloth.

1222. A WORD denoting a male, unless followed by पालक A keeper, or feeder, becomes that of its female companion or wife, by affixing ईप्; as गोपः A herdsman, गोपी A herdsfwoman, his wife.

If पालक follow, आप् is used thus, गोपालकः A cow-keeper, गोपालिका A cow-keeper's wife. शूद्रः A man of the third cast, शूद्री *f. Obs.* Some exceptions have preceded this rule. v. r. 1205.

1223. THE feminine term to denote the consort of the divinities रुद्रः A title of *Siva*, ब्रह्मन्, *nom.* ब्रह्मा *Brāhma*, भवः A title of *Siva*, शर्व्वः A title of *Siva*, मृजः A name of *Siva*, इन्द्रः *Indra*, and वरुणः *Varuna*, the ocean, is formed by subjoining ईप् with आन् prefixed, making together आनीप्; as ब्रह्माणी The consort of *Brahmā*; रुद्राणी The consort of *Rudra* or *Siva*; भवानी *Bhavānī*, the consort of *Bhava*, or *Siva*; &c.

1224. मानुलः Mother's brother, makes मानुलानी or मानुली Mother's brother's wife; उपाध्यायः A schoolmaster, उपाध्यायानी or उपाध्यायी; or, according to some, उपाध्याया A schoolmaster's wife; आचार्यः A tutor, आचार्यानी (the न not changed to ण), The wife of a tutor; otherwife आचार्या A female teacher generally; सत्रियः A man of the second cast, सत्रियो His wife, सत्रियाणी or सत्रिया A woman of the second cast generally; अर्यः A man of the third cast, अर्याणी or अर्या A female of the third cast; अर्यी The wife of a man of the third cast; सूर्यः The sun, सूर्याणी The consort of the sun, considered as a divinity, otherwife सूरि, or, according to some, सूर्यी.

1225. ऐ is affixed to ईप्, making together आयीप् to form the feminines of वृषाकपिः A name of *Vishnu*, अग्निः (The god of) fire, मनुः A proper name, पूनक्रतुः A title of *Indra*, कुशितः The name of a certain sage, and कुषीदः A usurer; as वृषकपायी The wife of *Vṛishākapi*; अग्नायी The consort of *Agni*; मनायी The wife of *Manu* (and मनावी); &c.

1226 THE following feminines in ईप् are esteemed anomalously formed

formed, viz. नारी A woman, from नृ or नरः A man; सखी A female friend, from सखा A friend or companion; यवानी A species of bad barley, from यव Barley; यवनानी Persian or Arabic writing, from यवनः A term, perhaps first applied to the Greeks, but since to the *Musulmāns*; हिमानी A great collection of snow, from हिम Snow; अरण्यानी A vast wilderness, from अरण्य A desert; मनावी The consort of मनुः *Manu*; पतिवन्त्री Who has a lord and master, viz. A wife, from पतिमन् Having a master; अन्तर्वन्त्री Having something within, viz. A pregnant woman, from अन्तर्वन्; पत्नी A wife, from पति A lord, a husband; भाजी Fried food, or boiled vegetables, from भाज Food proper for frying, or raw vegetables; गोनी A vessel to carry corn in when sowing, from गोण A certain measure; नागी A stout female, from नागः An elephant; स्थली *f.* Dry land, from स्थलं *n.* Dry land; कुण्डी A small water-pot, or a female offspring of a married woman by a galant, from कुण्ड A pond, fire-place, a certain measure; काली A proper name of a goddess, from काल Black; कुशी A ploughshare, from कुश A species of grass; कामुकी A lascivious woman, from काम Desire; घटी A small jar, from घट A jar; कबरी Dressing the hair, or a dress for the hair, from कबर Red, and other meanings; नीली The indigo plant, or its colouring matter, from नील Blue; and अशिशु A childless woman, from अशिशु Childless.

1227. THE following are also anomalous feminines, and have more than one form, viz. शक्ती and शक्तिः Ability; युवनी, युवनिः, and यूनी A young woman, from युवन्; अनड्हाही and अनडुही A cow of burthen, or draft, from अनडुहः A bull; श्वेणी and श्वेता *f.* White, from श्वेत White; हणी and हता Scarlet, or a mixed colour, from हत; अमित्री, अमिक्त्रिः, and अमिता *f.* from अमिन Not grey, viz. middle aged;

पलिक्री, पलिक्रिः or नलिता *f.* from पलित Grey haired ; हरिणी or हरिता *f.* from हरिन् Green ; भरिता *f.* Filled, nourished, भरिणी Name of one of the mansions of the moon, from भरित Filled, nourished ; रोहिणी One of the mansions of the moon, रोहिता *f.* Red, from रोहित Red ; लोहिनी Name of a star, लोहिता *f.* Red, from लोहित Blood red.

1228. ईप् may, indifferently, form the feminines of noun adjectives ending in उ, provided the preceding consonant be single ; as पटुः *m.* पट्वी or पटुः *f.* पटु *n.* Expert ; बहुः *m.* बह्वी or बहुः *f.* बहु *n.* Many, much ; गुरुः *m.* गुर्वी or गुरुः *f.* गुरु *n.* Heavy, grave ; मृदुः *m.* मृद्वी or मृदुः *f.* मृदु *n.* Soft ; but पाण्डु Pale, having a double consonant before the final उ, makes its feminine the same as the masculine ; as पाण्डुः *m.* पाण्डुः *f.* पाण्डु *n.* The word खर White, also refuses ईप् ; as खरः *m.* खरः *f.* खर *n.* पंगु So lame as to be unable to move, forms its feminine in उप् ; as पंगुः *m.* पंगूः *f.*

1229. THE proper names of females of the human race are formed in उप्, when the original word, whence they are derived, ends in उ, not preceded by य् ; as कुरूः A woman of the race of कुरुः *m.* कदूः The mother of the *Nāgas*, from कद्व *adj.* Dark red ; कमण्डलू *f.* A proper name, from कमण्डलुः *m.* A small water-pot ; प्रियंगूः *f.* A proper name, from प्रियंगुः *f.* The name of a certain creeping plant. But अध्वर्यु having य् for its penultimate, makes अध्वर्युः only, as the proper name of a man or woman who repeats the *Yajur Veda* at a sacrifice. This rule is extended also to the names of inanimate things ; as to those of plants. Ex. कवकीन्धूः *f.* The name of a certain fruit-tree, from कवकीन्धुः *m.* If the word, being the name of an inanimate thing, be already a feminine in उ, as रज्जुः *f.* A rope or cord, हनुः *f.* The pouch in the cheek, and कंगुः *f.* A species of grain ; or any adjective, or compound word, ending in

in बाहु The arm, not being a *proper* name, this rule does not apply. This rule does not affect the names of female animals in उ; as धेनुः *f.* A milch cow.

1230. उरु. The thigh, when put last in a compound epithet with वाम Beautiful, लक्ष्मण Fortunate, शफ A hoof, सह With, सहित With, सहित Together; or with any word to which the thigh is compared, forms its feminine in उप्; as वामोरुः *f.* Having handsome thighs; सहोरुः *f.* With thighs, having thighs; रम्भोरुः *f.* Having thighs like the plantain tree (tapering and smooth); &c.

1231. THE following words, all feminines in उ, may also take उप् in the same meanings; as तनुः or तनूः The body; चंचुः or चंचूः The bill or beak of a bird; वर्षाभुः or वर्षाभूः A frog.

*Nouns of the Neuter Gender.*

1232. THE following description of noun-substantives are of the neuter gender:—Words which denote the atmosphere or visible heavens; forest, wilderness, and the like; leaf; snow, frost, and fog; water; cold, and heat; meat, flesh, and blood; mouth, face, and eye; wealth, property, substance; power or strength; the general names for fruit; gold, silver, copper, iron, tin, lead; pleasure and pain; prosperity and adversity; water-flowers; salt; spices and sauces (चंजनानि), Ointments, &c. &c.

— All numbers, from one hundred upwards, except कोटिः Ten thousand, which is feminine.

— Words formed with the affixes त्र and इत्र; as नेत्रं Eye, दात्रं A bill-hook, वादित्रं A musical instrument; &c. v. r. 799, 800. There are a few exceptions.

— Words ending in अस्, इस्, and उस्; as यशस् Fame, पयस् Milk,

or



or water, नेजस् Spirit, glory, सपिस् Oiled butter, हविस् Oiled butter, वपुष् Body, यजुस् The fourth book of the *Vēda*; *nom.* यशः, &c. v. r. 800.

— Words in अन्; as चर्मन् Leather, वर्मन् Armour; *nom.* चर्म, &c. There are a few exceptions.

— Nouns ending in अन, when they do not mean an agent or doer; as गमनं Giving, दानं Giving, &c.

— Some nouns having a penultimate स or ल; as मानसं The mind, विषं Poison, कुलं A family, मूलं A root. There are a great many exceptions.

— Compound words, where the first member is a numeral, and the last रात्र put for रात्रि Night; as द्विरात्रं A period of two nights.

— Compounds of the species नत्पुरुषः, where the last member is सभ, put for सभा An assembly, and the first a noun in the sixth case (the sign dropped); as दासीसभं An assembly of female slaves; नृपसभं An assembly of princes; रक्षःसभं An assembly of evil spirits called *Rakshasas*; &c. Some except a compound of this sort with राजा, and write राजसभा *f.* *Obs.* When सभा means a public hall, it is not changed to सभं.

— Collective compounds of the fourth species, called दिगु, where पात्र, मुख, चन्द्र, भुवन, or युग is the last term, and a numeral the first; as त्रिभुवनं The three regions of the world collectively. v. r. 1111.

— Words of the first series of compounds, called अययीभावः. vide rule 1055, &c.

— Compounds of the third series, called द्वन्द्वः, formed after the second mode. v. r. 1084.

— Compound words formed with पथ, for पथिन् A road, preceded by a numeral

a numeral, or an indeclinable; as चतुष्पथं The meeting of four roads.  
v. r. 1113.

— Compounds where छाया Shadow, is preceded by a noun in the sixth case plural; as विच्छायं The shadow of birds.

— Compound names of places where पुर is the last member; as जयपुरं The city of Victory.

— Compounds ending with उपज्ञ, put for उपज्ञा, signifying *first knowledge*, or with उपक्रम in the acceptation of *commencing* or *undertaking*; as कोपज्ञं The original knowledge of कः The foul, viz. the *Vēda*, कृष्णोपक्रमं The undertaking of *Krishna*.

— Words formed with कन्था A residence, to denote places in the country called उशीनर.

— Most abstract and collective nouns ending in अ; viz. such as are formed by the affixes नृ, यण्, अण् and the like. v. r. 972, &c. and 990, &c.

— Compounds formed by prefixing पुण्य, or सुदिन to अहः A day; as पुण्याहं or सुदिनाहं A fine day, a good or fortunate day.

— Verbal nouns (when put substantively) formed by affixing क्त, न्य, अनीय, य, द्यण्, क्यप्, केलिम्, अनट्, &c. as कृतं What is done, कर्त्तव्यं, करनीयं, कृत्यं, कार्यं What is to do, or to be done, &c. करणं The doing, the act of doing; पचेलिम् What is to cook; &c. v. r. 689, &c. also r. 712, to 734.

— Words followed by नैल, जाह, शाकट, शाकिन, गोष्ठ, गोयुग, or षड्गव, in such compounds as निलनैलं *Sesafum* oil; कर्णजाहं Root of the ear: इक्षुशाकटं A sugar-cane field; इक्षुशाकिनं A sugar-cane field; अश्वगोष्ठं A horse stable; गोगोयुगं A yoke of cows; गोषड्गवं Three pair of cows.

— Also the following words: **उक्थं** A portion of the *Vēda*, **नोटकं** A metrical measure; **चोचं** Cinnamon, and its *synonyma*; **पिच्छं** A peacock's tail or crest; **गृहस्थूणं** The column of a house, **निरीष्टं** A turban, **मर्मन्** *nom.* **मर्म** The heart, the seat of life, **योजनं** A land measure of about eight miles, **राजसूयं** and **वाजपेयं** Names of sacrifices, where a horse is the victim; **गद्यं** Prose, **पद्यं** Verse, **माणिक्यं** A certain gem, **भाष्यं** A commentary on the *Vēda*, **सिन्दूरं** Red lead, **चीरं** A species of cloth, a pyramid, a cow's udder, a species of writing, **चीवरं** A strip of cloth worn by devotees, to cover their nakedness; **पंजरं** A bird-cage, **लोकायनं** The title of a certain book, containing the sacred writings of a people called **चार्वाकाः**, **हरिनालं** Yellow arsenick, or orpiment, **स्थालं** A cooking utensil; &c.

*Nouns of the Masculine or Neuter Gender.*

1233. MANY words are, indifferently, masculine or neuter, of which are the following: **अर्जच्चिः** A particular portion of the *Rik Vēda*, **पिण्याकः** What remains of seed when the oil is expressed, **कण्टकः** A thorn, **मोदकः** A sort of sweetmeat, **तुण्डकः** A poetical measure, **टंकः** A stone chissel, **शाकटः** A certain cloth or garment, **खर्व्वटः** or **कर्क्वटः** The land occupied by four hundred villages, **अर्ब्बुदः** A hundred millions, **पानकं** Sin, **उद्योगं** Exertion, **चरकं** Name of a book, **तमालः** Name of a tree, **आमलकः** Name of a plant, **नलः** or **नडः** A hollow reed, **कुष्ठं** The leprosy, **मुण्डं** The scalp, **शीधु** or **सीधु** A kind of strong liquor, **बुस्तं** (uncertain) **शेडितं** A roar or shout, **शेमं** Happiness, **कुट्टिमं** Close ground, **संगमं** A meeting (as of two rivers), **शतमानं** A certain weight, **अर्म** A disorder of the eyes, **शम्बलं** or **सम्बलं** Money for way charges, **अथयं** An indeclinable word, **नाण्डवं** A dance, or dancing, **करियं** A bridle,

or

or the bit, क्वापीसं Cotton, पारं The hither side of a river, &c. अवारं The further side of a river, &c. युगंधरं A yoke, यूपं A stake to fasten the victim to, प्रथीवं A window, an apartment, पात्रीरं A sacrificial utensil, यूषं Pottage, चमसः A spoon, चिक्कसः Barley-meal, कार्षीपणः A small coin, गोमयः Cow dung, चषकः A small drinking cup, रुचकाः A sort of lime, शंखः A trumpet-shell, scull, पद्मः Lotus, गृहं House, दिवसः Day कर्मन् *nom.* कर्म or कर्मी Work, चक्रं Wheel, *discus*, धर्मः Duty, मानः Honour, respect, विमानं A car, a celestial vehicle, नलिनं A lotus, खलीनः The bit of a bridle, चरणः Foot, नखः and नखरः Nail of finger or toe, सुवर्णं Gold, वर्णः Colour, cast, complexion, वज्रः Diamond, छत्रं An umbrella, मारः The essential part of any thing, घृतं Oiled butter (in the *Vēda* only घृतः), सैन्धवं Sea-salt, आढकः A certain measure, औषधं A medicine, द्रोणः A certain measure, बारः Day, (used in naming the days of the week) time (as एकवार One time), बाणः An arrow, कवचः A coat of armour, वेणुः A bambu (in the *Vēda* only वेणुः), लक्षं A hundred thousand, नियुतं A million, शृंगः The beard of corn, क्रचकः A saw, कोरकः The corolla of flowers, नक्रं Butter milk, बीजं Seed, बह्वं The tail of a peacock, पदं Foot, सिध्मं A disease, शुक्रं Semen, सुखं Pleasure, दुखं Pain, and शिखरं The utmost top of any thing. *Obs.* Each of the foregoing words is put in the nominative case singular, with the sign of the masculine or neuter gender, for the purpose of marking the gender in which it is most commonly used, and in which it usually appears in original dictionaries.

*Nouns of the Masculine or Feminine Gender.*

1234. PATRONYMICS, and all words applicable to the male species of things, are also applicable to the female, by changing the sign of the

the gender ; as गार्ग्यः A male descendent of *Garga*, गार्गी A female descendent of *Garga* ; ब्राह्मणः A *Brāhman*, ब्राह्मणी A female of the Brahminical order, अजः A goat, अजा A she goat ; &c.

1235. THE following words may also be either masculine or feminine ; viz. मल्लुकः or मल्लिका A small cup, the oil vessel of a lamp ; मुनिः A sage, मुनी f. बराटकः or बराटिका The seed vessel of the lotus, a cowry shell ; स्वानिः The name of a star ; वल्मीकः or वल्मीकी A white ant ; पाटलिः or पाटला A certain flowering shrub ; मनुः A proper name, मनायी f. ; मूषः or मूषा A crucible ; सृपाटः or सृपाटी A certain measure ; कर्कन्धूः or कर्कन्धूः A certain fruit tree ; यष्टिः or यष्टी A walking stick ; शाटः or शाटी A female dress ; कुटः or कुटी A small house or hut ; and perhaps a few others.

*Nouns of the Feminine or Neuter Gender.*

1236. SOME abstract nouns, formed with the affix यण्, by some called ण्य, and others व्यञ्, are, occasionally, feminine or neuter ; as मैत्री f. or मैत्र्यं n. Friendship ; औचिनी f. or औचित्यं n. Fitness, propriety ; &c. v. r. 977.

1237. सेना An army, छाया Shadow, शाला A habitation, or hall, सुरा Ardent spirits, or निशा Night, preceded by a noun in a genitive sense, in compounds of the second species, called नत्पुरुषः, may be either feminine or neuter ; गोशाला f. or गोशालं n. A cow-house, नृसेना or नृसेनं An army of men ; &c.

1238. COMPOUNDS of the second division of the fourth species, called द्विगुः, the last word being a noun in आप् or अन् (with certain exceptions), are either feminine or neuter ; as त्रिकद्वी or त्रिकद्वं Three bedsteads.

bedsteads collectively; पंचकर्मि or पंचकर्मि Five works collectively; &c.

v. r. 1112.

### *Nouns of three Genders.*

1239. THE following, and some other nouns, occasionally assume the form of each gender; as पात्रः, पात्री, or पात्रं A vessel; पुटः, पुटी, or पुटं A cup; वाटः, वाटी, or वाटं A passage, ground-plot of a house, &c. पेटः, पेटो, or पेटं A basket made of split bamboos; कुबलः, कुबला, or कुबलं A certain fruit-tree; दाडिमः, दाडिमा, or दाडिमं A pomgranate, &c.

1240. COMPOUND nouns of the third species, called इन्द्रः, and of the second species, called नत्पुरुषः, take the gender of the last word; as रामसीते *f.* Rāma and Sītā; or सीतारामौ *m.* Sītā and Rāma. So ब्राह्मणकुलं *n.* The family of a Brāhman, or कुलब्राह्मणः *m.* A Brāhman of family; &c.

1241. ADJECTIVES of every description, whether simple or compound, together with pronouns (except युष्मद् and अस्मद्) participles, and numerals (except they end in ष or न्) vary their gender to agree with that of the substantive.

1242. WHEN two or more substantives occur in a sentence, with one common adjective, it follows the gender and number of the last.

1243. INDECLINABLE words are, of course, the same in all genders; so are numerals in ष and न्. युष्मद् Thou, *nom.* त्वं,

युवां, यूयं, and अस्मद् I, *nom.* अहं, आवां, वयं; also the persons of verbs. *Ex.* उच्चैः प्रासादः *m.* A lofty palace, उच्चैः शाला *f.* A lofty-hall, उच्चैः गृहं *n.* A lofty house. षट् नराः *m.* Six men, षट् स्त्रियः *f.* Six females, षट् कुलानि *n.* Six families. त्वं पुरुषः Thou man, त्वं स्त्री *f.* Thou woman, अस्ति नरः A man is, अस्ति स्त्री A woman is, अस्ति कुलं A family is; &c.

N. B. The foregoing observations upon the genders of nouns, though collected from the best available authorities, are far from containing a complete system. Indeed, little less than a minute examination of every noun in the language could render it so. It is hoped, however, that the general rules which have been laid down, will be of very considerable use. There are many exceptions to them, and much disagreement among authors respecting the genders of particular words.

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## CHAPTER XI.

## SYNTAX.

## CONCORD.

1244. **T**HE concord between the substantive and the adjective, the relative pronoun and the demonstrative, and the nominative case and the verb, is the same as in other learned languages.

1245. AN adjective, pronoun, or participle, should agree with its substantive (expressed or understood) in case, gender, and number ; धार्मिको राजा A just king ; सुन्दरी नारी A beautiful woman ; पुन्यं कुलं A virtuous family. सः पुरुषः That man ; सा स्त्री That woman, नद् गृहं That house. तेनार्येण जनेन कृतं कर्म A work done by that respectable person. दावतोऽस्वात् पतति सः He falls from a horse running (away) (*part. pres.*). वेदविदे विप्राय दानं धनं Wealth to be given to a *Brāhman* learned in the *Vēda*. *Obs.* A further illustration of this rule will be found in the quotation given in the next.

1256. THE relative pronoun agrees with the demonstrative, or antecedent, in gender and number, but not always in case ; as in the following quotation from the *गीता*, to which is given a very literal translation.

परस्तस्मान्<sup>7</sup> तु<sup>8</sup> भावो<sup>12</sup> न्यो<sup>11</sup> यत्तो<sup>13</sup> यत्तान्<sup>14</sup> सनातनः<sup>14</sup> ॥

यः<sup>2</sup> सः<sup>1</sup> सर्वेषु<sup>3</sup> भूतेषु<sup>4</sup> नश्यत्सु<sup>5</sup> न विनश्यति<sup>6</sup> ॥

अयत्तोः



अव्यक्तो<sup>1</sup>क्षर<sup>2</sup> इत्युक्तस्तमाहुः<sup>3</sup> परमां<sup>4</sup> गतिं<sup>5</sup> ।

यं<sup>13</sup> प्राप्य<sup>14</sup> न निवर्तन्ते<sup>15</sup> तद्<sup>16</sup> धामं<sup>17</sup> परमं<sup>18</sup> ममं<sup>19</sup> ॥

पुरुषः<sup>3</sup> सः<sup>1</sup> परः<sup>2</sup> पार्थ<sup>4</sup> भक्त्या<sup>5</sup> लभ्यस्त्वनन्ययां<sup>6</sup> ।

यस्यान्तस्थानि<sup>9</sup> भूतानि<sup>10</sup> येन<sup>11</sup> सर्वमिदं<sup>12</sup> ततं<sup>13</sup> ॥

<sup>1</sup>He, who, on all things <sup>2</sup>perishing, does not <sup>3</sup>perish, (is) <sup>4</sup>superior to (from) <sup>5</sup>that (which is) <sup>6</sup>visible, and (of) <sup>7</sup>another nature, <sup>8</sup>invisible, <sup>9</sup>eternal.

<sup>1</sup>Invisible <sup>2</sup>without decay, <sup>3</sup>so called, <sup>4</sup>him (they) <sup>5</sup>name <sup>6</sup>the <sup>7</sup>supreme <sup>8</sup>journey (movement). <sup>9</sup>That (is) <sup>10</sup>my <sup>11</sup>supreme <sup>12</sup>abode, which <sup>13</sup>having <sup>14</sup>obtained, (men) <sup>15</sup>do not <sup>16</sup>return.

<sup>1</sup>That <sup>2</sup>superior being, O <sup>3</sup>prince, (is) <sup>4</sup>to be obtained by <sup>5</sup>devotion, and not <sup>6</sup>by any other (means), in <sup>7</sup>whose <sup>8</sup>body (infinite) (all) <sup>9</sup>beings (are) <sup>10</sup>re- <sup>11</sup>sident, by <sup>12</sup>whom this <sup>13</sup>whole (was) <sup>14</sup>spread.

*Obs.* The figures in the translation correspond with those in the original, and point out word for word.

1247. A nominative case, expressed or understood, governs a verb in the same number. Ex. अहं गच्छामि I am going; त्वमागच्छसि Thou art coming; ते कुर्वन्ति They are doing; राजोवाच The king said; भवति He is; &c. *Obs.* Other examples will occur in the following rules.

#### NOUN.

*On the Use of the Cases of Nouns in construction.*

1248. THE use of the seven cases of the noun, with that of the vocative

cative, which by some is confounded with the nominative, will here be treated of in the order of their declination, as given in the third chapter. See page 36' and 37.

*Of the First Case.*

1249. THE first, or nominative case, is used in simply expressing any word. In construction with a verb active, it is the agent, and with a verb passive the patient. Ex. रामः *Rāma*, सीता *Sītā*, कुलं A family, गमनं Going, &c. रविरिव राजते राजा The *Rāja* shines like the sun. रोषात्कुमारी रोषयते The damsel cries exceedingly from anger. प्रागा स्तां रामलक्ष्मणौ Formerly lived *Rāma* and *Lakshmana*. सन्ति सतः कियन्तः How many good (men) are there?

कुमाराः शेरते स्वैरं रोषयन्ते च नारकाः १  
जेगीयन्ते च गीतज्ञा मेमियन्ते च रुजाजिताः ॥

The children sleep freely; and the infernal beings are continually crying. The songsters are always singing; and those overcome with disease are always dying.

यो भवान् धरणीन्धत्ते यस्त्वं देवै प्रणम्यसे १  
नेन त्वया दयामिन्धो परिपाल्यामहे वयं ॥

Thou art the Lord who supporteth the world: thou, who art worshipped by the celestials; therefore, by thee, O sea of mercy, are we preserved. .

*Of the Second Case.*

1250. THE second case is the accusative. The object or patient of a transitive verb is put in the second case. Examples.

कटं करोति कारकः रूपं पश्यति चाक्षुषः १

राज्यं प्राप्नोति धर्मिष्ठः सोमं सुनोति सोमपाः ॥

The workman makes a mat. The eye sees a figure. A very just man  
• obtains a kingdom. The *Sōma*-drinker stirs the *Sōma*.

1251. THE second, or accusative case, is also used in construction with the following indeclinable words, and as in the annexed examples.

—विना, अन्तरेण, अन्तरा, ऋते Without, except, beside; as विना पापं सर्व्वं फलति Without sin every thing flourishes. अन्तरेणाक्षिणी किं जिवितेन Without two eyes what with (is) life? अन्तरा मां त्वां हरिः Besides (me) and thee (is) *Hari*. अन्तरा ब्रह्म शिवः *Siva* (is) besides *Brahma*. ऋते पुण्यं सुखं नास्ति Without virtue there is no happiness.

—अभिनः Before, सर्व्वतः In every part of, उभयतः On both sides of, and परितः All about; as अभिनः ग्रामं नदी वहति A river flows before the village. सर्व्वतः नगरं तरवो दृश्यन्ते. Trees are seen in every part of the town. उभयतः गृहं On both sides of the house; उभयतः कृष्णं गोपाः The milk-maids (were) on both sides of *Krishna*; परितो गोपेशं All about *Gopēśa*.

—समया Near, in the vicinity of, निकशा Near; as समया प्रासादं रम्यवनं A delightful forest near the palace. निकशा नदी पर्व्वतः A mountain near a river.

—उपर्य्युपरि All, or entirely, up, or above, अधोधः All, or entirely, down, or beneath, अध्यधि All, or entirely, over or upon; as उपर्य्युपरि ग्रामं गतः Gone all up the village. सर्व्वलोकानुपर्य्युपरीश्वरः *Isvara* (is) far above all worlds. अधोधः ग्रामं All down the village, अधोधः भूमिं All or entirely, beneath the earth. अध्यधिमुखं All over the face; अध्यधिसमुद्रं

अध्यधिसमुद्रं All over the ocean; राजाध्यधिराष्ट्रं शास्ति The king rules all over the country. *Obs.* The repetition of a word, as in these examples, always implies reiteration and excess.

— धिक् Fy upon, out upon, woe to, हा Alas! Mercy upon! Ex. धिक् जाल्मं Out upon the wretch! धिग्जिवितं पापिष्टं Woe to a wicked life! हा लोकमीश्वराभक्तं Mercy upon a people not devoted to *Iswara*!

— The prepositions अभि, अनु, प्रति, अति, उप, and परि, in various acceptations, when they do not form compounds with a following word, and are not attached to a verb. Ex. अभि—as, हरिमभि वर्तते भक्तः One devoted turns before, or towards *Hari*; देवं देवमभि सिंचति He sprinkles (water) before each divinity; प्राज्ञो गोविन्दमभि निष्ठति The wise man stands before *Govinda*, (as the object of his adoration); भूतम्भूतमभि प्रभुः God is before, in, or in the presence of, every creature; &c. अनु—as, अनु सीतां रामो वनं प्रातस्थे *Rāma* sat out for the forest after *Sitā* (implying that they went together); जपमनु प्रावर्षत् After meditation, it rained (in consequence of meditation); अनुमाधवमर्जुनः *Arjuna* (is) after *Māghava* (meaning that he is inferior to him in rank); गंगामनु After the *Gangā*; नदीमनुवसिता सेना An army halted after or along, a river; &c. प्रति—as, वृक्षं प्रति विद्योतते It lightens against or towards the tree; तं प्रति कोपः Anger against him; काशीं प्रति गतः Gone for or towards *Kāśī*; यदत्र मां प्रति स्याद्वियतां तत् What is here for me, let it be given; शिवं प्रति हलाहलं Poison (was) for *Siva*, viz. was the lot or portion of *Siva*; &c. अति—as, न जीवन्तमति दद्यात् One should not give beyond (except to) the living; त्वामति गतः Gone beyond thee; गोविन्दमति नेश्वरः *Iswara* is not beyond *Gōvinda* (implying that they are equal in power); अति देवान् कृष्णः

*Kṛiṣṇa* is beyond the celestials (implying that he is superior to them in power) ; &c. उप—as, उपार्जुनं कर्णः *Karna* is by or near (not equal or inferior to) *Arjuna* ; &c. परि—as मां परि About, concerning, or belonging to me ; हरिम्पर्यभवत्लक्ष्मीः *Lakṣmī* was about *Hari* (implying that she was his property, or otherwise) ; &c.

—अधि Over, or upon, in composition with the verb शी Rest, स्था Stand, or आस् Stay, dwell ; as अधि शेते वैकुण्ठं हरिः *Hari* rests over or upon Paradise ; अध्यास्ते नगरं He dwells over the city ; अधिनिष्ठति सर्व्वं He stands or presides over all.

— The verb विश्, preceded by अभि and नि ; as अभिनिविशते सन्मार्गं He goes into a good road.

— The verb वस् Sit, dwell, preceded in composition by उप, अनु, अधि or आ ; as उपवसति, अनुवसति, अधिवसति, or आवसति वैकुण्ठं विष्णुः *Viṣṇu* dwells by, or with, after, over, or at Paradise ; &c. *Obs.* When वस्, with उप prefixed, means *fasting*, the following noun should be in the seventh case ; as उपवसति वने He fasts in the wilderness.

— Words denoting portions of time and space spent, or occupied uninterruptedly ; as मासमधीते देवदत्तः *Dēva-datta* studies (for) a month ; क्रोशं कुटिला नदी A serpentine river (for) two miles ; क्रोशं गिरिः A hill for two miles. If only a part of any given time or space be occupied, the word is put in the sixth case ; as मासस्य द्विरधीते He reads twice a month ; क्रोशयैकदेश पर्व्वतः A mountain in a part of two miles.

1252. VERBS of motion govern an accusative case of the object ; also intransitives, when they take the causal form ; as गच्छति or याति ग्रामं देवदत्तः *Dēva-datta* goes to the village ; यापयति नगरं विप्रं यज्वा

यज्वा The officiating priest causes the *Brāhman* to go to the city ;  
 नृपं विद्या गमयति विद्वांसं Science causes the learned man to go to the  
 prince, viz. introduces him.

*The Third Case.*

1253. THE implement or instrument *with* which, and the agent *by* which or whom an action is performed, are put in the third, or implementive case ; as in the following example : वलिर्बन्धे मधुसूदनेन *Bali* was bound *by Madhu-Sūdana*. रुद्रेण त्रिपुरो दग्धः *Tripura* (was) burnt *by Rudra* ; पशुना छिनत्ति काष्ठं तक्षा The carpenter cleaves wood *with* an ax ; चक्षुषा वीक्षते रूपं He beholds a figure *with* the eye ; मनसा जानाति He understands *with* the mind ; चेतसाध्यायति हरिं With the imagination he contemplates *Hari* ; मनसा पाटलिपुत्रं याति With his mind (in fancy) he goes to *Pātaliputra* ; &c.

भिन्नः शरेण रामेण रावणो लोकरावणः ॥  
 करायेण विदीर्णोपि बानरैर्युध्यते पुनः ॥

*Rāvana*, the tyrant of the world, pierced *by Rāma* with an arrow, and torn *with* the points of (their) claws *by* the baboons, fights again.

1254. THE person or thing *with* which another is connected, or associated, or *by* which it is distinguished, is also put in the third case ; as धनेन कुलं A family with wealth ; विद्यया यशः With science, fame ; कौस्तुभेन विष्णुमपश्यत् He saw *Viṣṇu* with the jewel *Kauṣṭubha* ; जटाभिस्तापसाः Penitents with hair in tiaras ; गोत्रेण गार्ग्यः By family an offspring of *Garga* ; प्रकृत्या चारुः Beautiful by nature.

1255. सह, साकं, सार्धं or समं, in construction with a word, governs

it in the third case; as पुत्रेण महागतः पिता The father (is) come with the son; साकं नयनाभ्यां दन्ताः श्लक्षणाः Together, with both eyes, beautiful teeth; साधु धनिभिर्धृतः साधुः The gentleman is found along with the wealthy.

1256. शदृश, सदृक्, सदृक्ष, सम, लुल्य, &c. implying likeness and similarity, govern the third case; सदृशश्चैत्रो मैत्रेण Chaitra is like Maitra; नेन समो नास्ति कश्चित् There is no one like him; &c.

1257. THE place of bodily infirmity is put in the third case; as अक्षणा काणः Blind with one eye; पादेन खंजः Lame of one foot; कर्णेन वधिरः Deaf of one ear; &c.

#### The Fourth Case.

1258. WORDS are put in the fourth, or dative case, when they are the objects *to, towards, for, at, or against* which any thing is done or intended. Ex. वेदविदे विप्राय गां ददाति राजा The king gives a cow *to* a Brāhman learned in the *Veda*; छात्राय कन्यां ददाति He gives the damsel *to* the disciple; सुवर्णं देहि विप्रेभ्यः Give gold *to* the Brāhman; स भीतायामयं ददाति He gives assurance *to* him who is afraid; शिशुभ्यो रोचते मोदकं A sweetmeat is pleasant *to* children; मलं धारय मे शतं त्वं Thou art indebted *to* me a hundred, &c.

संयमाय श्रुतं धत्ते नरो धर्माय संयमं ।

धर्मं मोक्षाय मेधावी धनं दानाय भुक्तये ॥

A wise man keepeth the divine law *for* constraint, constraint *for* religion, (and) religion *for* salvation; wealth *for* donation (and) *for* enjoyment.

Other examples:—दारु युपाय Timber *for* a stake; पात्राय स्थाली A vessel

vessel *for* cooking; पुष्पाय यानि वनं He goes to the forest *for* a flower; फलाय वृक्षमारोहति He mounts the tree *for* fruit; शूराय क्रुध्यति He is enraged *at* the hero; मित्राय कुप्यति He angers *at* a friend; विप्राय दुष्यति He bears malice *against* a Brāhman; गुणवते असूयते He imputeth evil *to* the virtuous; &c.

1259. THE following words, used in salutation, govern a noun in the fourth case, viz. नमः, स्वस्ति, स्वाहा, स्वधा, and वषट्; as नमो नारायणाय Salutation to Nārāyana; गणेशाय नमः Salutation to Gaṇēśa; स्वस्ति राज्ञे Health to the king; विष्णवे स्वाहा Swāhā to Viṣṇu; पितृभ्यः स्वधा Swadhā to the manes of ancestors; वषट् इन्द्राय Vaśhaṭ to Indra. Obs. The last four expressions are used only in making oblations of water, oiled butter, flowers, and the like. स्वाहा is personified as the consort of Indra.

1260. WORDS attributive of power and ability, also govern a fourth case; as अलं गोपालः कन्साय Gopāla (was) enough *for* Kansa; शक्तो मल्लो मल्लाय A strong man is sufficiently powerful *for* (another) strong man.

### The Fifth Case.

1261. WORDS are put in the fifth, or proper ablative, case, wherever separation is implied; as when in English the preposition *from* is put before a noun. Ex. ग्रामाद्गच्छति नरः A man goes *from* the village; भूमनो वनरति हिमवतो गंगा The river Ganges descends *from* the snowy mountain; अम्बरादवनरति देवः A divinity passes down *from* heaven; बीजाद्भोजायते A tree is produced *from* a seed; यस्मात्प्रजाः प्रजायन्ते तद् ब्रह्मेति विदुर्ब्रह्माः Brāhmā is that *from* which the creatures are produced : thus say the wise men; धावतोऽश्वादपतन् He fell *from* a horse running; उपाध्यायादिद्यामादते He attains science *from*



*from* the master ; सगुणिभ्यो गुणानाप्नोत् He obtained good qualities *from* those possessed of good qualities ; आसनाच्छिशुर्मति The child laughs *from* the chair ; हर्म्यात्प्रेक्षते राजा The king looks *from* the mansion ; कुपादन्धं रक्षति सः He keeps the blind man *from* the well ; अग्नेः मानवकं त्रायते माता The mother saves the child *from* the fire ; कुतस्त्वं Whence art thou ? नगरादहं I am *from* the city. काकेभ्यो दधि रक्षतां Let the curds be kept *from* the crow ; उपाध्यायादन्तर्धत्ते He conceals himself *from* the master ; &c. &c.

1262. THE object *whence* fear or danger proceeds, or is apprehended, is put in the fifth case. Ex. बाघाद्भिभेति He is afraid of a tiger ; चोराद्भिभेति He is afraid of a thief ; विद्युत्पाताच्चकिंतः (He is) alarmed at the appearance of lightning ; &c.

1263. THE object of comparison is put in the fifth case, in construction with adjectives, for which the word *than* is used in our language. Ex. सानवनीतादपि सु कुमारतरा She is even more delicate *than* new churned butter ; पाषाणादपि कठिनः Even harder *than* a stone ; अंगारादपि मलिनः Even more dirty *than* a coal ; रामाद्वर्षेणाधोक्षजोऽवरः *Adhakshaja* (is) younger *than* *Rāma* by a year ; &c. Obs. Sometimes the termination नम् is put for the sign of the ablative case ; as निशुम्भः शुम्भनोन्यूनः *Nishumbha* is less *than* *Sumbha*.

1264. THE noun is also put in the fifth case under the following circumstances :—when it comes in construction with any word signifying *other, different, and the like* ; as अन्यः कृष्णान्न मुक्तिदः There is no other giver of salvation *than* *Krishna* ; नेतरो विष्णुरीशानात् *Vishnu* is no other *than* *Isāna* (*Siva*) ; त्वदितरः कोदयालुः Other *than* thee who is merciful ? &c.—In construction with आरात् At a distance ; as गोवर्द्धनादाराद्यमुना The river *Yamunā* is at a distance *from* *Govardhana* :

*dhama* :—With ऋते Except; as ऋते ज्ञानात् कुतो मोक्षः Except from wisdom, whence safety? नार्थो वृषादने There is no wealth without religion (here, personified under the emblem of वृषः A bull) :—with परि and अप in the acceptation of *excluding* or *excepting*; as परि हरेः or अपहरेः संसारः The universe (is) exclusive of *Hari*; परित्रिगर्ताद्देवः The god rained from about *Trigartta* (excluding that place); अप कलिङ्गान् तापसाः संचरन्ति Devotees pass together away from *Kalinga*; &c.—With आ *To*, or *as far as*, exclusive and inclusive of the object, in the sense of limiting an action; as आवृन्दारण्यान्मुकुन्दस्य विहारभूमिः As far as from the forest of *Vrindā* (is) the country of *Mukunda's* (*Krishna*) amusements; आसक्ताद् ब्रह्म *Brahma* (is) to all things (includes the whole); आमुक्तेः संसारः The universe (lasts) to the final release; आमृत्योः सेवतां हरिः Let *Hari* be served until death; &c.—With प्रति *For*, in the acceptation of *substitution*, *barter*, or *exchange*; as प्रद्युम्नः कृष्णात्प्रति *Pradyumna* for (instead of) *Krishna*; भूतेः प्रत्यमृतं शम्भोः The immortal liquor of *Sambhu* in exchange for pious service; माषान्तस्मै तिलेभ्यः प्रति यच्छति He gives to him, *Māṣa* seeds for (in exchange for) *Tila* seeds; &c.—With पूर्व, पर, अवर, दक्षिण, उत्तर, अपर, अधर, अन्तर, बहिर, and the like, when they mean relative situations in *space*, *time*, or *place*; as नगरात्पूर्वोगिरिः A hill east from the town; मध्याह्नात्परः After mid-day; ग्रामाद्बहिः Without, on the outside of the village; पूर्वः कृष्णाद्रामः *Rāma* (was) before *Krishna*; अवरः कृष्णाद् गदः *Gada* (was) after *Krishna*; &c. *Obs.* Some authors say that पूर्व, &c. may also govern a sixth or genitive case.—With words denoting the commencement of an action, such as प्रभृति, &c. as तस्मात् प्रभृति Thenceforward; भवान् प्रभृति सोऽर्चते He is worshipped from birth forward; &c.

*The Sixth Case.*

1265. THE sixth case is the genitive. When two words come together in construction of different meanings, yet bearing a certain relation to each other, one of them is put in the genitive case; as वृक्षस्य फलं The fruit of a tree; राज्ञ पुरुषः The king's man; काव्यस्य लेखकः The writer of a poem; रथस्य गमनं The going of the chariot; रहस्य ज्ञानं The knowledge of a secret; कवीनां रसवद्भवः The delightful sayings of the poets; &c.

1266. A NOUN in the sixth case is required in construction with the following description of words:—With words signifying *like* or *equal*; देवस्य समः Equal to a divinity:—With words denoting *relative situation* formed with the affixes एन, आ, रि, अस्, तस् or तान्; as ग्रामस्य दक्षिणेन Southward of the village; उत्तरानगरस्य Northward of the town; सर्वस्य उपरि Above all, यः सर्वदेवानामुपरि तिष्ठति Who stands above all gods; सर्वस्याधः Bencath all; प्रासादस्य पुर्वतः Before the palace; गृहस्य पश्चात् Behind the house; &c.

1267. THE word हेतु Cause, motive, intention, purpose, is put in the sixth case, when preceded by another word, and governed by a verb or participle; as अन्नस्य हेतोर्वसति सः He waits for the purpose of rice. So in the *Mahā-bhārata*,

अत्रहेनोर्गते पार्थे शक्रलोके महात्मनि ।  
युधिष्ठिर प्रभृतयः किमकुर्वन् पांडवाः ॥

Upon the magnanimous prince's being gone into the regions of *Sakra*, for the purpose of arms, what did the *Pāndus*, *Yudhishthira* and *the rest*, do?

*Obs.* According to some authorities, if the word preceding हेतु be a pronoun, or pronominal, it may be put in any case; as कस्य हेतोरियं कन्या For whose purpose is this maiden? अन्यस्य हेतोः For another's purpose. Or केने हेतुना वसन्ति For what purpose do they attend, &c.

1268. IN construction with a verbal noun, a word may be put in the sixth case, either as the agent, or the patient; as व्यासस्य कृतिः The work of Vyāsa; भारतस्य श्रवणं The hearing of the Bhārata. *Obs.* By verbal nouns is meant all such as are by nature substantives; or being adjectives or participles, are put substantively. Participles, as such, govern as the verbs whence they are derived.

1269. The sixth case is much used in composition as a possessive, with another noun in the first case, followed by the verb substantive expressed or understood; as तस्य बहुधनमस्ति He possesses, or hath much wealth.

### *The Seventh Case.*

1270. THE seventh case is the locative. In construction it is used in various acceptations; but more particularly in those of *in* or *within*, *on* or *upon*, *by* or *near*, as the place of any action or passion. Example:

कटे शेने कुमारोसौ वटे गावः सु शेरने ।  
निलेषु विद्यते नैलं हृदि ब्रह्मामृतम्परं ॥

The boy sleeps *on* a mat; cows sleep sweetly *by* or *near* the Bata tree: oil is found *in* the oil seeds; *in* the heart *Brahmā* the supreme liquor of immortality.

युद्धे संनखने धीरोऽगुल्यये करिणां शनं ।

The brave man arms *in* battle. A hundred of elephants *upon* the point of a finger.

1271. A NOUN, with its attributives, is put in the seventh case in construction with another word, where it is intended to express coeval, or sublequent action ; as in the following examples :

यः स सर्व्वेषु भूतेषु नस्यत्सु न विनश्यति ।

He, who *upon* things perishing, does not perish.

मृते पितरि ते वीरा वनादेत्य स्व मन्दिरं ।  
नचिरादेव विद्वांसो वेदे धनुषि चाभवन् ॥

Their father being dead, those heroes having gone from the forest to their own abode, after no long time even, became learned in the *Vēda*, and in the bow.

#### *The Eighth Case.*

1272. THE eighth case is the vocative ; and as it differs from the nominative in the singular number only, most authors confound it with the nominative. See declension of nouns. Example :

मां समुद्धर गोविन्द प्रसीद परमेश्वर ।  
कुमारौ स्वैरमासाथां क्षमध्वं भोस्तपस्विनः ॥

Raise me up, *Govinda* ! Be inclined, supreme lord ! Remain free, two boys ! Forgive, O devotees !

It is usually preceded by some interjection of calling, the most respectful of which are भोस्, भगोस्, and अधोस् ; but the most general is हे ; as हे देवदत्त, हे देवदत्तौ, हे देवदत्ताः O *Deva-datta*, &c. The others are used as *sir*, *my lord*, &c.

क्षमस्व भो दुराराध्य भगोस्तुभ्यं नमोस्तुते ।  
अधीष्व भो महा प्राज्ञ दानयाधोः स्वधस्मरं ॥

Pardon,

Pardon, Lord, hard to be invoked ! Be unto thee, Lord, their humble salutation ! Read, O greatly wife Sir ! Smite, Sir, thy own devourer !

*Second or Sixth Case.*

1273. WORDS denoting memory or recollection, govern others in the second or sixth case ; as मातुरं स्मरति or मातुः स्मरति He remembers (his) mother.

*Third or Fifth Case.*

1274. WORDS used as the reason for any act or conclusion, are put in either the third or fifth case ; as कृतकत्वेन By the being done, or कृतकत्वात् From the being done ; जाड्येन or जाड्यात् वद्धः Killed for adultery.

*Third or Seventh Case.*

1275. A WORD in construction with प्रसिन Devoted, and उत्सुक Hopeful, anxious, is put in the third or seventh case ; as प्रसिनः, or उत्सुकः, हरिणा or हरौ Devoted to, or trusting in *Hari*.

*Fourth or Sixth Case.*

1276. A word in construction with प्रभुः Master, or any word denoting fitness or ability ; is put in either the fourth or sixth case ; भोजनाय or भोजनस्य प्रभुः A master for, or of eating ; गमनाय or गमनस्य शक्तः Capable of going, able to go ; &c. (*Obs.* The fourth case after such words is often put for the infinitive). Also with मद्रं, भद्रं, कुशलं, सुखं, आयुधं, &c. in wishing well.

*Fifth or Sixth Case.*

1277. A WORD coming in construction with another, signifying relative space, time, or place, is put in either the fifth or sixth case ; as

ग्रामस्य or ग्रामात् प्राच्यान्दिश्यस्ति It is in the eastern quarter from or of the village; अस्त्युत्तरस्यांदिशि पर्वतात् or पर्वतस्य It is in the northern quarter from or of the mountain, &c.

*Sixth or Seventh Case.*

1278. WORDS in construction with others, signifying sovereign, lord, master, and the like; also with दायादः An heir, साक्षिः A witness, प्रतिभूः A security, and प्रसूतः Produced, are put in either the sixth or seventh case; as गवां or गोषु स्वामो Of or among cows the master; नृणां or नृषुधिपतिः Of or among men a lord or sovereign, &c. गवां or गोषु प्रसूतः Born among cows; &c.

1279. THE sixth or seventh case may likewise be used in construction with आयुक्तः Attached, and कुशलः Experienced; as आयुक्तो देवपूजस्य or देवपूजने Attached to the worship of the divinities; हरिपूजनस्य or हरिपूजने कुशलः Experienced in the worship of *Hari*.

1280. IN selecting one of many, for the purpose of distinction, the word which expresses the many is put in either the sixth or seventh case; as क्रियापराणां or क्रियापरेषु भगवदाराधकः श्रेष्ठः Of or among those who are for works, the worshipper of God is the most eminent; गवां or गोषु कृष्णा संपन्नक्षीरा Of or among cows the black gives most milk; नृणां or नृषु क्षत्रियः शूरतमः Of or among men, the *Kshatriya* is the bravest.

1281. IN a sentence where inattention or neglect is implied, or something done in spite of some other act, the object is put in either the sixth or seventh case; as in the following sentences: बहूनां क्रोशतां गनञ्चौरः The thief went away in the midst of many shouting. बहुष्वसाधुषु निवारयत्स्वपि स्वयमनार्यो यात्यसाधु मार्गेण Himself, unworthy, goes by the

the road of those who are not good, even in the midst of the good (who are) forbidding (him). मानापित्रोर्दत्तः प्रव्रजति पुत्रः The boy goeth forth while (his) father (and) mother (are) crying.

*Miscellaneous Construction of Nouns with Verbs, &c.*

1282. THE object of a verb active is usually put in the second case ; as is also an adjective put adverbially, in which acceptation it is used only in the singular number, and neuter gender. The second case is likewise used instead of the locative, or seventh, in construction with विश् Enter, when preceded by the prepositions अभि and नि ; or with शी Sleep, rest, ष्ठा Stand, or आस Sit, stay, preceded by अधि ; or with the verb वस् Dwell, preceded by अनु, अधि, उप, or आ. Examples.

रामं नमति मानन्दं सन्धर्म्मानभिनिविश्य ।

Having entered upon the offices of the good, he joyfully saluted *Rāma*.

श्रीशोऽधिसेने हिमधिष्ठितोऽन्धिमध्यास्थघोषं मथुरामनूय ।  
योद्धारकामध्युषितो विकुण्ठमुपावसच्चावसात् स हृन्नः ॥

The lord of *Srī*, who, stationed on the ocean, rests upon a serpent, having resided in a cow-house ; having dwelt at *Mathurā*. May he, who resided at *Dwārakā*, and dwelt in *Vikuntha*, abide in our hearts !

*Obs.* In these examples the participles govern as their verbs.

1283. WORDS signifying time, place, or lateral distances, or a verbal substantive, may be put in either the second, or the seventh case, in construction with intransitive verbs. Example.

नदीर्वनेषु



नदीर्वनेषु चोषित्वा क्रोशान् नल्लेख्वहर्निशि १  
चक्रमित्वा प्रियानीनि रामो रक्षो वधे स्थितः ॥

*Rāma*, having resided on rivers and in forests, and having travelled miles among rivulets, both day and night, was determined on the destruction of the *Rakshas*, (and) the bringing back of his beloved.

1284. NOUNS signifying a definite portion of time, measure of space, or a substantive act, are put in the second case, in construction with verbs denoting entire occupancy in the act. But if a word of this description occur, indicating that *by* or *with* which the act is effected, it must be put in the third case. Example.

भृत्यैः कृष्णो-न्वितः क्रोशं मासौ गुरुगृहे स्थितः १  
गुरुपदेशं निभृतः माभ्यामध्येष्ट वामयं ॥

*Krishna*, followed by (his) servants two miles, remained two months in (his) preceptor's house. Attentive to the instruction of his master, within two months he read (books on) elocution.

1285. VERBS denoting sound, eating, moving, and knowing: intransitive verbs, with ग्रह् Take, दृश् See, and श्रु Hear, when any of them are used as causals, govern the noun which would have been the agent in their simple form, as the patient in the second case. The exceptions to this rule are खाद् Eat, नी Conduct, क्रन्द Weep, cry, अय् Go, शब्दाय् Make a noise; ह्वे Dare, and अद् Eat. Also वह् Bear, when the nominative is a word signifying a *driver* or *charioteer*; and भश् Eat, when it does not imply *killing*, ह्व Take by force, कृ Do, make the causal verb of वद् Speak, preceded by अभि, and conjugated in the *proper* form, and

दृश्

दृश् See, in the *proper* form, govern the agent in either the second or third case. Examples.

गेयमध्यापयज्ञोपान् याज्ञिकान्नमभोजयन् ॥  
स्व दामागमयच्छत्रून् भक्तांस्तत्त्वमवोधयन् ॥

He (*Krishna*) taught the herdfmen finging. He caused (them) to eat sacrificial bread. He caused the enemies to go to his own abode (to heaven.) He caused the faithful to know the principle.

धर्ममस्थापयद्विष्णुर्वेदानग्राहयद्विधिं ॥  
दैत्यानदशयिच्छक्तिं वेनुमश्रावयज्ञाः ॥

*Viṣṇu* established justice; he caused *Vidhi* to take the *Vēdās*; he caused the evil spirits to see (his) power; and he caused the cattle to hear (his) pipe.

The following are examples of the anomalies of this rule; where the subordinate agent is put in the third case, as the implement or means.

रक्षांस्यखादयदनाययदूर्ध्वलोकमाक्रन्दयन् कपिभिराययदाशु रामः ॥  
शब्दाययन्निपुमजृहवदादयच्च शैलानवाहयदभक्षयदिष्टभक्षं ॥

*Rāma* caused the evil spirits to be devoured by the monkeys; he caused (them) to be conducted to the regions above; he caused (them) to cry out; he caused (them) to come quickly. He called aloud, causing the enemy to make a noise. He caused (them) to be devoured; he caused rocks to be carried; and he caused proper food to be eaten. *Obs. By the monkeys* is to be understood in every sentence.

When the nominative case of the causal of वह् Bear, carry, means a charioteer

*charioteer*, and भक्ष implies *causing to kill*, both the subordinate agent, and the patient are put in the second case :

वाहानवाहयन् पार्थमरोच्चाभक्षयद् हरिः ।

*Hari* caused the horses to carry *Pārtha*; and he made him devour the enemies.

The following are examples of the causals of हृ, कृ, &c. which, according to the above rule, may govern the subordinate agent, either in the second or third case :

शैलानहारयन् कीशानृक्षैर्वक्षानजीहरन् ।  
कपीनकारयन् मेतुं वानैरैरपि राघवः ॥

*Rāghava* caused the monkeys to bear rocks; he caused trees to be carried by the bears; he also caused the monkeys to make a bridge, or causeway; or (he caused a bridge to be made) *by* the monkeys.

स्माभिवादयते वृद्धान् जानकीं लक्ष्मेण च ।  
सीतां रामेन चात्मानमदर्शयन् लक्ष्मणः ॥

He caused *Jānakī* to salute the old men; and (to be saluted) by *Lakṣhamana*. *Lakṣhamana* caused *Sita* to see himself; and (he caused himself to be seen) by *Rāma*.

*Obs.* In these examples it is seen, that when the causal verb is intended to have an *active* influence, both the object, and the subordinate agent are put in the second case; but when a *passive*, the object is put in the second case, and the subordinate agent in the third case.

1286 VERBS of wanting, begging, petitioning, and the like; with दुह् Milk, चि Gather, प्रच्छ Ask, रुध Shut, वृ Speak, शास् Govern, जि Conquer,

Conquer, नी Conduct, वह Bear, ह Take away, दण्ड Punish, ग्रह Take, कृष् Draw, मन्थ Churn, मुष् Steal, and the class of verbs called पञ्चदि govern two nouns in the second case.

नमर्थयेहं मोक्षं यो गोपैर्दुग्धमदुग्ध गाः ।  
फलान्यवाचिनोद्भक्षान् वार्ताः पप्रच्छ वल्लवान् ॥

I beg salvation (from) him, who, by the herdsmen, milked milk (from) the cows, gathered fruit (from) the trees, asked news (from) the milkers.

रुरोध गोकुलं गोपीरब्रवीच्च मनोहरं ।  
गोपालानन्वशात् केलीं स्तत्राजय्यं जिगाय तान् ॥

(Who) shut up the herd of cattle (on account of) the milk-maids ; (who) ordered the herdsmen a game ; (who) therein gained (for) them, what was not to be gained (by others).

वृन्दावनमनैषीद्वास्तच्छिशूनवहद्वजं ।  
जहारारण्यमाभीरोर्देन्त्यान् प्राणानदण्डयन् ॥

(Who) conducted the cows (to) the forest of *Vrindā*, (and) carried their young ones (to) the cow-house. (Who) took away the herds-women to the wilderness, (and) punished the evil spirits (with their) lives.

जयाह यज्वनो भोज्यमकर्षन् पूतनां बलं ।  
ममन्थामृतमम्भोधिं मुमोष दिनिजांश्च तन् ॥

(Who) took food (from) the sacrificer ; (who) drew away the power (of) *Putanā* (the daughter of an evil spirit). Who churned the liquor of immortality (from) the ocean, and stole it (from) the offsprings of *Diti*.

योऽसौ पचति लोकानां पुन्यपापं सुखसुखं १

He even, who prepares for mankind pleasure and pain (for) virtue and vice.

1287. THE verb दिव् Play, game, governs the implement either in the second or third case; as अस्मान् दित्यनीशः *Ifa* plays dice; or अक्षैर्दित्यनीशः *Ifa* plays *with* dice,

1288. WORDS denoting the time in which any thing took place, or a star under whose ascendancy any one is born, or the like, are put in either the third or seventh case; as रोहिण्यामभवत् कृष्णो रोहिण्या सीञ्च चण्डिका १ *Krishna* was born in *Rohinī*, and *Chandikā* with *Rohinī*. *Obs.* In both cases when the moon was in the mansion of *Rohinī*.

1289. THE word which denotes the instrument with which any thing is accomplished, the thing by which it is distinguished, discriminated, or accompanied, and the agent by which or whom it is done; together with the means by which it is effected, is put in the third case. The agent of a verb passive is always put in the third case. Example.

नेत्रैः पुन्येन भूषाभिन्नीम्ना दृष्टः शिवो जनेः

*Siva*, by means of virtue, is seen by persons with (their) eyes (distinguished) by ornaments, (and) by name.

Words denoting weights, measures, and numbers, in repeated numbers, are put in the second or third case. Examples.

शतं शतं पयोऽपीप्यद् वत्सान् विष्णुः शतेनगाः १

*Viṣṇu* caused the calves to drink milk, a hundred and a hundred, the cows by a hundred (at a time). द्वि द्रोणेन क्रीणानि He buys by

by two *drōnas* (at a time). पंचकेन क्रीणानि He buys by five (at a time), or पंचकंक्रीणानि He buys five (at a time); &c.

1290. THE verb ज्ञा Know, preceded by the preposition सम्, in any other acceptation, than that of remembering, governs its noun in either the second or third case; as संजानीष्व स्वं Know thyself thoroughly; संजानीष्व विश्वनाथेन Be acquainted with *Viśva-nātha*. When it means remembering, it is put in the *common* form, and governs only a second case; as संजानीहि शिवं Remember *Siva*.

1291. दा Give, preceded by सम्, when used in giving unlawfully, is put in the *proper* form, and governs its object in the third case; but if the act be lawful, in the fourth, and in the *common* form: as संयच्छते स्म गोप्येष्टं श्रीशः The lord of *Srī* granted what was desired with the milkmaids. स संयच्छति त्रियै He gives to *Srī*.

1292. NOUNS are put in the fourth case, in construction with verbs of giving, calumniating, shewing anger, envying, pleasing, and shewing malice; also with ढा Stand, wait, attend, हु Steal, be insidious, श्लाघ Flatter, स्पृह Long, शप् Curse, swear, reproach, राध Seek, and दृश् Look, see; also with श्रु Hear, preceded by आ, as आश्रु Promise, or by प्रति, as प्रतिश्रु Promise; with गृ Sound, preceded by प्रति or अनु; as प्रतिगृ or अनुगृ Encourage; and with धारि the causal of धृ in the sense of owing, or being indebted. Examples:

ददानु मय्यः स मुखं हरिः स्मराद्गोपिगणोऽसूयति कुप्यतीर्यति ।  
स्मरोचते दुहति तिष्ठते हुते अश्लाघिष्ट यस्मै स्पृहयत्यसज्ज च ॥

Let that *Hari* grant happiness to the just, for whom the females of the cow-herds, from desire, were calumnious, shewed anger, were pleasant, shewed malice, waited, were fly and insidious, flattered, hoped, and cursed.

गर्गो राध्यति स्म रामाय कृष्णाय स्मेक्षते ब्रजे ।

*Garga* fought for *Rāma*, looked for *Kṛiṣṇa*, in the cow-herd.

बिभीषणायाशुभाव राज्यं प्रत्यशृणोद्यशः रामः ।

*Rāma* promised the government to *Vibhīṣhana*; (and) he promised fame.

प्रत्यगृणात् तस्मै लक्ष्मणोऽन्वगृणात् कपिः ।

To him *Lakṣhmaṇa* gave encouragement, and the monkey gave encouragement.

सर्वो धारयते सर्वं सद्यस्तं भज मुक्तये ॥

*Sarva* owes every thing to the just. Him worship for salvation.

*Obs.* In the above intricate quotations from the *Mugdha-bōdha* of *Vōpa-dēva*, it must be recollected that wherever the particle स्म accompanies a verb in the present tense, it gives it a past signification.

1293. IN blessing, the object is put in the fourth, or sixth case; as सद्यः or सतां शं भूयान् Happiness be to the just.

1294. AFTER the verb क्री Buy, with परि prefixed, the noun which denotes the means is put in either the third or fourth case; as

भक्त्यैः कृतिः परिक्रीता सद्भिर्विष्णो रूपाः स्मिः ।

Salvation (is) purchased from *Viṣṇu* for devotion by the just, by (his) enemies with indignation. *Obs.* In this example भक्त्यै is in the fourth case, and रूपा in the third, according to the rule.

1295. A VERB denoting motion, in a literal acceptance, governs its object in either the second or fourth case; unless the object mean a road, or the motion be only ideal, when the second case only is used. Examples.

ब्रजाय

ब्रजाय or ब्रजं ब्रजनि केशवः *Kēśava* goes to the cow-herd. मनसा द्वारकामेति कृष्णः *Kṛiṣṇa* with his mind (in idea) goes to *Dwāarakā*, गच्छत्यनन्तः पन्थानं *Ananta* goes (on) the road.

1296. मन् Mind, regard, esteem, consider, when it means to convey contempt, governs its object in the second or fourth case; unless that object be काकः A crow, शुकः A parrot, शृगालः A jackal, नौ A boat, or अन्नं Boiled rice, when the second case is used. If contempt be not implied, the second case only is used. Ex. न त्वा तृणाय मन्येऽहं I do not mind thee a straw; or न त्वा मन्ये तृणं खलु Wretch, I do not regard thee a straw. न त्वा काकं स मन्यते He does not mind thee (more than) a crow. त्वां मन्येऽहं जनार्दनं I esteem thee *Janārdana*.

1297. WORDS denoting अपायः Separation, भीः Fear, जुगुप्सा Blame, or the want of concealment, पराजयः Defeat, प्रमादः Carelessness, inattention, आदानं Taking away, receiving, भूः Production, त्राणं Delivery, preservation, विरामः Ceasing, resting, अन्तर्हिः Disappearing, and वारणं Preventing, defending, govern nouns in the fifth case, as the subject whence any such actions or passions proceed. Examples.

विभीषणः पदाङ्घ्रौ भ्रातृभीतो जुगुप्सितः ।  
पापात्पराजितो दुःखादप्रमत्तो विधेः सतः ॥  
आतृविद्यो मुनेर्जीतो भ्रातृत्वानो निजैर्भवान् ।  
विरतोऽन्तर्हितो दुष्टाच्छोकाद्रामेण वारितः ॥

*Vibhīṣhana*, fallen from his station, afraid of his brother, anxious to avoid evil, overcome from affliction, (and) not careless of the law; (who had) acquired science from the good, (was) born of a sage, delivered from his brother, retired from the world with his kindred, (and) concealed from the wicked, (was) defended from distress by *Rāma*.—(v. r. 1261, &c.)



1298. WHEN a derivative from **ज्ञा** means any thing but *knowledge*, it may govern its instrument in the sixth, instead of the third case; as **शम्भोमुकुन्दे जानीते** He prevails in *Mukunda* (*Vishnu*) by means of *Sambhu* (*Siva*). Otherwise, when it means *knowledge*, **भक्त्या जानानि शंकरं** By devotion he knows *Sankara* (*Siva*). *Obs.* Some contend for the third case also in the first example.

1299. VERBS denoting the being full, fatiated, satisfied, and the like, require a noun in either the third or sixth case. Ex. **शृंगारस्य** or **शृंगारेण नृपो हरिः** *Hari* (was) fatiated with love. **पूर्तः शान्त्याः शंकरः** *Sankara* (is) full of happiness. In the following quotation the sixth case prevails.

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः ।  
नान्तकः सर्वभूतानां नखीणां कामलोचनाः ॥

The fire is not satisfied with wood, nor the great ocean with rivers, nor Death with all things, nor men of longing eyes with (the sight of) women.

#### PRONOUNS.

*Observations on the Pronouns युस्मद् and अस्मद् in Construction.*

1300. IN page 106 it has been shewn, that the pronouns **युस्मद्** and **अस्मद्** have substitutes for the regular forms, in the second, fourth, and sixth cases; but as these may not be used indiscriminately in every place, the following rules are given for their due application in construction.

1301. THESE substitutes may, generally speaking, be used in any part of a sentence, except the beginning of a metrical foot, or of a period; or in construction with **च**, **एव**, **वा**, **ह**, and **अह**; or with a word literally meaning *seeing*, applied in a metaphorical sense. The following are

are the examples, in which each person, both in the original and translation, is distinguished by a small figure, indicating the case in which it is used.

स्वामी ते<sup>६</sup> स समायातः स्वामी मे<sup>६</sup> साम्प्रतं गतः ॥

नमस्ते<sup>४</sup> भगवन् भूयो देहि मे<sup>४</sup> मोक्षमक्षयं ॥

*Thy<sup>६</sup> master he is arrived ; my<sup>६</sup> master is just gone. Repeated salutation to thee,<sup>४</sup> O lord ! Give unto me<sup>४</sup> everlasting salvation.*

*Obs.* The above is an example of the use of ते and मे, in the fourth and sixth cases.

स्वामी वां<sup>६</sup> स जहासोच्चैर्दृष्ट्वा नौ<sup>६</sup> दीन यातनां ॥

राजा वां<sup>२</sup> दास्यते दानं ज्ञानं नौ<sup>२</sup> मधुसूदनः ॥

*The master of you two<sup>६</sup> he laughs aloud, having seen the poor exertions of us two<sup>६</sup>. The king will give you two<sup>४</sup> a gift ; Madhusūdana (will give) us two<sup>४</sup> wisdom.*

*Obs.* These are examples of वां and नौ in the fourth and fifth cases dual.

देवो वामं वनात् विष्णुर्नरकान्नौ<sup>२</sup> जनाईनः ॥

स्वामी वो<sup>६</sup> बलवान् राजा स्वामी नौ<sup>६</sup> सौ जनाईनः ॥

*May God deliver you two,<sup>४</sup> (and) Vishnu (called) Janārdhana, us two,<sup>२</sup> from hell. Your<sup>६</sup> master is a powerful king ; our<sup>६</sup> master is that Janārdhana.*

*Obs.* In this last example वां and नौ are in the second case dual, and वस् and नस् in the sixth case plural.

नमो वो<sup>४</sup> ब्रह्मविज्ञेभ्यो ज्ञानं नौ<sup>४</sup> दीयतां धनं ॥

सानन्दान्वः प्रपश्यामः पश्यामो नः<sup>२</sup> सुदुःखिनः ॥

Reverence *to you*,<sup>4</sup> who know *Brahma*. Let the wealth, wisdom, be given *unto us*.<sup>4</sup> We behold *you*<sup>2</sup> with happiness. We behold *us*<sup>2</sup> very miserable.

*Obs.* Here वस् and नस्, in the first hemistich, are in the fourth case plural; and in the second, in the second case plural.

पश्यामि त्वां मदा लोढं पश्य मां मदभेदकं ।

I behold *thee*<sup>2</sup> tainted with pride. Behold *me*<sup>2</sup> the destroyer of pride.

*Obs.* Here त्वा is put for त्वां, and मा for मां, in the second case singular.

Examples of the exceptions.

नर्वं ये शत्रवो राजन् मम नेप्यन्ति शत्रवः ॥

Those who are *thy*<sup>6</sup> enemies, O king! are very much *my*<sup>6</sup> enemies.

रुद्रो विश्वेश्वरो देवो युष्माकं कुलदेवता ।

स एव भगवान् नाथो अस्माकं पापनाशनः ॥

The God *Rudra*, sovereign of the universe, is the divinity of *your*<sup>6</sup> race. He also, the destroyer of evil, is *our*<sup>6</sup> lord and master.

*Obs.* In the last two examples, the substitutes for युस्मद् and अस्मद् are not used at the beginning of a foot or sentence, according to the rule.

आवयो<sup>6</sup> युवयंभेशो हरिर्मीमेव रक्षतु । *Hari* is the lord of *us two*,<sup>6</sup> and of *you two*.<sup>6</sup> Let him preserve *me*<sup>2</sup> also. यामो युष्मभ्यं वा-स्मभ्यं वादेयते The village is about to be given, or *to you two*, or *to us two*.<sup>4</sup> भगवद्भक्तिहीनस्य जन्मेदं मम ह वृथा । Alas! this *my*<sup>6</sup> existence is useless, destitute of devotion to God. सम्पत्तिस्त्वाह वृथा O thy riches are in vain.

*Obs.*

*Obs.* The last are examples of exceptions to the rule, when च, एव, वा, ह and अह occur in construction. Some add एवं, हे, and है.

The substitutes वस्, नस्, &c. are not, according to the rule, used in construction with a verb literally signifying *to see*, but applied in a metaphorical sense. Ex. चेतमात्वां समीक्षते He beholds *thee*<sup>s</sup> with his mind. भक्तस्तव रूपं पश्यति The devoted man beholds *thy*<sup>s</sup> form. श्री कृष्णो मामपेक्ष्य त्वामालोचयति पूजकं The good *Krishna* having disregarded *me*, looks at *thee* (his) votary. *Obs.* If the verb be taken in a literal sense, the general rule must be followed.

1302. THE substitutes वस्, नस्, &c. are not used after a word in the vocative case, being the first of a foot or sentence. Ex. हे देवदत्त नवं स्वं Ho; *Deva-datta*, *thy*<sup>s</sup> property. गुरो मम नमस्तुभ्यं O *my*<sup>s</sup> master, salutation to thee! But if the word in the vocative case be followed by some epithet, this rule does not hold good; as हरे कृपालो नः पाहि O *Hari*, full of mercy, deliver us<sup>s</sup>.

*N. B.* The regular cases of युस्मद् and अस्मद् may be used in any part of a sentence.

**एतद् and इदम् in construction.**

1303. IN pages 112 and 113, it has been shewn, that the demonstrative pronouns एतद् and इदम्, occasionally change, the first its radical न, and the second its द, to न in each number of the second case, in the singular of the third case, and in the dual of the sixth and seventh cases. These substitutes for the regular forms are used in the last member of a compound sentence, connected to the first by a conjunction expressed or understood. The following examples from the *Mugdha-bōdha* of *Vōpa-dēva* will illustrate this rule.

इमंविद्धि

इमंविद्धि हरे भक्तं विद्यथैनं<sup>२</sup> शिवार्चकं ॥

Consider this man a worshipper of *Hari*; *this* a worshipper of *Siva*.

इमाविमान्<sup>२</sup> वित्त शैवान् एनावेनांस्तु वैष्णवान् ॥

Consider ye these two (and) *they*<sup>२</sup> *Sivites*; *these two* and *they* *Vishnavites*<sup>२</sup>.

अनेन पूजितः कृष्णोऽथैनेन<sup>३</sup> गिरिशोर्द्धितः ॥

By this *Krishna* (is) worshipped; so *by this*<sup>३</sup> the mountain lord (is) adored.

अनयोः केशवः स्वामी शिव स्वामी अथैनयोः ॥

Of these two *Keshava* (is) the master; so *Siva* is the master of *these two*.

#### *General Observations on Pronouns.*

1304. IN construction with verbs, the personal and other pronouns are often elegantly omitted, as their nominative case, as in the Latin; the termination of the verb being a sufficient distinction.

#### VERB.

#### *Of the Tenses of Verbs in Construction.*

#### *Indicative Mood.*

1305. THE author of the *Mugdha-bōdha* has given an example of each of the six tenses of the indicative mood in the following verse, which comprehends a brief history of the ten incarnations of *Vishnu*. See p. 124, r. 151.

शेते<sup>१</sup> स चित्तशयने मम मीनकूर्मकोलाभवंत् नृहरिवामनजामदग्न्यः ॥  
योभूत्<sup>१०</sup> बभूव<sup>५</sup> भरतायजकृष्णबुद्धः कल्की सतां च भवितां प्रहरिष्यते-  
[ रीन् ॥

He

He *reposes* <sup>1</sup> on the bed of my heart, who *was* <sup>4</sup> a fish, a tortoise, a boar ;  
 (who) *was* <sup>10</sup> a man-lion, a dwarf (and) the son of *Jamadagni* (*Rāma*) ;  
 (who) *became* <sup>3</sup> the elder brother of *Bharata*, *Krishna*, (and) *Bud-*  
*dha* ; (who) *will become* <sup>3</sup> *Kalkī*, and *will destroy* <sup>7</sup> the enemies of  
 the just.

*Obs.* The figures point to the numbers of the tenses, as they are arranged in this work. It is worthy of particular notice in this place, that the three preterits, and the two futures, are here used indiscriminately and indefinitely ; and that in works of great length it is seldom that the nice distinctions noticed in grammars can be perceived, particularly as applied to the preterits, and the two futures.

*Of the First or Present Tense.*

1306. THE first, or present tense, called वर्तमान कालः, in its strictest application in construction, has either a *definite* or an *indefinite* signification. It is used *definitely* when an action having been commenced, is still continuing ; as महाभारतं पठति He is (now) reading the *Mahā-bhārata*. Its *indefinite* use is four-fold : viz.—when a new habit is implied ; as मांसं न खादति He does not (now) eat meat (implying that he formerly did) :—When the act is only occasional ; as इह कुमाराः क्रीडन्ति Here the boys (occasionally) play :—Where indefinite duration is implied ; as पर्वतास्तिष्ठन्ति The mountains stand or endure (at all times) :—where the action is presently connected with the past ; as कदागतोऽसि When art thou come ? एषोऽहमागच्छामि I now come, or I am just now come :—when the action is presently connected with the future ; as कदा गमिष्यसि When shalt thou go ? एषोऽहं गच्छामि I am now going, or I am now about to go.

1307. WHEN the first tense is put in composition with the particle स्म, it has a past signification; as पिनष्टि स्म द्रौपदी वर्षकं *Draupadī* ground the colouring substance. यजनि स्म युधिष्ठिरः *Yudhishtira* performed a sacrifice. त्रिपुरं स्म हरो हन्ति *Hara* smote *Tripura*. हन्ति स्म रावणं रामः *Rāma* killed *Rāvana*.

1308. THE present tense is often put for the future in construction with certain indeclinable words; and also in particular modes of expression, as in the following illustrations: In construction with कदा, or कर्हि When; as कदा पश्यामि गोविन्दं When shall I, or am I to see *Govinda*? — In construction with the interrogatives कः, का; किं Who? What? or the interrogatives कतर or कतम Which of two, and which of many; as कोभिक्षां रानि Who does, or will give in charity; कतरो ददानि भिक्षां Which of two gives, or will give in charity? कतमो भिक्षां रानि Which of many will bestow alms? — With पुरा Before, or यावत् When, whilst; as यावद्भवति कल्की When *Kalkī* comes, or shall come; पुरा दृश्यते कल्की Before *Kalkī* is or shall be seen:—With the demonstrative and relative pronouns, where one thing is to follow as the consequence of another; as यो भिक्षां न ददानि स स्वर्गं न प्राप्नोति He who does not, or shall not, give alms, does not, or will not, go to heaven:—In sentences where there is supposition or condition, as when preceded by यदि or चेत् If; as गुरुश्चेदायानि अथ त्वं वेदमधीष्व वयं तर्कमधीमहे If the master comes, or shall come, do thou read the *Vēda*, and let us read the *Tarka*. *Obs.* In all the above, and similar instances, the future tense may also be used.

*Of the Fourth Tense, or First Preterit.*

1309. THE first past tense, by some called अनद्यतनभूतकालः *Past time*

*time not of to-day*; and by others, **व्यस्तनभूतकालः** *Past time of yesterday*. Strictly speaking, this tense is confined to time passed before the commencement of the current day; but in composition it has generally an indefinite, but absolute, past signification. Ex. **न्यवसन् पाण्डवास्तत्र पूजिता अकुतोभयाः ।** The sons of *Pāndu* resided there respected, free from danger. **अहं पुरुरुरो नाम्ना ऋषिरासं** I was formerly a *Rishi* by the name of *Ruru*. **कस्य पुत्रः स राजासीत् सर्पसत्रं य आहरत् ।** Whose son was that prince, who performed the sacrifice of the serpents?

1310. WHEN this past tense appears in composition with the interdictory particles **मास्म**, it is of any time. The distinctive **अ** is dropped after these particles. Ex. **मास्म भवेद् दुःखं** May there be no trouble.

#### *The Fifth Tense, or Second Preterit.*

1311. THE second past tense is by some denominated **अनद्यतन परोक्षानीनकालः** *Time past out of sight, not of to-day*, a term intended to denote that the act took place at some time remotely past. In composition it can seldom be distinguished from the fourth tense; at least, in translating, the same indefinite tense must generally be used in English. **बलिर्बलवान् बभूव** *Bali* was a strong man. **राम राज्यं चकार** *Rāma* reigned. **सखा बभूव मे पूर्वं खगमो नाम वै द्विज ।** Formerly, O *Brāhman*, I had a friend, by name *Khagama*. **मंत्रिभिर्मंत्रयामास सह विग्नमानसः** With a distressed mind, he consulted along with the counsellors. **प्रासादं कारयामास** He caused a palace to be made.

#### *The Tenth Tense, or Third Preterit.*

1312. THE third past tense is denominated **अद्यतनभूतकालः** *Past time*



*time of to-day*, by which term is intended the simple indefinite preterit, or past aorist. In composition it is often confounded with the other two; but it does not so frequently occur. Ex. अभूत् वृष्टिः It rained, or has rained. तां दृष्ट्वा हृष्टोभूत् Having seen her, he was delighted.

1313. IN composition with the negative, or interdictory मा, this tense may be of any time; as मा भूत् May it not be, or it should not be, be it not. Sometimes मास्म is used instead of मा; as मास्म भूच्छोकः May there be no sorrow.

*The Sixth Tense, or First Future.*

1314. THE first future, called भवस्तनभविष्यत् कालः *The future of to-morrow*, is the remote future, and should be used where the action is to take place at some future period, in which the present day is not included. In composition, however, it is often employed indefinitely. Example:

सप्तमे हनि तं पापं नक्षकः पन्नगोत्तमः ॥  
वैवस्वतस्य सदनं नेता परमदारुणं ॥

On the seventh day *Takshaka*, the most exalted of the serpents, shall conduct that offender to the most dreadful regions of *Vaiwaswat*.

*The Seventh Tense, or Second Future.*

1315. THE second future tense, called अद्यतनभविष्यत्कालः *The future of to-day*, in composition, serves to denote time to come indefinitely. Example:

मच्चित्तः सर्वदुर्गाणि मत् प्रसादान् तरिष्यसि ॥  
अथ चेत् त्वमहंकारान्न श्रोष्यसि विनश्यसि ॥

With thy mind fixed on me, from my pleasure thou shalt pass all difficulties. But if from pride thou wilt not hear, thou shalt perish.

*The Second Tense, or Potential Mood.*

1316. THE tense, which in this work is called *the potential mood*, is used in so many acceptations, that no name would be sufficiently descriptive of its various uses in construction. It is generally *potential*, and may then be made English by the auxiliaries *may, can, would, should, ought, &c.* before the verb; but sometimes it is applied *subjunctively*; as when it is constructed with words signifying *if, when, &c.* and occasionally *optatively*, as when it comes in construction with another verb denoting *wishing*. With respect to time, it is indefinite. Examples.

अलब्धं चैव लिप्सेन लब्धं रक्षेदपेक्षया ।  
रक्षितं वर्द्धयेत्पञ्चाद्वृद्धं तीर्थेषु निःक्षेपेत् ॥

A man may also wish to obtain (a thing) unobtained; obtained, he should keep it with care; and being preserved, he should increase it; and being increased, he should give it away at places of holy visitation.

यदि न स्यान्नरपतिः सम्यक् नष्टा ततः प्रजा ।  
अकर्णधारो जलधौ विप्लवेनेह नौरिव ॥

If there were no sovereign, thence the people would be altogether lost. They would float here in distress, like a boat upon the ocean without a helmsman.

यदि राजा न संरक्षेत् पीडा नः परमा भवेत् ।

If the king were not to protect us, our suffering would be very great.

शियो

शिष्यो गुरुशुश्रूषको भवेत् The disciple should be attentive to the master. भवेदसौ वेदपारगो ब्राह्मणत्वात् This man, from being a *Brāhman*, ought, may, or should be, thoroughly acquainted with the *Vēda*. अहमिच्छामि भवान् गच्छेत् I with master may, would, should, could, &c. go.

1317. IN the *Mugddha-bōdha*, and the *Siddhānta-caumudī*, the purposes for which the second tense is chiefly used are thus laid down:—*First*, it is used in *directing* (विधिः); as सदा यजेत or यागं कुर्यात् He should always sacrifice, or make sacrifices:—*Secondly*, in *injoining*, *inviting*, or *engaging* (निमन्त्रणं); as इह भुंजीत भवान् Sir, (you) must eat here:—*Thirdly*, in *advising* or *admonishing* (आमन्त्रणं); इह शयित भवान् Sir, (you) should sleep here:—*Fourthly*, in *requiring* or *injoining politely*, (अध्येषणं); as पुत्रमध्यापयेत् भवान् Sir, (you) will please to teach (my) son to read:—*Fifthly*, in *asking* or *inquiring* (सम्प्रश्नः); as किं भो वेदमधीयीत उत नर्कमधीयीत What, sir, may I, or shall I, read the *Vēda*; or shall I read the *Tarka*? *Sixthly*, in *requesting*, *begging*, or *petitioning* (प्रार्थना); as भो भोजनं लभेय Sir, may I have some food?—*Seventhly*, in *ordering*, *sending*, *commissioning*, or *appointing* (प्रेष्यं): as प्रेषितस्त्वं गंगां गच्छे: Being sent, thou must go to the *Ganges*:—*Eighthly*, In speaking of the *fit*, or *proper time* (प्राप्तकालः); as प्राप्तस्तेकालः नपः कुर्याः The time is arrived for thee (when) thou shouldst perform devotions; or, it is a proper time for thee to perform thy devotions; and in various other acceptations. *Obs.* They say that the third tense, or the imperative, may also be used in any of the above acceptations.

### *Of the Third Tense, or Imperative Mood.*

1318. THE imperative mode is applied, generally, in this, as in other languages, in ordering, directing, begging, praying, blessing, requesting

questing, permitting, &c. &c. and it is sometimes, where the sense will admit of it, put for the second tense. Examples. *अपीनिं सेवतां* Let him worship the husband of *Srēe*. *यागं करोतु* Let him perform a sacrifice. *इह भुंक्तां* Let him eat here. *भिक्षां देहि* Give alms. *जीवतु* Let him live, may he live.

1319. IN a benedictive sense, the verb may affix the termination *नान्* (see p. 134.) and be used for the first and second persons singular of this tense; as *पान्* or *पानान्छिवं* May *Siva* preserve (you). *पाहि* or *पानान् त्वं* Do thou preserve.

*Of the Eighth Tense, or Precative Mood.*

1320. THE precative mode is applied in praying for and blessing; as *जीवाच्चिरं सज्जनः* May the good man live long! or, long live the good man!

*Of the Ninth Tense, or Conditional Mood.*

1321. THE conditional mode is indefinite as to time. Two verbs in the same tense are required to complete the sentence; the first states the condition or supposition, and the second the probable result or inference. Examples: *ज्ञानं चेदभविष्यत् सुखमभविष्यत्* If there were wisdom, there would be happiness.

PARTICIPLES.

1322. SO many examples of the use of the several participles in construction have already been given in the sixth chapter, from page 407 to page 441, that it would be superfluous to add more in this place. A few observations on their general application, however, will be useful.

*General Observations on the Participles in Construction.*

1323. THE participles, as connected with time, not only partake of the nature of verbs, but govern like those from which they are derived.

1324. THE

1324. THE perfect, and the imperfect participles, put in construction with any person of the substantive, and auxiliary verbs **अस्** *Be*, and **भू** *Be, become*, either expressed or understood, are often used instead of the regular inflected tenses of the verb; but in a more particular manner to supply the *imperfect* and *perfect* compound tenses, instances of which appear in every page. Those of **कृ** and **कृतवन्तु**; as **कृतः** and **कृतवान्**, or **गत** and **गतवान्** are much used to supply the following tenses:—*Present perfect*; as **कृतोस्मि** I am made, or done, **कृतवानस्मि** I have made or done; **गतोस्ति** He is gone, **गतवानस्ति** He has gone, or has been:—*Preter pluperfect*; as **कृतासीन्** It was made or done, **कृतवानासीन्** He had made or done; **गतासीन्** He was gone, **गतवानासीन्** He had gone, or been:—*Future pluperfect*; as **कृतो भविष्यति** It shall or will be made or done, **कृतवान् भविष्यामि** I shall or will have made or done; **गतो भविष्यसि** Thou shalt or wilt be gone, **गतवान् भविष्यसि** Thou shalt or wilt have gone or been:—*Potential perfect*; as **कृतस्यात्** It may be made or done, **कृतवान् भवेत्** He may have made or done; **गतो भवेत्** He may be gone, **गतवान् भवेत्** He may have gone or been.

IT now becomes necessary to draw this work to a conclusion, though there still remain ample room for further discussion. But in the language of an eminent grammarian,

इन्द्रादयोपि यस्यानं न ययुः शब्दवारिधेः ।  
प्रक्रियां तस्य कृत्स्नस्य क्षमो वक्तुं नरः कथं ॥

FINIS.

## ERRATA.

\* \* IT is recommended to the Student to correct the following, chiefly typographical, errors overlooked in correcting the prefs. *N. B.* The lines are counted from the top, omitting the head line.

- Page 9 line 5 *for* [ : ] *read* [ ' ].
- — 24 ——— cofonant — consonant.
- 16 — 1 *del.* and the aspirate.
- — 2 ——— the ह of सह.
- — 4 *after* यरलव *add* ह.
- — 6 *del.* (except ह).
- 19 — 24 *for* गोवाक्षः *read* गवाक्षः.
- 20 — 16 ——— coalifion — coalition.
- 21 — 16 ——— बिंबाष्टे — बिंबोष्ठः.
- 22 — 14 ——— coalifion — coalition.
- 35 — 8 ——— We — He.
- 37 — 1 ——— cafe. — café,
- — 27 ——— सुप — सुप्.
- 38 — 5 ——— उमि — उमि.
- 45 — 18 ——— मनिषुं — मनिषु.
- 63 — 13 ——— ह — ह.
- 64 — 4 ——— पचतीं — पचन्तीं.
- — 9 ——— पंचत्या — पचन्त्यां.
- — 27 ——— मनिः — मनिः.
- 65 — 18 ——— कृतवन्ति — कृतवन्ति.
- 71 — 21 ——— इयस् — ईयस्.

# ERRATA.

- Page 72 line 20 *for* 4th *read* 5th.  
 — — 28 — do. — do.  
 77 — 15 — ब्रह्महनु — ब्रह्महन्.  
 93 — 25 — 116 — r. 110.  
 99 — 8 — नमस् — नभस्.  
 106 — 26 *add* See p.  
 111 — 22 *for* हतद् — एतद्.  
 123 — 8 — सुनीति — सुनोति.  
 125 — 23 *after* स् *add* of सिप्.  
 128 — 23 *for* fith *read* fifth.  
 129 — 1 *after* being a *add* fingle.  
 — — 3 *for* ख *read* ख्.  
 130 — 4 *after* उ *add* or any other vowel but अ or आ.  
 — — 12 — णीवति *add* or णीयति.  
 131 — 20 *for* यानां. *read* आनां.  
 — — 21 — याथां — आथां.  
 132 — 21 — 121 — 128.  
 142 — 3 — *future* — *preterit*.  
 143 — 24 — मेघो — मेघो.  
 145 — 23 *before* contemplative *insert* The.  
 150 — 25 *after* makes *add* इच्छ or  
 151 — 1 *for* स्वंक्तु *read* स्वक्तुं.  
 154 — 8 — य — यन्.  
 156 — 16 — तु — त्.  
 167 — 16 — औणुम — औणुमि.  
 171 — 4 — 29 — 30.  
 173 — 1 — रुदाद — रुदादि.  
 177 — 9 — ढ — इ.

Page 181 line 4 for व् read व.

— — 5 add See p. 29, r. 35.

186 — 21 for third read second.

191 — 19 — दुग्ध — दोग्धु.

198 — 4 — हुतादि — ह्तादि.

206 — 1 — भी and भीतु — भी and भीतुं.

— — 2 — भी — भी.

210 — 20 — अवभस्तां — अवभस्तां.

211 — 10 — अदिधट् — अदिधेट्.

— — 15 — अनुतोः — अनुतोः.

215 — 13 — declension — conjugation.

— — 21 — लुब्धः — लुब्धः.

219 — 25 — युत्र — पुत्र.

220 — 27 — जलेने — जलेन.

231 — 3 — appears — pleases.

239 — 16 — धामकः — धामिकः.

— — 22 — तृनोति — तृणोति.

245 — 14 — गृह्णीता — गृह्णीता.

— — — गृह्णन्तु — गृह्णन्तु.

250 — 27 — study — studies.

253 — 18 — इरे — इरे.

256 — 18 — शिश्रेय — शिश्रेय.

272 — 3 — जघसा — जघास.

— — 22 — दिद्विबिम — दिद्विषिम.

282 — 26 — न — न्.

282 — 27 — हन — हन्.

283 — 1 — मन — मन्.

287 — 21 — takes — take.



Page 290 line 18 *for* का *read* आ.

- 291 — 1 — दासिष्ट — दासीष्ट.  
 — — 4 — मा — म्ना.  
 295 — 14, 15, — यजी — यक्षी &c.  
 — — 18 — वपीष्ट — वप्सीष्ट.  
 — — 2 — वहीष्ट — वक्षीष्ट.  
 306 — 22 — अगः — अगुः.  
 321 — 18 — रभ — रभ.  
 — — 23 — मृश — मृश.  
 324 — 9 — मिद — मिद्.  
 — — 14 — शंस — शंस्.  
 — — 23 — विद — विद्.  
 — — 24 — पिष — पिष्.  
 — — 25 — शाम — शाम्.  
 326 — 22 — छिर — छिद्.  
 327 — 13 — दुह — दुह.  
 — — 23 — गपु — गुप्.  
 330 — 9 — अवधीन् — अवधीन्.  
 334 — 26 — गपयति — ग्लपयति.  
 337 — 14 — धद्र — घद्र.  
 338 — 5 — हालयति — ह्वालयति.  
 341 — 8 — ष्टा — ष्टा.  
 344 — 10 — वेष्ट — वेष्ट.  
 352 — 21 — जाही ह — जाहीहि.  
 356 — 13 — बोभवति — बोभवति.  
 357 — 22 — अचरो रिथन् — अचरोकरिथन्.  
 364 — 19 — genernl — general.  
 376 — 19 — हम — हेम.

## ERRATA.

- Page 507 line 12 for शर्व्वपथ read सर्व्वपथ.  
 — — 13 — शर्व्वपथीन — सर्व्वपथीन.  
 508 — 9 — अथो — अथी.  
 518 — 22 — इष्टः — इष्ठः.  
 521 — 6 — which? — which.  
 522 — 3 — नवविंशन् — नवत्रिंशन्.  
 — — 21 — पष् — षष्, and for पष्ठ read षष्ठ.  
 528 — 20 — इन्द — इन्द्र.  
 563 — 7 — श्चि — श्रित.  
 577 — 19 — eighth — sixth.  
 600 — 9 — गगिका — गंगिका.  
 603 — 10 after फ् add श्, ष्, or स्.  
 — — 12 for हारदृश्वन् read हरिदृश्वन्.  
 605 — 2 — सस्तन — सुस्तन.  
 — — 18 dele उदर Belly.  
 608 — 5 for Brāhma read Brahmā.  
 — — 24 — वृषकापायी — वृषाकापायी  
 610 — 1 — तलिता — पलिता.  
 — — 18 — कद्र — कद्रु.  
 — — 21 — अध्वर्य्यः — अध्वर्य्युः.  
 620 — 16 — गंछामि — गच्छामि.  
 623 — 17 — Māghava — Mādhava.  
 626 — 3 — साञ्ज — सार्द्ध.  
 631 — 4 — केने — केन.  
 638 — 14 — लक्ष्मेगन — लक्ष्मणेन.  
 645 — 11 — वां<sup>2</sup> read वां<sup>4</sup>, and for नौ<sup>2</sup> read नौ<sup>4</sup>.  
 — — 15 — fifth — sixth.

gc 383 line 12 *for* स्थापयान *read* स्थापयति.

387 — 24 — स्ता — स्था.

393 — 24 — ब्रश्चिथनं — ब्रश्चिथने.

405 — 24 — परिमथति — परिमृथति.

408 — 26 — क्वम् — क्वसु.

409 — 16 — आन् — आन.

413 — 25 — स्वागिना — स्वामिना.

417 — 2 — ध्यात — ध्यान.

— — 12 — दौ — दो.

421 — 12 — शूष — शूष्.

423 — 2 — उमित — उषित.

429 — 26 — दाम्य — दाम्भ्य.

434 — 3 — अनी — अनीय.

— — 19 — efficient — efficient.

454 — 27 — heir — their.

455 — 13 — वेदाः — वेधाः.

456 — 16 — आत्मन् ; — आत्मन्.

457 — 18 — वनिपु — वनिप्.

463 — 6 — अवजाः — अब्जाः.

464 — 27 — घातक — घातुक.

466 — 5 — छिदुर — छिदुर.

480 — 5 — इन्द — इन्दु.

481 — 13 — दु — दुः.

488 — 5 — युष्मद् — युष्मद्.

496 — 2 — नारायन — नारायण.

— — 19 — दुर्भगा — दुर्भगा.

500 — 11 — शात्रि — शौत्रि.

502 — 23 — धौरय — धौरय.





